ÂÊRPATASTÂÑ AND NIRANGASTÂN

TRANSLATED BY SOHRAB J. BULSARA, M.A.

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AERPATASTAN AND NIRANGASTAN

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AÊRPATASTÂN AND NÎRANGASTÂN

OR

THE CODE OF THE HOLY DOCTORSHIP

AND

THE CODE OF THE DIVINE SERVICE

BEING

PORTIONS OF THE GREAT HUSPARAM NASK

ON

THE ORDER, THE MINISTRY, THE OFFICIATION, AND THE EQUIPMENT OF THE HOLY DIVINES OF THE NOBLE ZARATHUSHTRIAN CHURCH

TRANSLATED

FOR THE FIRST TIME COMPLETELY WITH NUMEROUS ILLUMINATIVE NOTES

BY

SOHRAB JAMSHEDJEE BULSARA, M.A.,

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Inscribed

IN PROFOUND AFFECTION

TO

MY SWEETEST SISTERS

SHIRIN

AND

SOONNA

FOR THEIR GREAT LOVE OF ME

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OFFICE OF THE TRUSTEES OF THE PARSEE PUNCHAYET FUNDS AND PROPERTIES

A good English translation of the Pahlavi Nirangastan has been wanted by students of our religion for a long time. On the recommendation of the Victoria Jubilee Pahlavi Text Committee, the Trustees of the Parsee Punchayet entrusted the work of supplying this want to Mr. Sohrab J. Bulsara, M.A. To show how well Mr. Bulsara has acquitted himself in this difficult task the Trustees cannot do better than quote the opinions of two well-known Pahlavi scholars to whom his translation was submitted.

Shams-ul-Olama Dastur Darab Peshotan Sanjana, B.A., Principal, Sir Jamsetjee Jejeebhoy Madressa, writes: "એ તરજુમો 'નીરંગસ્તાન' ની કેટલીક મુશ્કેલ એબારતના સંબંધમાં તપાસતાં એકસરખી રીતે જેટલો શુદ્ધ બની શકે તેટલો કરવાની કર્તાએ કોશેશ કીધેલી લાગે છે, અને તે ભલી અને ઉપયોગી કોશેશ માટે હું તેમને મુબારકબાદી આપું છું. એક પહલવી ગ્રંથના તરજુમામાં બે અભ્યાસીઓ વચ્ચે મતફેર પડે તેમ હુંથી કેટલાક ફકરાઓના સંબંધમાં જુદી સમજ ઉપજાવું, પણ સામાન્ય રીતે નીહાળતાં એક ઉમંગી અને ખંતી અભ્યાસી આ પહલવી ગ્રંથના સંબંધમાં પહેલી કોશેશથી જેવો સરસ તરજુમો કરી શકે તેવો આ તરજુમો છે; અને મારી નમ્ર ભલામણ એ છે કે એ બાબએ લીધેલી જેહમતના બદલામાં મી૰ બલસારાને મહેરબાન ત્રસ્ટી સાહેબોએ પુરતું ઉત્તેજન આપવું."

Mr. Behramgore Tehmurasp Anklesaria, M.A., Principal, Mulla Feroze Madressa writes: "શેઠ બલસારાએ તરજુમો કરવામાં અને ટીકાઓ લખવામાં લીધેલો શ્રમ વખાણને પાત્ર છે. તેઓ સાહેબના કેટલાક વિચારો અત્યાર સુધીમાં બાહેર પડેલું પહલવી સાહિત્ય ધીરજથી જોતાં તેઓ ફેરવશે એવી મારી ખાત્રી છે. ... ... 'નીરંગસ્તાન' ના પહેલા તરજુમો કરનાર તરીકે હું શેઠ સોરાબ બલસારાને મુબારકબાદી આપું છું."

JIVANJI JAMSHEDJI MODI,
Secretary.

Bombay, 24th October, 1914.

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PREFACE

WHY THIS WORK WAS SO LATE TO APPEAR

It was not owing to any small importance of the work that these valued portions of the great Hûspâram Nask had been left untranslated so long by scholars. It was rather due to the great difficulties besetting the undertaking. That profound scholar of Iranian, Prof. Darmesteter, wrote about it in his introduction to the translation of its basal Avestan text in the Annales du Musée Guimet: "The translation of these texts presents very great difficulties, in the first place because of the corruption of the text, and then especially because of the technical nature of the ideas which no effort of philology can determine." Darmesteter's may safely be taken as an echo of the opinion of many scholars in the west; and some eminent scholars on this side also have held no other view. One of the most respected and experienced of these candidly opined that the largest possible reward would not incline a scholar to venture the undertaking. Another, equally distinguished, and with a special accomplishment, wondered whether any sense could be made out of these writings.

As a translation of the work was not thus forthcoming, the respected Trustees of the Parsee Punchayet Funds, moved by Victoria Jubilee Pahlavi Text Committee, came to a decision to try and get it prepared under their patronage. And in the earlier part of 1903 their learned Secretary, Shams-ul-Olama Dr. Jivanji Jamshedji Modi, advertised an honorarium for its best translation, allowing two years'

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time for sending it in. No translation was presented on the expiry of that term. So about the close of the year 1905, Shams-ul-Olama Dr. Modi, with the permission of his Trustees, offered to entrust me the work if I would accept it, and kindly promised an increase in the honorarium. It was no doubt quite a stiff task for a young scholar to undertake. But I had both the leisure and the will to take it up, especially when the offer came from so influential a body; and I wrote to Dr. Modi accordingly. And the work was at last formally entrusted to me in January, 1906, and was finished and forwarded to them in November, 1909.

Indeed I had not quite the fullest idea of the real difficulties of the work at the time I undertook it; but as I progressed through it I gradually realised it to its best extent. At every step difficulties arose; in many places the text was corrupt, and forms of words spoiled; every now and then strange words appeared; quite unknown subjects came constantly before view; special knowledge was usually assumed; many points were indicated simply by hints; and to all these were added the difficulties of the usual curtness of the Pahlavi. And hence special efforts were to be exerted for overcoming them all. All the Iranian languages were to be explored every moment, and Semitic elements were diligently to be searched; numerous contexts were to be sifted to find the exact significations of terms; a good deal of material was to be utilised to throw light on many an obscure point; and above all constant and deep reflection was to be exercised to discover the sense of these difficult writings. The search in single cases extended to hours and sometimes to days, till a satisfactory meaning was found in every instance. And care has been taken to see that not a word is left as obscure, not a sentence unsuited to its context, nor a theme irrelevant to the current of thought. And so a work which was shrouded in darkness is now made as clear as these efforts could possibly make it, and is disclosing for us quite a store of knowledge with features absolutely distinct from what appear elsewhere in our ancient writings.

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GENERAL PLAN OF THE WORK

Despite all efforts however to render it otherwise, a certain uncouthness must cling to a work of this nature if it is to be literal; and it is never wise to give quite a free rendering to any ancient work marked with special difficulties. Still every effort has been made, especially by means of glosses, to remove as much of it as possible. And it is hoped that making allowance for the difficulties of the themes themselves, the matter will be found expressed in altogether a clear language.

In the notes affixed to the translation care has been taken to make everything explicit to the commonest reader, hence the scholar must be prepared to find explanations which are quite plain to him, alongside those that may serve him as well.

The type is so used as to make clear the nature of the different elements in the work quite at a sight. The original Avestan text is so constantly corrupt that it has been thought advisable to transliterate it all in Italics. The translation of the basal Avestan text is put in black type to show that it also represents the Pahlavi translation of the Avestan, which the text always places close to the Avestan matter. Whereas the additional or supplementary matter of the Pahlavi is represented in ordinary type. The Pahlavi gives no translation of the Avestan passages that it quotes from other works; still it is thought advisable to give their translations also in English; and they are all enclosed in single inverted commas to mark them out from the rest. Even where the Pahlavi gives the translations, if it omits some words or expressions through error, they too are indicated by single inverted commas. And whatever is to be emphasised is put in spaced type. Whereas all the glosses of the present translator are enclosed in French commas.

The numbers on the margin indicate the folios of the text. A indicates the first side of a folio and B the second, each having a regular number of fifteen lines in the original. When a number is preceded by P. it has reference to the page of the text added from TD to the photo-zincograph of HJ.

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PLAN OF TRANSLITERATION

Avestan or Pahlavi words transliterated in the notes are all given in Italics. The rules followed in the transliteration are just these: in the case of Avestan, compound letters, semi-vowels, the pure nasal, the soft dental, and the middle sibilant are all given in distinct type, whereas in case of Pahlavi all abnormal values are distinguished that way. All the long vowels are expressed by the circumflex, excepting the Gathic which is expressed by the acute accent, and the which is expressed by a swerving line over *a*. An inverted crescent is placed over euphonic initial vowels, and also over such as must be suppressed in pronunciation.

As a rule Avestan semi-vowels are transliterated and pronounced in quite a wrong way among students. These errors are obviated here, so that the letters which are wrongly represented by *ere* and *are* usually, are here correctly rendered *err*, *rrr*, or *arr* to reproduce their true vowel nature, *y* and *v* following *i* and *u* respectively are evidently semi-vowels. The pure nasal *n* must fall under the same category; and so do *ss* and *ff* in, for instance, *yass-tat* and *raffdhrahyâ*, though modern error reads them *se* and *fe* so absurdly. The Avestan metres should have made these pronunciations clear to students long ago, as I was enabled to show in a lecture on Avestan Prosody some years previously.

One more important point regarding the transliteration remains to be explained. There are those words in Pahlavi, purely of Semitic origin, which invariably end in in the MSS. In their original forms they end in letters which generally represent *â*, whereas in the Pahlavi of the inscriptions they end in a letter of a peculiar shape which might possibly be corrupted into . Accordingly modern scholars are inclined to take this terminal as a corruption of that peculiar symbol, and as representing the sound *â*. But it should appear strange why, in the first case, the terminal letter assumed an invariable corruption in the case of these peculiar words only and never in other cases, and why

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indeed, in the second, the ancients had recourse to inventing a special symbol if they did not wish it to represent a value distinct from any that 𐬨 had, and why, in the last, they lapsed into forming a confounding symbol when they had quite a clear letter which they could as conveniently have used in the MSS. as they did in the inscriptions. One might rather think that the ancients did mean 𐬨𐬀 to represent *man* and nothing else, simply because they disliked the harsh Semitic suffix marring the melody of what they wished to remain the "sweet, high-piping Pahlavi." Hence the readers will find this termination invariably transliterated with *man* in this work, and taken as an artificial suffix which perhaps represents the Avestan *man*.

PLAN OF TRANSLATION

We may just explain here a little the plan of this translation. Our modern translations generally retain in them some of the well-known and technical names and ideas in their original forms. No doubt this is wise in one way, because in the case of many of them the sense is so condensed and so elastic in detail that it would not be doing full justice to them to attempt their translations, besides that the reader would not easily see in their translations the reference to just those original terms. But while submitting to this difficulty we fall into another of a greater import, because the retention of these terms in their original forms keeps veiled from the comprehension of lay readers just the central ideas, making the whole thing an unmeaning jumble of words. And hence in the present translation it is sought to meet this greater difficulty even at the risk of falling into the other. Still all care is taken to make these translations as suggestive of the original as possible; so that the Ashem Vohu is invariably represented as the Praise of Righteousness, the Yathâ Ahû Vairiyô as the Glorification of the Lord's Holy Pleasure, the Yasna and the Yazeshn as the Holy Thanksgiving Service, the Yasht as the Worship, the Gâhambâr as the Season Festival, and so forth, carrying the same idea into the translation of the various Divine Names, Powers, and Attributes. Indeed the plan adopted is so simple and suggestive that just a little close attention from the reader will make it clear after quite a little practice.

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ADJUSTMENT AND CLASSIFICATION OF THE TEXT

For the division into chapters the present translator alone is responsible excepting in a couple of cases where the heading is marked with an asterisk to indicate the chapters which the Pahlavi names. The chapters are numbered according to the basal Avestan text, and whatever additional matter of the Pahlavi can be gathered into chapters is passed under appendices to the basal chapters which such matter follows or intrudes into.

The division into sections also is worked out by the present translator. Every complete idea is separated from another, and numbered. Paragraphs which supply little beyond what is said in statements just preceding are appended to these, and are not therefore numbered distinctly.

In many cases the appendix chapters of the Pahlavi are found in the text in the midst of basal chapters and they are therefore intentionally transferred to the end of such chapters. Such displacements occur after about the middle of the Second Book of the Nîrangastân. But intrusive statements of smaller extent occur much earlier as interspersed notes, and may be found from the very commencement of the work. They disturb even the continuity of single sections; still it would be too much trifling with the original text to transpose all such disturbing texts, so in the case of such sectional disorders they are given just as in the original, but the continuity of the broken section is indicated by the repetition of its number with consecutive letters affixed to it.

DISPLACEMENTS IN THE TEXT

It is however evident that not a few of the several displacements in the text are due to the actual displacement of folios in the latter half of the earlier copy or copies of the work, because there are its clearest evidences here. These displacements have not occurred with the folios of the last copies that we have, for, were it so the displacements could not be found in the very body of the folios, but should have consisted of entire folios themselves. Thus the chapter on the kinds

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of the Milk for the Holy Service is found so early as in ll. 6-23 of Folio 118 and continues so late as at Fol. 136, l. 29; the chapters concerning the Barsom in Fols. 166-168 intervene the theme about the Sacred Vestures, and the chapter on the Varying Numbers of the Sacred Barsom Twigs which breaks off so suddenly at Fol. 168, l. 22, is resumed so late as at 173, l. 11, this case being the clearest of all because the break appears here just in the midst of a sentence; the chapter on the Barsom Band which breaks off at Fol. 173, l. 11, is resumed at Fol. 175, l. 26; the chapter on the Right Manner of Spreading the Barsom has a limb thrown so far off as at Fol. 187, l. 12 although the theme apparently closes at Fol. 180, l. 18; and lastly, the chapter on the Sacred Fuel and Incense which is suddenly found starting at Fol. 185, l. 24, has its opening portion commencing so late as at Fol. 190, l. 17. Whereas a leaf about the Boiling of the Vars is prefixed to the work, and the Colophon to the earliest known copy from which HJ has descended is placed between it and the right commencement of the work. All these discrepancies are however rectified in the translation, and the actual order of the folios as it is, is indicated on the margin for the guidance of the student. The completer and the additional texts from TD are joined up at their right places; and the leaf about the Boiling of the Vars hair which is prefixed to the entire text is introduced as an Appendix at its proper place.

EDITIONS OF THE WORK

There could be no clearer proofs of the displacements than these. And we have already explained how the displacements had evidently occurred before the immediate original of the extent copies was written. This should no doubt be due to a long neglect of the work. As a matter of fact there has been no post-Sassanian edition of the writing, because its latest references are to Sassanian times only, and to the rule of Zoroastrians. And it may be even said that there is not the least sign of any such edition after the time of Chosroe the Great. Indeed it must have been considered too sacred to be touched by later divines although it was in their hands for consultation and study. Whereas later still, it must have found the fate of

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similar writings which could not be given sufficient attention during the sad vicissitudes of those who held them precious. In any case this work was lost afterwards for an indefinite time either entirely or into the possession of those who could take no sufficient care about it. And it should be some happy destiny that had preserved it even to the extent to which we have found it.

The work however was, as we have just said, in the hands of the Zarathushtrian divines in the early periods just succeeding the glorious regime of the Sassanide ; because it is clearly mentioned in at least one work which was composed then. Indeed it is also quoted in works which were re-edited at that period ; and altogether the Hûspâram Nask or its great sections are quoted or mentioned in Bah. Yt. II, 37; III, 29,—in Sh. Lâ-Sh. X, 21; XII, 1, 7, 14, 31 ; XIII, 17,—and in Dât. D. LXI, 3 ; LXVI, 1, besides references in the Pahlavi Vendidad, and the summary in the Dînkart mentioned below. Of these the Bahman Yasht, and the Shâyast Lâ-Shâyast appear to have been re-edited in post-Sassanian times also, but they were edited more than once in Sassanian times too, and their last great edition, alongside that of the Pahlavi version of the Hûspâram Nask, no doubt took place during the reign of Chosroe the Great, hence one cannot be certain whether the references to this Nask or its great sections in those works were there already at the time of the earliar editions, or were introduced during their later recensions. Whereas the composition of the Dâtastân ê Dînîk occurred at quite a definite time, and that is determined to be the close of the ninth century of Christ. So about this date the Hûspâram Nask and its Nîrangastân section were still studied and consulted.

As regards its last great edition there is one important fact which may lead us to a satisfactory conclusion. Indeed, as just said, the Hûspâram Nask and its great sections are quoted in the Pahlavi version of the Vendidad at IV, 10 ; V, 25 ; XV, 22, besides the references in the books named above; and Dînkart Bk. VIII, Chaps. XXVIII—XXXVII give the analysis of the entire Nask; and these too evidently have all a reference to the great Sassanian edition, because their own last authorised versions which must necessarily have contained these references, belong just to that period. But besides that, Dr. West has already mentioned the

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fact that the first epistle of Mânûshchîhar, written about 880 A. D., states in IV, 15, 17 that Nîshahpûhar, whose name we have preferred to read Vakhshâpûhar[1] in this work, was, about the middle of the sixth century of Christ, on the Grand Council of Chosroe the Great, and was Grand Master of the Holy Church, and a great doctor of the Religion. And as his name occurs among the holy doctors quoted in the Pahlavi Vendidad and constantly in the Nîrangastân, these works may safely be taken to have been edited about his time, especially when we remember the facts that all last great editions were prepared at the latest in the time of Chosroe the Great and that there is not the least indication of any post-Sassanian edition.

COMPILATION OF THE WORK

The interesting question may be considered at this stage as to what ages contributed to build up this work. There is no doubt that the basal matter belongs just to that period when the ordinary Avesta was written. In other words, it belongs to the same age when the Vendidad and the Yashts were written; hence that must be assigned to an indefinite hoary past. Whereas as regards the Pahlavi, at least the portion translating the Avestan, and some of the additional matter could have been prepared as early as in the days of Vologeses I, the pious Arsacide; but if that were not so, it can at any rate be assigned to the time of Ardeshir, the great founder of the second Persian empire, because his illustrious reign is distinguished for a religious revival as much as for the national. The religious activities of the reign of the great Shahpur, under Saint Âtrŏpât Mâhraspand, must have added considerably to the accretions. Whereas the work must have been cast in its final mould in the days of Chosroe the Great, as we have already just seen.

It is evident that a work of this nature and prepared under state patronage, cannot be the fruit of any individual man's labour. A council of divines must no doubt have sat on illucidating these holy texts; and they must not only have utilised the works of past savants but must also have consulted all their great contemporaries. Some twenty-seven doctors of the religion are expressly mentioned in the

[1] Nîshahpûhar is not easy to derive, whereas Vakhshâpûhar may be traced to a word related to the Persian *Vakhshûr*.

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work, whereas others are referred to without being named. Of these Afrog, Kîryâtr*ŏ*-Bûjît, Sôsha*n*s, and Vakhshâpûhar are mentioned the most often, Âzâtmart, Gaôgôshnasp, Mâh-Gôshnasp, and Raôshan being cited less frequently, and the others[1] still less.

There are two things however which might lead one to suppose that if not the whole work, at least its different books were prepared under special doctors. The introductory Benediction prefixed to the second book of the Nîrangastân states that it was prepared and published according to the teaching of Sôshâ*n*s, and as Darmesteter has understood it the Benediction prefixed to the whole work mentions Pêshagsar as the compiler of its first book. We have explained below on p. 2 why this last name cannot be accepted to have belonged to any doctor of the religion. Still, after a large portion of the work had passed through the press, the present translator had the occasion to see closely through the Mâtîgân ê Hazâr Dâtastân, and there he came across the word Pêshaksîr used six times altogether in that entire work. It might be that word which might have led Darmesteter to his supposition ; but in all the six cases that the word is found in, it is invariably used in the plural number. This decides that the word cannot be the proper name of any person. Yet the contexts on the support of the radical sense suggest "religious experts" as the most probable meaning ; and hence even interpreting the word this way, the work would be attributed to a council of expert divines, which is just the thing possible to understand.

As regards the introductory Benediction prefixed to the second book of the Nîrangastân, assigning that portion to Sôshâ*n*s, there is nothing in the present form of that book which may lead us to take the meaning in quite a close sense, because Sôsha*n*s is q u o t e d in that book itself as often as any of the most frequently quoted divines. That statement however may simply refer to a previous work of Sôshâ*n*s having been taken by the council of divines as the base to start their work upon.

[1] These other are Âtr*ŏ* Aûharmazdân, Âtr*ŏ* Farnbâg Nôsâê, Âtr*ŏ*pât ê Dât-Farrokh*ŏ*, disciples of Bakht-Âfrît, Barôshand Aûharmazd, Dât, Dât ê Âtr*ŏ*-Aûharmazd, Dât-ê-Vêh, Dât-Farrokh*ŏ*, son of Dât-Farrokh*ŏ*, Dâtgûn, Dât-Vêh, Farrokh*ŏ*, Kayâk, Maityôkmâh, Mart-Bût, Mart-Bût ê Mâhâtr*ŏ* ê Gaôgôshnasp, Parik, and Vêh-Dôst. See the Index, and Dr. West's valuable notes to Sh. Lâ-Sh. I, 3 and 4 in S. B. E. Vol. V.

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EXTENT OF THE COMPLETE WORK

Comparing our work with the analysis given in the Dînkart, Book VIII, Chaps. XXVIII and XXIX, we discover that the portion of the Aêrpatastân that is preserved to us covers simply the matter epitomised in just a little less than the first three sections of Chap. XXVIII, whereas the quantity of the preserved Nîrangastân extends up to the matter condensed in just a little less than the first seventeen sections of Chap. XXIX. In other words the preserved Aêrpatastân is only about a third of the whole that existed and the Nîrangastân a little over three-fourths. The preserved Aêrpatastân is but one Fragart not yet completed; and the Nîrangastân comprises just three Fragarts complete. Hence the original Aêrpatastân might have about three Fragarts; whereas Dât.-D. LXVI, 1 bears the witness that the Nîrangastân originally comprised five Fragarts, and that would be just what could be suggested by the actual extent of Dînk. VIII, Chap. XXIX, as compared with the substance of the three preserved Fragarts.

It will be seen that the published translation of the epitome of this work in Dînk. VIII, Chaps. XXVIII and XXIX must want corrections in the light of this translation relating to the complete work. Still surely indeed Dr. West has done the best he could do with the means at his disposal; and in such a way that we all have to recognise the high merit of his achievement. His task was little better than groping in complete darkness; and yet with his patient labour, the suggestiveness of his vast erudition in this branch of study, and the flashes the light of his knowledge here must have given him, he has been enabled to have given us a translation so very near the correct.

Placing the analysis of the work in the Dînkart along its entire extent here, we find that the analysis compresses the whole into only about a n i n e t i e t h of its original volume. Such condensation must certainly give quite but a bare outline; and it does not even come up to the extent of the headlines to the chapters of this translation. This must give us some idea of the vastness of the lost portions of the grand sacred literature of the Zarathushtrians.

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It may besides be noted that the basal text and its translation form but about a little more than a fourth of the whole work, whereas the actual basal matter must come up evidently to much less. Such vast accretion is usually peculiar to the legal Nasks, to which class the Hûspâram belongs. It is the seventeenth Nask and corresponds to the word *â* in the Ahunvar formula. About the names and the classification of the Nasks the reader may be referred to the first chapter of Dînkart, Book VIII, which describes them on the oldest testimony.

THE MANUSCRIPTS

As regards the history of the MSS. I can add little to the excellent information of Dr. West in the Grundriss der Iranischen Philologie, and of Shams-ul-Olama Dastur Darab in his introduction to the photo-zincograph of the MS. HJ which he has edited, and which was stipulated to be the main text for this translation. Still it may be said in brief that the earliest copy from which HJ has descended was written in 840 A. Y. or 1471 A. C. by Shahpuhar Jâmâsp Shatŕŏyâr Tahworŏîn[1]-Shatŕŏyâr. This Shahpuhar Jâmâsp was just the person who had written the letter which Narîmân Hôshang brought to India seven years after. Hence it appears likely that people in India might have come to know about the great work which Shahpuhar had copied. In any case, it appears from the colophon at the end of HJ that a hundred years after, in about 1578 A.C., the grandfather of Jâmâsp Âsâ had undertaken to procure and copy the work, but for some reason or another it could not be procured till 1090 A.Y. or 1720 A.C. and the copy could not be made till Jâmâsp Âsâ prepared it after seven more years had elapsed.

HJ is the copy named after its possessor late Dastur Hoshang Jâmâsp of Poona, whereas the other valuable MS. which is distinguished in the work by the symbol TD and is constantly availed of, is named after its owner late Ervad Tehmurasp Dinshawji Anklesaria. Its date

[1] This name sounds quite strange, but it may be a provincialism or a corruption of the usual "Tahmurap" or of "Tahmurapin." In absence of any substantial support however we could not read it so far away from its original form in the text.

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is not known because its colophon is lost, and it is not written by the same hand that had copied the Bundaheshn with which it is tied up, although according to West that Bundaheshn contains colophons and appears to have been copied successively in 1530, 1699, and 1743 A.C. And it is also not certain whether its descent can be traced from the same copy which Shahpur Jâmâsp had written in 1471 A.C., and from which HJ is apparently descended ; still it is plain that its immediate predecessors must be distinct.

Although TD does not go up to the same extent as HJ, it is the better preserved of the two MSS. It can be seen from the notes how often it corrects HJ, although both help each other to give us the most faultless text possible. TD ends at about the middle of the folio 168 of HJ, but besides a better preserved text in the commencement, it has some additional matter after folio 153.

THE TRANSLATOR'S OBLIGATIONS

Now there remains for me the pleasant duty to acknowledge my sincerest gratitude to all predecessors in the field, to the great minds of all times who have worked in all ages to preserve and illumine the knowledge about Iran and her old genuine religion. Among them I have to mention some specially who have rendered me particular and invaluable aid while preparing this work. Prof. Darmesteter and Dr. West are among the first to whom my gratitude is due. Prof. Darmesteter has rendered me substantial help through having worked on the basal matter in a previous attempt, notwithstanding that a greater difficulty was lying with the portions he had left over and with the remaining work. And who indeed is there who has not some debt to pay to Dr. West on having worked at anything Pahlavi? Late Ervad Kavasji Kanga's Avestan dictionary and grammar have been constantly consulted by me, and so have been the late Dastur Peshotan Sanjana's works. Late Ervad Tehmurasp Anklesaria's peculiar publication Yasna *bâ* Nîrang has been to me of excellent aid in consulting on modern ritual, although I have invariably striven to verify and supplement that knowledge by seeking informatoin from various

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Mobeds and Ervads who are engaged in the actual pursuit of the holy profession. Maulawi Fazl-i-Ali's handy Persian Dictionary has been an excellent help for elucidating many an antique word. And last but not least, that excellent work by Dr. Adolf Rapp on the Religion and Customs of the Persians and Other Iranians translated and published in the last seventies by our late savant Khurshedji R. Cama has proved of immense service in gathering the evidence from Greek and Roman writers for the introduction to this work. To all these I inscribe my best and most expressive thanks.

In the end I take the opportunity to express my great indebtedness to the respected Trustees of the Parsee Punchayat Funds and Properties for granting me the benefit of Sir Jamshedji Jijibhoy Translation Fund and assisting me in the preparation and publication of this translation, and for kindly also returning me all rights relating to the same. My sincere obligations are also due to Shams-ul-Olama Dr. Jivanji Jamshedji Modi, B.A., Ph.D., the learned Secretary to the venerable body of the Parsee Punchayat Trust, who has evinced the kindest interest in my work throughout its preparation, and to both Dasturji Darab D. P. Sanjana, B.A., the Principal of Sir Jamshedji Jijibhoy Madressa and Mr. Behramgore T. Anklesaria, M.A., the Principal of Mullan Feroze Madressa, for kindly going through the work on its completion and expressing complete approval.

SOHRAB JAMSHEDJEE BULSARA.

FORAS ROAD,
Bombay, January, 1915.

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INTRODUCTION

I. THE HOLY MINISTERS OF THE NOBLE ZARATHUSHTRIAN CHURCH

THEIR GREAT POWERS

The whole antiquity thrills with the glories of the Persian race; and none the less glorious is the fame of its holy divines. To all ancient world they were the most sapient of sages, most profound of philosophers, and most holy of adepts. Their vision, to traditions, penetrated all past and all future, and read the destinies of men and of nations. It was that vision which led them to the infant Christ[1], and foretold the blessings of his mission to mankind. It was that vision which divined the events of the holy wars[2] and predicted the lives of the Anointed Cyrus[3], of Artaxerxes the Sassanide,[4] and of the ill-fated Yazdajard[5]. It was that vision which presaged the fall of the mighty empire[5] and prepared a refuge in the guarded and hidden valleys of farther Iran.[5] And it was that vision which read the whole past of the world's creation,[6] and the future of its happy end.[6]

It should be a high spirituality indeed which could be so far-reaching and so glorious. And the sages of the past have borne a testimony to that eminence in a way so as to convince. The learned Greeks looked upon them with awe and reverence; and not on mere hearsay did they learn to admire and venerate them, for, many of them had known them personally, and were struck with amazement at their greatness. Indeed they have noted facts which speak so highly of those divines, that they leave us to marvel if really these holy men have left behind them none of their eminent orders, and only the corrupt phase of their quite lowest ranks. The seed so highly sown however can never die out altogether, and may bloom into its fullest blossoms some day again.

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[1] St. Matthew, Chap. 2. [2] Aiyâtgâr ê Zarîrân, 45-49; etc.

[3] Herodotus, Bk. I, CVII and CVIII. [4] Kârnâmak, I, 13, 21.

[5] See, for instance, Shâh Nâma, the letter of Yazdajard III to the Marzbâns of Tûs; and cf. the reason noted by Al-Birûni for the double intercalation in the reign of Yazdajard I.

[6] The Dâmdât and the Spend Nasks; the Bûn-Daheshn; the Dinkart; the Zand ê Vohuman Yasht; etc.

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THEIR QUALIFICATIONS

All that is said by the writers of the west finds a clear support in the Zarathushtrian writings; and among them the work we present in the following pages is one of the greatest value. The very first chapter of the Aêrpatastân strikes a note of the brilliance of the holy orders. The selection of the candidates was to be made most cautiously and with the highest standards. A soul yearning after Righteousness alone could be fit; and that fitness was to be judged by a vote of expert divines[1]. The Dînkard would require him to be wise, righteous, and happy in God,[2] as the Pahlavi elsewhere would want him to be innocent, discreet in thought, word, and deed, and truthful[3]. The Vendidad must see him patient, grateful and good-hearted, in contentment, in composure and in peace[4], and seeking divine wisdom to the extent of sitting up all night to fathom and imbibe it[5]; whereas the Nîrangastân must find him intelligent and bright[6], vigilant and careful[7], benevolent and liberal, and inspired with the noblest charity and holiest love[8].

While selecting the candidate all physical, mental, and spiritual disqualifications were to be taken into account. The Aêrpatastân could not allow for the candidature one deaf or dumb, blind or maimed, asthmatic or sickly[9]. And the Âpân Yasht carried the disqualification further to the leper, the hump-backed, the deformed, and to one with disorderly teeth[10]. The Aêrpatastân would not again have the dull or the idle[11], and the Nîrangastân would reject the profane and the perverse[12], the transgressor and the sinful[13], the rebel and the heterodox.[14] And again the Âpân Yasht would bar the tyrannous, the wrathful, the fraudulent, the coward, the mean, the miserly, the prodigal, the lustful, and the wicked[15].

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1 AI. 2 Bk. III, Chap. CCCCX, §2.
3 Bûnd. XIX, 36, West's note. 4 Chap. XIII, 45.
5 Chap. XVIII, 6. 6 N_1 XVI, 3.
7 N_1 IX, 1. 8 N_2 XXXIII. 9 A VII. 10 § § 92 and 93.
11 A V, 3, 13-19. 12 N^2 I_a 13 N_1 XV.
14 N_2 IV. 15 § § 92 and 93.

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INSTRUCTION AND STUDY

These are but some of the standards of selection; and the care taken to allow in just the most fit, made the holy fold purer and nobler. Nay the selected candidate was to be placed under a chosen preceptor. The preceptor was to be a divine decidedly most virtuous, most clever, and most wise [1]. He was to have the highest imparting powers, and the readiest will to explain and to solve [1], and the kindliest zeal to teach and to instruct [2]. A divine who had passed all criterions of the holy fold, and had shone afterwards through his brilliance, could not but prove an efficient master and the successful creator of a holy race.

The times of study were the early dawns and the mornings, and the afternoons and the forenights [3]. The student was to expand his knowledge, to raise his mind by instruction and training, and to lift his soul by sacred discipline, by holy practices, and by divine rites [3]. And among these he was to develope the most fixed concentration [4], not inwardly alone but outwardly too on things and on men.[4] He was to imbibe all holy knowledge [5], and was above all fully to drink in the ambrosial knowledge of the Holy Songs of Zarathushtra [6], and to realise to their best extent their great power and holy efficiency for human blessings and for world's salvation [7]. His naturally sweet voice was specially to be trained to a calm rhythm and a silvern sweetness of the highest melody [8] to enable it to thrill the hearts of men and to lift them to the holy realms of Heavenly Song, and of Divine Pulsation.

THE INITIATION

The candidates were thus carried through the choicest of courses of this noble instruction for full three years at the least for their mere initiation into the holy orders [9]. That was necessary for the initiation only, because their progress under higher masters continued for years and years afterwards. At the end of that three years' instruction the candidate for holy initiation was placed, according to Lucian [10], under a

---

[1] A VI. [2] Vend. IV, 44. [3] Vend. IV, 45. [4] N_1 V; N_1 VIII: C, etc.; Yt. III, 6. [5] Vend. IV, 45. [6] N_1 VII. [7] N_1 XII.
[8] N_1 VIII; N_1 XII. [9] A V. [10] Necyomantia, 3.

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special master. The initiation ceremony commenced from the new moon day and continued for full twenty-nine days. Each day the neophyte was bathed in the morning, and the initiating master recited holy texts with his fullest concentration on Divine Glory as he faced the rising sun during the while. Invoking thus holy powers he gazed thrice in the face of the youth, reading the standard of his spirituality and inspiring in him the glory of the holy life both at the same time. This continued each day of that lunar month; and every day of that month they ate nothing but fruit, drank nothing but milk, honey, and water, and slept only on the verdant pile of the emerald lawns of the green, and under the radiant and sapphire vault of the glorious heavens. At the end of that period the master took the other to a great noble stream, had him bathed in its purest waters, and having him wiped clean perfumed him with soothing fragrance which charmed the body and lifted the soul, reciting the glorious texts all the while; and then he invested him with the sacred vestures of wisdom and purity, and the priestly robes of holy divinity.

THE TRIPLE ORDER

After the initiation, as Strabo has said, they plunged deeply into holy life[1] and steadily rose higher in spiritual scale. Naturally the Mazdean divinity formed into a spiritual hierachy of the highest order. The mention in the Âpân[2] and Behrâm[3] Yashts of there having been three sacred orders has puzzled our scholars a little as to their exact nature. But Porphyry has noted for us the valuable information that three things marked out distinctly the Mazdean priests into three holy orders. The lowest regulated their diet, and avoided many a thing the common people ate. The middle specially abstained from the meat of domesticated animals. And the highest and the most learned did not only abstain from all animal food, but even avoided the vicinity of butchers and hunters.[4] According to Diogenes Laertius[5] they dressed themselves the most plainly, slept on naked ground, and ate vegetables,

[1] Strabo, XV. [2] Yt. V, 86. [3] Yt. XIV, 46.
[4] De Abstinentia, IV; see also Dink. Bk. VI, § 276. [5] Proem 6.

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cheese, and light bread. This would then show that the life led by the neophyte and the initiating master for the month of initiation, and described from Lucian above, would be but a copy of the daily life of the highest of Mazdean divines. And Diogenes even says that they used little sticks to help them to eat their things with the highest purity. Clemens has gone to the extent of noting that they completely observed sexual abstinence. No doubt the Zoroastrian scriptures are not only averse to asking the laity to live the life of celibacy, but knowing well the frailty of human nature as a whole, are even strongly advocating married life not only for the layman but also for the ordinary priest. Still indeed if the higher order of souls should prove themselves quite above the stings of passion, there is no reason why the ancients might not have allowed them that life of the purer ideal, limiting it, without any special recognition, to that noble band of quite a few[1]. One need not ask why Righteous Zarathushtra who was far far ahead of the best of them all, married; for, if he did marry he had then to see that nothing in his life was such by which the generality of mankind, to lift whom he had come on his holy mission, might be misled to an ideal quite impracticable for them, and involving the greatest danger to human morality and to animal progress.

THE QUINARY ORDER

Besides the triple there is also a quinary hierarchy distinguished in the holy Zarathushtrian Church. We know that its highest pontiff is called Zarathushtrôtema; and that holy dignitary is associated with four other of decreasing rank,—the Dakhyuma, the Zantuma, the Vîsya, and the Nmânya. If we but look to the holy texts of the five Gâhs, and Visp. I, 9, for instance, we can immediately perceive that taking these four as lay ranks is quite a blunder so often committed by scholars The temporal ranks, it could have been seen, all end in *paiti* and

[1] It should be noted, however, that if this highest order was not formed quite directly but arose by progress through lower ranks, this abstinence might not cover their whole life but might commence at its later stage only. This would make quite a difference; but the point is not clear.

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hence they must be distinct from these other. We shall treat this subject more fully in the second part of the Introduction, on the Mazdean ritual. Still it need just be told here that in many cases the Mazdean philosophy becomes understandable only when, with the help of philology, we discover a higher sense in the special sacred terms with apparently commonsense meanings. In Sufeeism, for instance, "fire" does not mean the fire of the material hearth, the "wine" does not mean the alcoholic drink, the "tavern" does not mean the public house. And Mithraism will supply other instances of the kind. In not a few cases has the Iranian mind found it well to express itself in symbolism, and that with a reasoned purpose. We must find that symbolism in the Avesta too; or else we do not always understand it.

Strangely enough it is philology of the most decisive type which comes to our aid in restoring the higher symbolical meanings in the Avesta, and not mere hypothesis. Nmânya[1] radically ought to mean the Steady, Vîsya[2] ought to mean the Advanced, Zantuma[3] ought to mean the Enlightened, Dakhyuma[4] ought to mean the Beatified, and Zarathushtrôtema[5] ought to mean the Radiant Ones shining with the halo of the Golden Glory. They evidently mark the stages of the advancing soul. And this becomes further obvious from the association of B*rrr*jya, Sâva*ngh*i, Frâda*t*-F*sh*u, Frâda*t*-Vîra, and Frâda*t*-Vîspãm-Hujyâiti, respectively with those terms. These last signify the Aspirant, the Benefitted, the Advancer of Natural Prosperity, the Advancer of Nobler Humanity, and the Advancer of all Good States in Being, each for each. Hence no doubt these explain the states of the rising spiritual grades. And as Zarathushtrôtema did signify a pontifical dignity, the rest too must have indicated the other grades of the hierarchy.

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[1] Av. *ni-man* = to be steady.
[2] Av. *vîs* = to become.
[3] Av. *zan* = to know.
[4] Av. *dah* = to love; cf. *dahma*.
[5] Av. *zarant* = glowing with the golden light + *ustra* = the radiant spirituality (*ush* = to shine, to burn) + *tema*, the superlative suffix.

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THE OCTONARY ORDER

Besides the triple and quinary grades there is also an octonary classification having a special reference to the holy ritual. It comprises the offices of the Hâvanân, the Âtarvakhsh, the Frab*rrr*tar, the Âberet, the Âsnatar, the Raêthwishkar, the Zaotar, and the Sraoshâvarz. The Haoma, we shall see below, indicates the Glow of the Life Eternal; and these grades of divines have a reference to its evolution and attainment. The twenty-seventh chapter of the second book of the Nîrangastân describes their respective functions, and we can just see that those functions have a direct reference to the exact state of each grade. Thus the Hâvanân marks the state of one who is involved in the Strain and the Toil of Life[1]; the Âtarvakhsh is one who has raised in himself the Glow of the Life Eternal[2]; the Frab*rrr*tar is one who is overflowing with the Spirit of Sacrifice[3]; the Âberet is one who has acquired the Lustre of Heavenly Glory[4]; the Âsnatar is one who has attained the Purity and the Polish of the Life Eternal[5]; the Raêthwishkar is one in whom Life is awakened to Union with Eternity[6]; the Zaotar is one who has established Spiritual Concord with the Being Supreme[7]; and the Sraoshâvarz is the Lord of Prophetic Visions and the Dictator of Heavenly Commands.[8] These holy ranks indicate the rising order of divinity, each of whose grades has a special qualification to fulfil the function assigned to each office in the holy ritual, as can be quite clearly seen on the smallest reflection.

MINISTERIAL OPERATIONS

All these three standards of grades point to the most highly spiritual ideals as their basis. And we have already seen how well these ideals had been worked out in themselves by these noble divines.

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[1] N_2 XXVII, § 3. [2] § 4. [3] § 5. [4] § 10; cf. Pr. *âb* = lustre. [5] § 6. [6] § 7; he mixes Haoma which symbolises Eternity with Milk which symbolises Life. [7] § 2. [8] § 11.

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A holy graduation started on so choice a selection and perfected by so glorious a system of training and discipline could not but prove quite a worthy band of brilliant souls to guide the right progress of humanity to the glories of heaven and the felicities of the beatified life. There are exceptions to the rule everywhere; but there is little doubt that the noble part played by the ancient glorious Persian race in the history of the world was in a great measure due to the influence and exertions of their holy order of divinity. Indeed their energies for ministering to the spiritual wants of mankind were so great that they not only moved out of their centres to districts close at hand [1], but also proceeded to distant lands for the spread of Truth and the diffusion of Heavenly Light.[2]

POLITICAL INFLUENCE

Their functions were not limited to Religion pure and simple; they were as much active in society and in the affairs of state. They commenced their influence in state early with having the education of princes in their hands. Plato, Cicero, Plutarch and Nicolaus Damascenus have noted that the divines instructed the princes in righteousness, in truthfulness, and in law. In other words they initiated them in religion, in morality, and in politics. And as the guardians of the holy church they had the privilege to perform the coronation ceremonies, investing the new monarch with royal robes and regal insignia amidst a superb ritual.[3] These close associations, begun so early, were continued ever afterwards. And the divines always exercised a beneficent influence on the monarchs in all affairs of state. Indeed in Sassanian times at any rate they often filled the office of the Prime Ministers of the Empire. And we see from such works as Mâtîgân ê Hazâr Dâtastân that the high church dignitaries were invested with great powers in the government of social affairs which they exercised with vast wisdom and with immense benefit to the people. History has told us how, for instance in the reign of Chosroe the Great,

[1] See A II. [2] See Yas. XLII, 6; and Visp. III, 3; and recall the great activities of the Mazdean divines in all countries of the west, up to the fall of the Sassanian Empire.

[3] See Plutarch's Artaxerxes, 3.

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they took pains to see that none of the subjects of the vast Empire suffered through any erring official of the Government.[1] According to Agathias they officiated as judges too; though indeed that could not be their special function, excepting perhaps in the social government just mentioned.

PROFICIENCY IN THE HEALING ART

According to the Avesta the priest is the spiritual physician; and that point is most clearly borne out in a passage[2] of the Ardibehesht Yasht which deems the holy divine the best of healers and the most efficient physician, far above all the rest. Now this has a reference to his being a curer through the holy word which appeals directly to the spirit and touches the very foundations of life.[3] The soothing charm of the Holy Thought and the Holy Word to the aching soul and the paining body has always been well known. But these ancient divines did not rest content with that alone. They sought other means of cure too. According to the Vendidad, Thrita, who was a prince and a priest, was also the first great healer[4]; and he had sought it not only through the holy word but also through herbs and surgery and possibly through chemicals too.[5] Ever since that the priests had pursued this noble art diligently; and we find from ancient western writers like Pliny how proficient they had become in their days even in that sacred pursuit, and what wonderful discoveries they had made therein.[6]

POWERS OF DIVINATION

They even scanned the heavens and read the stars: and their close observations not only advanced them far in astronomy, but also led them to infer the influence of stars on the destiny of men. The Zarathushtrôtema and the Sraoshâvarz grades, according to explana-

[1] Shâh Nâma, Bk. IV, Chap. II, verses 92 and following.

[2] Yt. III, 6. See also Dink. Bk. III, Chap. CLVII.

[3] Yt. III, 6. [4] Vend. XX. [5] Vend. XX, 3-5. [6] Pliny's Natural History. Foreign physicians were sometimes employed at ancient Persian courts, not because there was any want of expert physicians among the people, but because possible court intrigues necessitated that as a safeguard.

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tions given above, were placed so much in touch with the divine, that it could be quite according to expectations if they did claim to possess high prophetic powers as history has apparently proved and antiquity attested. We have stated at the very commencement that the ancient Mazdean divines did exercise, with their other noble attainments, divination too as one of their special accomplishments. Indeed, in their perfection, they were just the souls fitted to fathom the depths of futurity and the abyss of the past.

NOBLE SERVICE OF THE WORLD

The high knowledge they thus attained enabled them to retain a peaceful calm despite universal upheavals and sweeping revolutions of time. They were souls so highly reliant on the perfect wisdom of God, His triumphant Power, and His noble benevolent plans, that they could not but be composed in the peace of that high knowledge, and in the all conquering might of Virtue and Truth. With their sublime spirituality, with their marvellous attainments, and with their benevolent and beneficent occupations, these holy divines were just the proper ministers for the salvation and happiness of all the human race.

Such then is a brief picture of that noble order of divinity which once ministered to the spiritual wants of millions and millions of mankind, lifting them fast and far above the average level of humanity, and enabling them to play a glorious part in the world's great history and to fill the pages of its most brilliant epochs. That holy order is all but gone now ; still let every Zarathushtrian minister of today hold up that again as an ideal before his vision, let him rise to the greatness of that noble end and with all effort in his power strive to reach it by all possible holy means; and the glories of his high mission may yet dawn on him, and may enable him again to attain that benevolent nobility which once had won him the affection of the world and the esteem of mankind.

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II. THE GRAND RITUAL OF THE MAZDAYASNAS

THE GREAT PROBLEMS

The Mazdean genius soared to the highest flights of holy search, and arrived at truths too sublime to be gauged by the common intelligence of the ordinary man. It therefore clothed some of its loftiest ideas in symbolism, preserving thereby the precious knowledge it had attained, and at the same time making it understandable in some form or another to the whole generality of mankind. Its search ranged along life and nature, and truth and virtue, and found that the Universe is governed under a settled, inviolable, beneficent plan,[1] by One Supreme Being[2] having boundless Wisdom[2], infinite Love[3], most sublime Righteousness[4], and limitless Power[5] to do good[5]. It realised that the Universe[6] is vast and unbounded[6] and exists in inseparable association with infinite Time[7], and that God rules it out of mere Benevolence[8] to lift all world to be like Himself[9]. It found too that man is playing a great part in the Universe, the beauties whereof are designed to raise him to the glories of Heaven and the charms of the Everlasting Life[10].

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1 Pervading the law of Spenta Mainyu.

2 Ahura Mazdâ. 3 Vohu Manangh. 4 Asha Vahista.

5 Khshathra Vairiya. 6 Haurvatât.

7 Amrrtât. 8 Spenta Âramaiti.

9 See the significant expression Thwâvant = "Thy Kind," met with in the Gâthas, and Yt. I, 25 where God's own states Haurvatât and Amrrtât are determined to be the rewards of the righteous.

10 Yas. XLIV, 2-5.

Much has been said of Angra Mainyu, Ahriman, or the Principle of Evil as it has been understood by students of Zoroastrianism; and no doubt the idea has been personified in some of our sacred writings themselves; but one who reads our Scriptures closely and catches their right spirit and logical import, finds nothing else in the idea but the sum total of the inevitable Defect in the rising Soul, and of the Suffering and Sorrow, and Disease and Affliction which accompany it through Moral Causation, effecting also corresponding Corruption and Loss in the Physical World.

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THE ESSENTIALS IN RITUAL

The Everlasting Life in its glorified state is represented in Mazdean Theology by Haoma.[1] And the whole of the grander ritual of the Mazdayasnas centres round that holy idea. The aim of human life is the lifting of itself to its best condition; and the evolution of that condition is represented in the Haoma ritual, and is marked by five stages of gradual rise. These stages are symbolized as the five Gâhs or Gâthas. The second book of the Nîrangastân treats of the Services of these five Gâhs,[2] alongside the Service of the Holy Saps,[3] evidently because the Holy Saps represent, besides the principles of health, beauty, and grace, also the lustre of the glorified life attained through the cleansing of life therewith[4]. The other essential in the holy ritual is the Holy Flame, the principle of Holy Vitality represented in all life and in all light, and comprising energy, health, and happiness[5]. Ideally it is the glorified state of Divinity in its supremest splendour, and is always represented at the holy ritual by the sacred fire blazing before the attending congregations and guiding their thoughts to the sublime, beneficent, and gladdening radiance of God, and His Holy Perfection[6]. These three form the basal elements in the grander ritual of the Mazdayasnas. Everything else pertaining to ritual and described in the Nîrangastân is accessory only[7].

It must however be remembered that the divine ritual in every instance has been dedicated to one or more or all of the Holy Names of the Deity, even when it has been celebrated for the peace of a departed soul, or for rejoicing the spirit of the faithful. In whatever services they celebrate, the grateful and reverent Mazdeans invariably glorify the Holy Name of God and sing the goodness and beneficent

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1 See the Haoma Yasna.

2 N2 Chaps. V, VI, and VIII-X.

3 N2 Chaps. VII, XX, XXIII, XXVI: A, B, C. 4 See the Âpân Yasht.

5 See, for instance, the Âtash Nîyâyêsh.

6 Cf. Yas. XXXIV, 4. 7 See the table of contents, and the summary in Dînk. Bk. VIII, Chap. XXIX.

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sublimity of His Holy Power, and express their everlasting gratitude and love for Him, and devoutly applaud the beauty, the majesty, and the boundless utility of His noble works[1].

FIVE STAGES OF THE LIFE ETERNAL

We have just seen that the whole Mazdean ritual turns round the Glow of the Life Eternal, the Holy Sap, and the Holy Flame, and also that the illumination of the Endless Life is divided into five stages, and that these five stages are known in Mazdaism as the Gâhs or the Gâthas. We shall therefore now consider, on the basis of the Avestan texts glorifiying these Gâhs, their exact nature and import.

The first stage is the Ushahina as we find it in our text[2] and as we ought to take it for evident reasons[3]. In common sacred practice the Ushahina is placed last, not because it is really so, but apparently because the average man or the average divine has already passed it. It marks just the Dawn of the Illumined Life when there arises consciousness[4] without strife or struggle, when the soul just hears the Voice[5] of Heaven[5] and feels the facts of Eternal[6] Truth[6]. The stage is yet steady[7], because it precedes the stage of the moral and intellectual strife, and because in it the soul can only receive and perceive, but cannot distinguish. Still however, the soul is awakened in it to a state of the Aspiration[8] to know, and is rising to shake off the dark shades of moral unconsciousness and to emerge into light.

The next stage is the Hâvani. Here the soul becomes awakened to light and finds itself confronted with the strain and strife of moral and intellectual consciousness.[9] It is not subject merely to the Voice of Heaven,[10] but perceives the Justice[11] and Friendship of the God of[11]

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1 Besides the entire spirit of the Mazdean scriptures recall what Xenophon says in Cyropœdia, VIII, 7, 3.

2 N2 V. 3 N2 V, note 1. 4 *Ushangh* in *Ushahina*.

5 Sraosha; see Gâh V, 2. 6 Rashnu; see Gâh V, 2.

7 Nmânya; see Gâh V. 1, and Introduction I, p. xxxiv, note 1.

8 *Brrrjya*; see Gâh V, 1.

9 See the explanation of Hâvanân in Int. I, p. xxxv.

10 Sraosha. 11 Mithra; see Gah I, 2.

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Heaven, and begins to ask itself Questions [1] on Existence and on the Government of Life's Things and of the Universe.[1] Every strife in experience and every step in progress lift the soul into higher knowledge; and despite its pains, it feels itself benefitted [2] and advanced [3] at that experience and that growing consciousness.

The third stage is the Rapithwina. It is the mid-stage of spiritual Illumination. And through that Divine [4] Justice and Love [4] which the soul has been experiencing from the earlier stage, it now becomes lifted into the Warmth [5] and Ardour of the True Devotee,[5] and begins to discover the Prospering [6] Holy Word of Meditation,[6] which calms the strain of spiritual strife and establishes a rhythm between the soul and nature and promotes [7] Prosperity in Life and in the World.[7] Accordingly, the soul in this state finds itself enlightened [8] and illuminated in a marked degree [8].

The fourth stage is the Uzayêirina. Here the Warmth and Ardour of the True Devotee experienced by the soul in the previous stage, become so overflowing that the currents [9] of Holy Lustre and Divine Magnetism [9] begin now to flow from it to all about, and fill everything with life, animation, and brightness. And the Higher Questions and the Holier Meditations experienced in the earlier stages fetch it the Delights [10] of Knowledge and the Joys of True Experience [10] which always accompany the enlightened ones. And both by example and by precept the soul promotes here in itself and outside, a Nobler [11] and a truly Illustrious Type of Humanity [11] and finds itself in the Beatific [12] State [13] of superior felicity which is the peculiar lot of nobler and higher souls.

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1 *Âhuirya Frashna*; see Gâh I, 5.
2 *Sâvanghi*; see Gâh I, 1.
3 *Vîsya*; see Gâh I, 1, and note 2 in Int. I, p. xxxiv.
4 See note 11 on last page.
5 Âtar; see Gâh II, 2.
6 *Fshusha Mãthra*; see Gâh II, 6.
7 *Frâdat fshu*; see Gâh II, 1.
8 *Zantuma*; see Gâh II, 1, and note 3 on p. xxxiv, Int. I.
9 *Apãm-Naptar*; see Gâh III, 2 and Pr. "*âb*" lustre.
10 *Afrasanghãm* Khvâthra; see Gâh III, 6.
11 *Frâdat-Vîra*; see Gâh III, 1.
12 *Dakhyuma*; see Gâh III, 1 and note 4 on p. xxxiv, Int. I.

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The fifth, the last, and the highest stage is the Aiwisruthrema. It is the stage of the most supreme spiritual illumination when the soul finds itself in so perfect a concord with God and Nature that it experiences in it the divine music[1] of Higher Voices and Sublime Intonations,[1] and the beatific[2] consciousness and the divine apperception of the Realised Self.[2] The expansion[3] of the soul reaches here its farthest growth and gladness, and attains supreme peace and usefulness.[3] And hence it becomes promoter[4] of all Good States in Being[4] through the high efficiency of its beneficence and holy power. And through that sublime state of itself it shines[5] with the golden glory of the most magnificent self-illumination and holy lustre.[5]

THE HOLY EQUIPMENT

It can easily be seen that these five stages are most splendidly conceived, and do deserve constantly to be held before the eyes of mankind by their embodiment in a magnificent ritual and a noble symbolism, alongside the glorifications of God's Holy Names, Attributes, and Powers. And agreeably with this lofty aim the holy doctors of Mazdaism have prepared such an appendage for that grand ritual as has few parallels in the religious history of mankind.

The officiating divines as well as those having the services performed are required to be the most pure in body and mind[6], and the most devoted in heart.[7] And they are to dress themselves in vestures specially sanctified and endowed with rare virtues.[8] They are then to equip themselves with a holy apparatus intended to utilize as much of the subtler science as the ancients possibly knew, to create the most beneficent results for themselves and for all the world.

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[1] The radical sense of *aiwi-srut* supplies this meaning. [2] *Fravashi*; see Gâh IV, 2. [3] *Aoŭrvatãm ŭrunê*; see Gâh IV, 5, and the meanings of *ŭrvata*.

[4] *Frâdat-Vîspãm Hujyâiti*; see Gâh IV, 1. [5] *Zarathustrotema*; see Gâh IV, 1 and note 5 on p. xxxiv, Int. I.

[6] See such injunctions as are scattered throughout the Vendidad, etc.

[7] See N2 II: A, etc. [8] N3 IV, 2, 3; etc.

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§ 1 Their first equipment comprises the sacred shirt and girdle. And these are understood to be "a protection to the body and something far better for the soul."[1] They are prepared from approved materials[2] specially sanctified, and are to be put on in ways particularly laid down,[3] so as to shield the body and to float the soul.

Dressed in these sacred vestures, the officiating divines are required to be fully acquainted with the efficacy of the Holy Word,[4] and to know how to use it aptly in the holy ritual.[5] It is upheld and always implied in the holy ritual of the Mazdayasnas that the Holy Word does not simply fix the mind of the worshipper on lofty ideals and high aspirations, but also that it is intended to create just those holy environs in the spiritual as well as the physical atmospheres,[6] as are fitted to the end in view, and refreshing and helpful to the contemplation of Holiness.[6] The Holy Word is used not only throughout the grand ritual, but also at the holy Preparatory Service and at marking and hallowing the holy Precincts[7] for the performance of the Main Service itself.

THE SACRED FIRE

The first thing to strike us within the sacred Precincts marking the space for the holy Service, is the Sacred Fire.[8] The glory of the Holy Flame ever strikes the mind and elevates the soul. Whereas its purifying energy not only rids the atmosphere of all impurities and fills it with life and animation for all breathing it, but is also instrumental in creating pyro-electricity[9] with that of other kinds[10] so apparently sought in the holy Mazdayasnan rituals. So that it also contributes to the concentration of all the nobler forces in Nature to help the beneficent effects of

[1] N_3 I, 23. [2] See N_3 I, 11-13; II, 5; etc. [3] See N_3 III, and IV, etc.
[4] See N_2 II. [5] See N_1 II: App., 3; N_1 XVI, 2.
[6] See Yt. I, 1 and 2; Vend. IX, 13, etc. [7] See Yt. IV, 4; N_3 X, etc.
[8] See N_2 XXV: App. [9] There can be no other meaning in the officiating divine touching the edge of the fire-altar with the fire-spoon after having established contact with the other priest or priests by holding one another's hands, and also in his touching with that spoon so charged, the vessels containing the consecrated things. Even though the principle may have been forgotten now, the practice clearly points to a thermo-electrization. [10] See below.

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those grand and subtle operations. We have already seen above the elevating symbolism of the sacred flame.[1] But alongside the sacred fire are also to be found in the holy precincts the sacred Fuel[2] and the sacred Incense[3]; and these symbolize the fuel of good deeds which feeds and the incense of virtue which perfumes the Holy Fire of Life.[4]

We cannot pass further without noticing a curious fact which while most strange in itself, finds a further support in our well-known traditions. We have already described the great virtues and powers of the ancient Mazdean divines. Among their marvellous achievements is one related by the ancient writer Pausanias. He had found among the Lydians that there the Magi could ignite the sacred fire in a mysterious way. The qualified Magus entered the holy of holies, he says, and placed dry wood on the altar, and recited certain holy chants before it, and lo! the wood ignited of itself without the medium of any other fire and blazed with a glorious light.[5]

THE HOLY WATER

The next thing within the sacred precincts is the Holy Water.[6] It symbolizes the Holy Sap whose profound meaning we have already seen above.[7] In other words, it represents the healthy circulation of the Sap of Life and the consequent beauty, grace, and lustre which accompany all virtuous and healthy Life.[8] To mark the contributions unendingly poured by generations of mankind to the ocean of the Holy Sap in their adoration of the Beautiful and Illustrious Life, the Mazdayasnas symbolize them by their holy libations so constantly and

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[1] See p. xl above. [2] See N_3 XVII. [3] See N_3 XVII, and XVIII.

[4] See note 5 to N_2 XXVI : A, 7.

[5] Pausanias, V, 27, 3. Apparently the virtue is claimed to the efficacy of the Holy Word, though the less believing would attribute the phenomenon to the peculiar virtues of the cumbustibles themselves. That too at any rate would show in these ancient divines the special knowledge of those little known virtues and of combining them properly to attain the desired end. But so much has been said on the side of the efficacy of the Holy Word, and so often among various nations, that despite the lack of demonstrations in the present age, one may be led to take it with greater respect. Cf. also what Hindu Music claims for the Dipak Râg.

[6] See N_2 VII ; XXVI : A, B. [7] See p. xl above.

[8] See Yt. V, 1 ; and note 5 to N_2 XXVI ; A, 7.

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variously poured in their noble rituals.[1] But according to a mysterious under-current characterizing them, none of these libations can be poured at any other time excepting the time of daylight.[2] The apparent sense seems to run to some physical effect[3] beside the fact that the glorification of the Holy Sap must never be dissociated from the lustre of the Illumined Life.

THE BARSOM

The sacred Barsôm draws our attention next. The twigs are now represented by metal rods; but both our holy scriptures[4] as well as the testimony of the ancients[5] say that originally they were the twigs of some sacred tree. Without doubt, they have a reference to the Tree of Life[6] which is a symbolism of the growing life in all departments of nature[6]. The Barsôm therefore points to the ideals of High Growth, inviting us to the sublimer, more lofty and more efficient, more controllable and more luminous planes of Life. But a little reflection leads us to suppose that it also is intended to perform an important scientific operation. The fact that the twigs have for a long time been replaced with metal rods, and that these are bound together in varying numbers and constantly held up and laid down on a special stand by the officiating divine during the sacred operations, at once suggests to us a purpose to generate a mild electric current by the contact of heterogeneous metals[7]. Indeed the idea of using the Barsôm for the purpose of electrization need not be considered as a novelty latterly introduced into the service on the metal rods replacing the vegetable twigs: the ancients might have discovered a similar effect in certain vegetable twigs also[8].

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[1] N_2 XX, XXVI: C; Herodotus, VII, 43, 54; Xenophon, Cyropœdia, III, 3, 21; and Nicolaus Damascenus, Frag. 66. [2] N_2 VII, 4; XXIII. [3] See Yt. V, 1.

[4] See Vend. XIX, 18; N_2 XXVI: D; N_3 VII: C; VIII, 4-6; IX; etc.

[5] See Strabo, XV, 3, 14; Ezekiel, VIII. [6] The root *barrz* in the original *barrsman*, signifies " to grow high."

[7] No doubt the rods now used are not of heterogeneous metals; but that may be due to the modern priests having forgotten the real purpose.

[8] Cf. electro-biology. Some fish and fur-animals give electric shocks at touch. If animals can, vegetables too may exhibit similar powers, though perhaps less palpably; and one becomes confirmed in such views when one learns about the highly instructive studies of the well-known Indian scientist, Dr. Bose.

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THE VARS, THE MORTAR, AND THE PESTLE

The idea of electrization is quite clear in the case of the Vars ring [1]. The tying of the hair on the metal ring and briskly rubbing or agitating it during the sacred operations can have no other sense. The constant splashing with it of the water in the basin before filling it in for sacred purposes must evidently be for its special purification [2]; and the same must be the purpose of using it while straining the prepared Haoma drink [3]. And so long as the pestle and mortar would be of heterogeneous metals the same might be the purpose of ringing the mortar with the pestle in a way peculiar to the pounding of the Haoma in the sacred ritual [4].

THE SACRED DRINK

Creating these subtle forces in so various ways and with such minute attentions must not only be for chastening the atmosphere and for enlivening the bodies and brightening the intellects of the devout ministers and their pious congregations [5], but also to enhance the efficacy of the sacred drink so carefully expressed and compounded [6]. The Sacred Drink represents the Water of Immortality, and the enormous labour and care bestowed in its preparation, point to the long and laborious way to Conscious Immortality. Its components are the Haoma,[7] the Urvarâm, the Sacred Water, and the Milk. And these represent, as we have already hinted, the Glow, the Growth, the Sap, and the Pure Nutriment of the Life Eternal. The part played by each of these in lifting the devotee to the highest stage of the Glorified Life is essential, subtle, toilsome, and long. But the pious aspirant patiently strives on, and at each step he sees newer vistas of beauty and sublimity unfolded before his eyes through his heavenly progress on the Noble Path of Duty and along the Life of Glorification.

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[1] See N_2 V : B, 14, n ; and XIV : A and B. [2] See N_2 V : B, 14, n.

[3] See N_2 V : Ciii, 1; VII, 33. [4] See N^2 V : B, 18 n.

[5] As must happen owing to a judicious electrization of the atmosphere.

[6] The ancients always thought in these matters that however innocent the components of such mixtures might in themselves appear to be, the resulting mixture, when properly prepared, always exhibited wonderful powers.

[7] Recall the testimony to its ancient use from Plutarch's Isis and Osiris, 46, and the Sanskrit Soma.

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DRON AND AFRINGAN SERVICES

Besides the Grand Haoma Ritual, which underlies each of the greater services, there are smaller rituals too. The most constant among them is the service of the Dron Consecration [1]. It forms an essential and initial part of the greater services themselves, and is otherwise constantly performed in other associations. Another again is the holy Âfrîngân service [1]. Both these comprise the holy bread, butter, wine, water, and milk, and flowers, fruits, and sweet and fragrant herbs. These are intended to represent, besides certain symbolical meanings, all the bounties God in His eternal goodness has provided for our use; and the devotee presents them in the spirit of devotion, sacrifice, and thanksgiving to the glorification of some Holy Name of God, or for the peace of the soul of some faithful.

DEDICATION AND SACRIFICE OF ANIMALS

As a rule butter and milk represent the animal world and win our gratitude for their creation and utility for spiritual advancement. But the following pages [2] will also disclose what is already made known elsewhere [3] that animals too were dedicated and sacrificed in the holy services of the Mazdayasnas [4]. In view of what has been said of the highest order of Zarathushtrian divines avoiding animal food altogether,[5]

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[1] See, for instance, Haug's Essays, and some chapters below for their descriptions.

[2] See the numerous references in the index.

[3] Herodotus, I, 132; VII, 43, 54; Strabo, XV; Ammian, XXIII, 6; Athenœus, III, 10; Xenophon's Cyropœdia, VIII, 3, 9.

[4] This is noted here merely as a fact current among our ancient people, and not as an essential element in our ritual. It seems to have been associated with ritual simply because when the ancients slaughtered animals for meat, they seem to have thought it a pious thing to dedicate, with philosophical associations, the best of them, before destruction, to the Creator of all Life. Indeed Righteous Zarathushtra has so strongly deprecated destruction of life in such writings as Yas. XXXII, 12, that animal sacrifice could not be given even the most desultory place in strict Mazdean Ritual.

[5] See Int. I, p. xxxii.

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this ought to appear strange. And indeed it forms no essential part in Mazdean rituals; but recalling the highly mysterious and symbolical associations animal sacrifice had in, for instance, Mithraism, that great branch of Mazdean theology, we may conceive the same associations in these cases also. It was symbolical, for instance, of breaking up and dissolving the transient body and separating the imprisoned soul to soar up to the realm of spirit and meet there its kind, a symbolism of the effort again vastly laborious, toilsome, painful, and long. This may also find a further support from the fact that in the great Haoma ritual the prepared sacred drink is finally poured into a body of water, apparently symbolizing the ultimate union of Life with Eternity.

GLORIFICATION OF FRAVASHIS, OBSEQUIES, AND MARRIAGE SONGS.

Some rituals are also specially devoted to the Fravashis[1] or the Eternal Spirits and Ideals which aim at a union with the Holy Idea of Perfection and the most Excellent Good Mind.[2] Here too the widest sweeps of thought cover all eternity and disclose the most perfect blessing in those ministerial conceptions, and the ideas soar to their highest grandeur of comprehensive thought, and vividly hold before the eyes of man the splendours of the Everlasting Life and of Eternal Heaven. Even from their obsequies to their marriage songs the same grand ideas pervade the beliefs of the Mazdeans. While the vicissitudes of life in the strife and strain accompanying its long and heavy way to Everlasting Blessing are impressed on us by the former as essential and patiently to be borne with the idea of the happy end,[3] the realisation of the beatific state of the union of Life with Paradisial Eternity through mutual help and the bonds of love is foreshadowed by the other.[4]

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[1] The Services of the Fravashi and the Fravartîkân.
[2] See Hatôkht Nask, III, 40.
[3] See the Ahunavaiti Gâtha which forms their essential portion.
[4] See Yas. LIII, the Song of the Holy Union.

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THE GRAND CONCEPT

Behold then here an image of the grand Infinity in its clearest and most cheering conception! How brilliant and luminous the whole idea is, and what a glorious garb it is given! What beneficence is sought in its impression, and what a halo thrown round its name! And how well indeed have the Mazdayasnas upheld the holy concept when never in their pious devotions have they been seeking favours through flattering addresses or through temporary offerings! Ever have they been placing before the Altar of Heaven their devout glorifications, dedications, thanksgivings, and pious aspirations in the Holy Temple of the Most Blessed Good Mind, and ever indeed have they been dedicating them to the Most Benevolent and Beneficent Goodness of the Most High and Most Wise Ahura Mazdâ[1] Who is the Friend, the Brother, and the Father of the glorified saint[2] as much as of the poor erring soul.[3] May we not then hope and pray that these pure ideals of the Mazdayasnas may again revive in the world and fill it with that condition of Happy Peace which ever is the lot of the pious and devout souls? And may we not then pray for the disappearance of unhappy discord from all creeds, all nations, and all the world[4]?

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[1] See, for instance, Yas. XXXIII, 14 and Yas. XLIII, 16.

[2] See Yas. XLV, 11. [3] See Yas. XLIII, 4 and Yas. XLIV, 2.

[4] A great deal more might still be said on many an other point reflected in the following pages; but that would swell the bulk of this work beyond its proper limit, hence we have had to be content with focussing such points in the Index from which the reader may build up any further dissertation he may choose to construct.

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ABBREVIATIONS

A=Aêrpatastân. As there is preserved only one book of this work, there need be no special marks for distinguishing several books.

Aêr.=*Ditto.*

Âfrîn.=Âfrîngân.

App.=Appendix.

Ar.=Arabic.

Ary.=Aryan.

Av.=Avestan.

Bah. Yt.=Bahman Yasht.

Bûnd.=Bûndaheshn.

Darm.=Darmesteter.

Dât. D.=Dâtastân ê Dînîk.

Dînk.=Dînkart.

D. r.=Doctor of religion (in Index).

Gâh.=Gâhambâr.

Geld.=Geldner.

Goth.=Gothic.

Gr.=Greek.

Guj.=Gujerati.

Herod.=History of Herodotus.

H J=The text of the Nîrangastân in the possession of the late Dastur Hoshang Jamasp of Poona.

Huz.=Huzvaresh.

Int.=Introduction.

n.=Note.

N=Nîrangastân. As there are three books of the Nîrangastân preserved in this work, each of these books is indicated by a numeral placed close to this letter.

Nîr.=*Ditto.*

O. P.=Old Persian.

Pah.=Pahlavi.

Paz.=Pazand.

Pr.=Persian.

Pref.=Preface.

Sans.=Sanskrit.

S. B. E.="Sacred Books of the East."

Sem.=Semitic.

Sh. Lâ-Sh.=Shâyast Lâ-Shâyast.

Sîr.=Sîrôzah.

St. Y.=Staota Yasnya.

T D=The text of the Nîrangastân in the possession of late Ervad Tehmurasp Dinshawji Anklesaria.

Vend.=Vendidad.

Vîsp.=Vîsparad.

Wester.=Westergaard.

Yas.=Yasna.

Yas. Rit.=Yasna with the Ritual, being the 'Yasna Bâ Nîrang' published in Bombay by late Ervad Tehmurasp Dinshawji, in the year 1888.

Yt.=Yasht.

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AÊRPATASTÂN

AND

NÎRANGASTÂN

OR

THE CODE OF THE HOLY DOCTORSHIP

AND

THE CODE OF THE DIVINE SERVICE

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THE BENEDICTION

In the NAME of the Creator, the Perfect[1] in Himself[1], the
P. 13 Virtuous, and the Most Wise Lord of the spiritual and the earthly ones, «with prayer» for the health, victoriousness, fame, and happy state of him[2] for whom are[3] written[4] «the Aêrpatastân[5] and» the Nîrangastân, and with the supplication[6] «that» in being[7] taught[7] «and in» being[8] learnt[8] they[3] be FELICITOUS.

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[1] *Khvâpar*; the word must evidently be traced to the Avestan *hva*=self and *par*=to suffice, though some render it otherwise.

[2] 𐭠𐭥 is manifestly the personal pronoun and equivalent of the Semitic *ol*man. It is without doubt the precursor of the Persian او. Some nevertheless think that the appearance of this form here is due to an error arising out of the confusion of *ol*man with *ol*, the preposition, and the substitution of its Aryan equivalent 𐭠𐭥 (*aô-ŏ*). This explanation apparently sees a proof in the fact that in Pahlavi texts there is sometimes met with *ol* where evidently *ol*man should have occurred. But surely this is due to nothing more than an error in pronunciation committed by one who read the text aloud for another who wrote it down as he heard it pronounced.

[3] The original is in the singular number.

[4] *Yatîbûnîhêt-ŏ* should be *yakatîbûnîhêt-ŏ*.

[5] The original does not mention the Aêrpatastân here, but inasmuch as the work commences with a large portion of the Aêrpatastân, one may be justified in assigning it a place here.

[6] *Bûndakîh* should be *bandakîh*.

[7] *Châshîtak*.

[8] *Pîsh-gîr*, as given in HJ; cf. Pr. پیش گرفتن (*pîsh giraftan*)=to learn; to teach.

Darmesteter reads the word Pêshagsar and takes it to be the name of the expositor of the first Fragart of this work; but besides the unfamiliar form of the name, it should be very strange that a doctor so much concerned with an eminent work should not be mentioned but once again anywhere else in Pahlavi literature, not even in this work itself.

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AÊRPATASTÂN[1]

OR

THE CODE OF THE HOLY DOCTORSHIP

BOOK I

ON THE HOLY PURSUIT

CHAPTER I

ON THE QUALIFICATIONS OF THE ASPIRANT FOR THE HOLY OFFICE

1. *Kô*[2] *nmânahê athaurunem*[3] *parayât?* **Which «individual» of[4] the house[5] shall proceed to[3] become the pursuer of the sacred calling[3]?** *i.e.*, who from the house[5] of the good ones[5]

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[1] As already noticed what follows is not all Nîrangastân, but constitutes up to Folio 27, l. 19, the previous portion of the Aêrpatastân ; hence that extent of the text which comprises about the eighth of all the text we have, should be brought under the latter denomination.

[2] The text has of which is Pahlavi but can be a corruption of the Avestân letter . Shams-ul-Olamâ Dastur Darab proposes to correct this corrupt form into *yô* ; but certainly we want an interrogative here, and the Pahlavi *mûn* in this case may be supposed to render the interrogative *kô* rather than the relative *yô*. is perhaps a fragment of a Pahlavi word belonging to some preceding text that is lost, and (*mô*) can easily be seen to have been corrupted from (*kô*) by an inversion of the Avestan letter into .

Darmesteter reads the word *knmô* and remarks that *n* is evidently an error of copy for a vowel, and that that vowel which resembles *n* most is *e* or *é* which should give *kemô* from a base *kama* which is precisely the base he has assumed for the Afghan interrogatives *kôm* and *kam*. He further observes that the Pahlavi *chî-kâm-châi* also assumes the form *kâma*. One however sees no necessity to go so out of the way to discover the correct reading here.

[3] Darmesteter notices that this is the accusative of attribution ; and indeed the syntax is peculiar in this case.

[4] The Pahlavi has *ol* here and *min* in the gloss ; but really *min* should render the genitive of the original better than *ol*.

[5] *Mihân*, a lengthened form of *mân*.

As it is already so believed, it seems that the sacerdotal household only is intended. And what follows on page 14 is rendered accordingly ; nevertheless one may hesitate to assume that the laity were altogether excluded so early as that from pursuing the holy calling. Under any circumstance however the candidate was required to show special qualifications before his admission into the sacred pale

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shall proceed to attend the duties of the Holy Doctorship[1]?

2A, *Yô Ashâi brrŋjyãstemô*[2], **He who is the greatest aspirant after Righteousness,** *i.e.*, he who is the «truest» friend unto the soul[3], *hvô*[4] *istô*[4] *vâ yôistô*[5] *vâ*, **whether he be great or humble**[6],———

3. When a great man is very[7] friendly[7] towards the soul, then notwithstanding that he is great he will proceed «to attend the sacred function».

4. Behold, when it so happens that where a single man ought to be able to proceed if two together «only» are able to go[8], then
P. 14 they are not in propriety «in that respect». Nevertheless when they do proceed «to the sacred function» then if their «right» friendship towards the soul is manifest, then shall they have proceeded well qualified[9]; because a person in little worth in the soul cannot commence the duties of the Holy Doctorate.

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[1] The sense throughout here is that of acquiring and imparting religious instruction, as well as of attending sacred functions.

[2] Superlative of *brrŋjyant*; cf. *brrŋja*=aspiration.

[3] The truest friend of the soul is he who loves and follows righteousness, for righteousness procures the soul's highest good.

[4] Darmesteter has read these as one word here as well as in the fragment from the Zend-Pahlavi Farhang, which he has numbered 25 in his edition. But probably it is erroneous to do so; whereas our reading is understandable, and *ista* may be taken as the agentive noun from *ish*=to be a man of means; cf. *isti*=wealth; means. This likewise removes Darmesteter's doubt as to whether the reference is to age or power, even as the Pahlavi simply renders by *mas*=great.

[5] This is a strange word, although Darmesteter tries to improve it into *yaoishtô*, and to relate it with Sanskrit *yavishtha*=the most youthful; but it seems that the reference is rather to means than to age.

[6] *Aîsh* is certainly an error for *kas*. The error apparently arose from confounding the Pahlavi 𐭪𐭮 (*kas*)=small with the precursor of Pr. کس (*kas*)= person, whose Semitic equivalent is 𐡊𐡎 (*aiṣh*).

[7] *Dôstar* may be for *dôst-tar*, but we have the Persian comparative *dôstar* similarly.

[8] As neither of the two being sufficiently efficient to go alone.

[9] It is not quite plain whether this qualifies the previous statement by permitting the two together under special conditions; still however as the special condition of being a true friend to the soul is mentioned just above as a necessary qualification of every aspirant for the sacred office, hence it may seem that there is perhaps no intention of qualifying the previous remark.

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5. The criterion of one's having little worth in the soul is such that when one is not «sufficiently» good to pursue the duties of the Holy Doctorate one is to be held as having little worth in the soul[1].

6. Gaôgôshnasp said: Behold, when a person is too bad to pursue the holy learning, then as soon as one is entirely the most qualified must one proceed «to the sacred function», for thus «should it be» the best[2] «in that case».

2B, ——*yim vâ ainîm hadhô-gaêthô*[3], **or who is unto another a partner in property,** *i.e.*, a member[4] «of the sacred» association,[5]——

7. The association is to be for[6] this object[6] that whenever one may have to proceed for the «spiritual» guidance of those «of the people» it may be possible «for one» to entrust one's property to a director[7]; for they must indeed be in[8] a very odd condition[8] if just when one may have to proceed for the «spiritual» guidance of

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[1] If one be found too dull, neglectful, or wicked to learn anything of the sacred knowledge, that should be a manifest sign of such a one's soul being of little worth. And one who is so low in the worth of the soul can have small regard for the soul and its real good.

[2] *Nîrmtar* or *Nîlmtar*; cf. Pr. نلم (*nalm*) = good.

When one has some defects which disqualify one from pursuing sacred knowledge, one should not rest satisfied with such a condition, but should apply oneself diligently to remove those defects, and on removing them, should undertake the sacred duty.

[3] The text has —*gaêtha*; cf. Yt. X, 116 for the word's use elsewhere.

[4] *Akh*, lit. = a brother; Ar. اخ (*akh*) = a brother; a friend.

[5] *Hambâgîh*; Av. *ham* = among those together, and *baj* = to divide; to have a share. Otherwise *hambâzîh*, Pr. هنبازی (*ham-bâzî*) = association.

Darmesteter observes that the priests form a true business association, and recalls Bhâgariâ = shareholders, the appellation of the Navsari priests.

One may however simply see here a reference to the association of priests working in the same centre and under the same temple, and helping in one another's duties and affairs. References to such associations will also be found elsewhere in our text.

[6] *K-a râê* is for *mûn râê*.

[7] *Sardâr* = chief, director.

[8] *Tîk*; Pr. تک (*tak*) = odd; strange.

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those «of the people», it may not be possible for one to entrust one's property to a keeper[1].

2c. ——*hazaoshya*[2] *pâongha*[3] *chayân.*[4] «whom» those other good brethren «of the order» 'have chosen' unanimously and of their own free choice for guidance[5] in higher questions.[5]

CHAPTER II

ON THE CONDITIONS UNDER WHICH ONE HAS TO PROCEED TO THE HOLY OFFICE

P. 15 1. *Para paoiryô âiti;* He shall go out for the first time «in the year» in the manner I shall presently describe,[6] when he has been attached[7] «unto a duty outside»,—there is one who says thus,—when he has to proceed to attend the duties of the Holy Doctorate; *para bityô âiti*; *para thrityô âiti.* he shall go out for the second time; he shall go out for the third time[8].

[1] Indeed without a satisfactory arrangement for the management of the affairs of the priest going out on duty to a distance and for some time, a confusion may result in the priestly fold, and much material loss may be sustained.

[2] This seems to be an adverb from *hazaosha.*

[3] Instrumental of *pâongh*=guidance.

[4] Imperfect, Parasmaipada, subjunctive, third person plural of *chi*=to choose. Darmesteter attempts to correct the word into *chayâm* the genitive plural of the indefinite pronoun *chi* and renders the whole "—of his own will or on commission from others."

[5] *Afrâs dastôbarîh.*

The candidate for the sacred office is not only required to possess the above qualifications, but is also unanimously to be chosen to the membership of a sacred order by its constituent members.

[6] The conditions and circumstances under which he has to proceed are described below.

[7] *Jûsêt*, cf. Pr. جوسيدن = to adhere; otherwise *dûsêt*, cf. Pr. دوسيدن = to be inclined.

[8] Members of every priestly order had to proceed to special places under their ministry to attend the sacred office once every of three times in the year; so that once every four months they could return to the centre of their order if they had to attend any affair there; if however their presence was not specially required at the central place they could remain the whole year round at their special office; see below, P. 19, l. 3.

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2. *Aêta parâyaiti*[1] *yatha gaêthâbyô hanenti*,[2] «If» **he go out in spite of this circumstance,** «i. e.», if he go out against the fact, **that in the matter of properties**[3] **they**[3] **are in subjection**[3] **to him**, so that the properties cannot «safely» be left in the charge of «any other» keeper,[4] *aêshô gaêthanũm ĭristanãm*[5] *raêshê*[6] «ch*ikayat*»[7]. **then he**[7] **shall pay penalty**[7] **for** any[8] **injury** whatsoever[8] **on the properties being damaged**, even though the properties be sensibly[9] injured[9] «only» in the same sense as even the land is «said to be» robbed, when it goes unreaped although[10] «it is ripe» with «nature's» bounties[11].

Verily, as regards «the circumstance of» these bounties,[12] the bounties[12] «must be understood to exist» in that case «only» when the land is standing with crop[13].

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[1] *Aêta* seems to be instrumental here.

Parâyaiti is subjunctive, and can be analysed thus : 𐬉𐬭 + 𐬀 + 𐬌 + 𐬯𐬀 + 𐬌 + 𐬌𐬵𐬀.

[2] From Av. 𐬵𐬀𐬌 = to be under one's guidance or mastership. The text has *hénnti* which is evidently wrong.

[3] *Gêhânân* ; Pr. ڪاهان = worldly possessions.

[4] He knows to manage property so well that all other members of the order are below him in that respect, and so he is entrusted with the entire management of the financial affairs of the order, and none else can replace him in that capacity without causing loss to its properties.

[5] The text has *ĭrishintanãm*.

[6] Locative of *raêsha*.

[7] Darmesteter with his usual penetration recalls Vend. XIII, 10, and suggests the restoration of this term which, there also, is rendered *tôzêt* in the Pahlavi.

[8] *Ma*man.

[9] *Bôtîyôk-zatak*, a term which indicates conscious and wilful injury to animal life and to things of value ; cf. Pah. Yas. XXIX, 1, b ; Pah. Vend. V, 7 ; and see below at Fol. 114, l. 19, and Fol. 177, l. 20.

[10] *Ach.* [11] *Yân* ; Av. 𐬌𐬵𐬀𐬌. [12] 𐬀𐬌𐬀𐬌 should be 𐬀𐬌 𐬀𐬌.

[13] ڪا should be ڪار, Pr. ڪار .

The sense is that just as a land which stands ripe with crop will waste it if the man in charge forsake it, and the loss will be just so much as when it be stolen, and the man will be held responsible for such a loss, similarly, a priest in charge of a property will be responsible for any loss or injury to it if he leaves it without entrusting it to some other, even though that loss or injury be not owing to actual theft, robbery, or damage, but simply to want of care.

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3. Dât-Farrokhŏ said: Surely, «the idea of» the robber cannot apply in this «respect», because the robber does not «of his own accord» go away from things of value[1].

4. This «indeed is» manifest from the Avesta «the text of Holy Wisdom, that» the priest[2] shall not depart[2] from the Way of Propriety[3]; «and he shall» distinctly «study» the Sacred Teaching in the Law and the Commentary, «even as it is said:—» *Kat Dâtahê Zarathustrôis*? 'What of the Zarathushtrian Law'?

«Surely» as the Avesta has given: *Maghnô Mãthrô*. 'The Plain Holy Word[4].'

P. 16 5. «One shall proceed to it» when the way is not more «distant» than thirty[5] Parasangs[6] from the house «as the text says»: *thrikhsh-aparem hathrâkem*[6] 'the whole distance of three nights «and days[6]»', and when in money there is suffered no greater[7] expense[8] than thirty Dirhams[9]. «But because the text says:» *Gaêthanãm*[10]

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[1] The statement of Dât-Farrokhŏ arose probably from a remark of some doctor that as the land left unreaped is said to be robbed of its fruit, so the man who leaves it so, may be called its robber, and similarly the priest who leaves unguarded the property under his control, may be called a robber. Dât-Farrokhŏ replies that the idea of a robber cannot apply here, because a robber will rather take with him the things of value than leave them behind.

[2] ... should be a better text than ....

[3] *Patmân*; Pr. ..., lit.=the proper measure; the golden mean. It is distinguished from *Frêhebût* (=excess) and *aibibût* (=deficiency) which in Pahlavi writings are both recommended to be avoided.

[4] *I. e.*, the Holy Scriptures without the Holy Ritual whose proper study belongs to the Nirangastân and not to the Aêrpatastân.

[5] ... should be ...; see P. 20, l. 14. [6] Cf. P. 20, ll. 11-14.

[7] ... should be ... (*vêsh*). [8] *Ziyân*, lit. = loss; Pr. ...; [9] *Zôzan sî* (?). Four Mads made a *Zôzan* or a Dirham, and 4 *Zôzans* made a Stîr. These relative values however seem to have varied.

It is possible to read here *Zôzan 3*; or again, if we take ... to be currupt for ..., that must give the figure 60. But if the reference is really to the expenses of the journey, the 3 Dirhams should be too little for them; for, a daily journey of 10 Parasangs or about 40 miles cannot easily be conceived to have been performed on an expense of one Dirham only even in those simple primitive times. Such a long and rapid journey must have required the services of a riding animal like the horse, the camel, or the mule, and an attendant. All this could hardly have cost only one Dirham daily. A daily expense of ten Dirhams may therefore be taken as a fair estimate of the real cost.

[10] The text erroneously adds *vâ* here.

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*asp*rrr*nô*[1] *avôit*[2] 'He shall help the full prosperity of wealth,'[3] «so» verily if «there appear» to one the great danger of «incurring the risk of» an A*rr*dûsh «of 30 Stîrs[4] or of personal injury, then if» *yô avadha*[5] *aiwyâsti* 'one «proceed to» apply oneself to studies there,' «that shall» not «be» lawful;—ay it shall not be lawful even if one go *â paiti* *b*rrr*tîm* err*jistãm*[6] 'for the sake of the most valued gift.'[7]

6. When the way is further distant than thirty[8] Parasangs, «while» it is allowable if one go, «it is also» allowable if one do not go. «But» when there is the danger of «incurring the risk of» an

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1 [illegible] - Stem, neuter, accusative singular. At Vend. IV, 48, and V, 60 this word is supposed to signify a weight equal to a Dirham or drachm.

2 Potential of Av. [illegible] = to help.

3 See below P. 17, ll. 14-15.

This quotation indicates that because one has to help the full prosperity of wealth, one shall always be careful where another good action comes in conflict with this interest, that if the cost thereby to be incurred to wealth be disproportionately great and in no manner saving some real risk, that good action be given up. Zoroastrianism of course forbids all inattention to worldly affairs : if earthly goods were of no use, God would never have created them ; and he has not created them to be mere allurements : they have each their proper employment in the Righteous Government of the world ; and when one has wealth, one has also the means of doing so much good. If men use wealth badly, that is no fault of wealth itself ; it can be the means of achieving much happiness and peace, though these be not the final Happiness and Peace of Supreme Spiritual Excellence, but only the steps on the way leading on to them. Zoroastrianism has therefore determined the attainment, preservation and right use of wealth as lawful, though of course and always subservient to pure virtuous excellence.

4 Or 120 Dirhams. The A*rr*dûsh is one of the various penalties incurred on committing sins of different kinds, each of which sins is redeemable with certain penalties. See Sh. Lâ-Sh. I, 2 ; XI, 2 ; XVI, 5, and Dr. West's valuable notes at those places.

As however the term originally signifies a hurt actually done, the reference may here be to a personal danger on the journey; see Vend. IV, 17.

5 The text wrongly has *avapa*.

6 Thus corrected. Later on a similar expression has [illegible].

7 Personal and spiritual safety is not to be risked for the sake only of a material prize.

8 Wanted in the text.

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A*rr*dûsh «of 30 Stîrs or of personal injury», it is lawful if one do not go. This lawfulness about not[1] going is clear from «the text» *nôit fraŭrusti*[2] 'one does not «thereby» advance «oneself spiritually».'

7. Thus it is manifest that whenever it may be required to proceed to the Thanksgiving Service, «it should always be remembered» that while it is lawful to proceed unto it when expense in money is up to thirty[3] Dirhams, it is not lawful when expense therefor in money is essentially[4] greater.

8. «It should however be noted» that though the good act of attending the Holy Instruction is indeed a virtue, it is not so great a virtue as Khvêtôkdas,[5] «the Devotedness to the Mastership of the Holy Relation», because of these two things the former is under[6] the latter[6].

9. There is however one who says thus : Verily, both these may be realised even thus : the Sacred Learning may so be attended to,
P. 17 that as «may be» the worship even so will it have to be fulfilled, and the sin that can[7] be performed[7] may be kept[8] under complete[9] control,[9] so that for each and all in the world it may not thenceforward be necessary to be with disease and affliction.

10. Verily, this shall be achieved by the son[10] of Zartôhesht,

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[1] Wanted in the text.

[2] Present, Parasmaipada, third person singular of [illegible]. Cf. [illegible] of Yas. IX, 24 ; and [illegible] of Yas. X, 4.

[3] HJ has [illegible] ; TD has [illegible] . See note 9 to § 5 above.

[4] *Avô bûn.*

[5] [illegible] in HJ ; [illegible] in TD ; evidently these are corrupt for [illegible].

We stick to the meaning warranted by the Avestan Khv*aêtvada*th*a* which seems to signify the realisation of the relation between God and man by holy living ; and we believe that if any ideas relating to incest were attached to this term in Pahlavi times, they must all be attributed to such communistic philosophers of the time as Mazdak, and not to Zoroastrianism.

[6] Taking [illegible] as wrong for [illegible].

[7] *Kunêt.*

[8] Reading *dâshtan-ash.*

[9] Cf. Pr. دست and پا which signify "power."

[10] Saoshyâ*n*s and his Six Helpers ; cf. Yt. XIII, 128-129, and Dâtastân, XXXVI, 5-6.

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through the entire Avesta «that is the Holy Wisdom» with the Zend «that is the Sacred Commentary» being so fulfilled «as» held in worship; «and that he shall achieve with the co-operation of» other up-holders[1] of the Holy Law.[2]

11. «According to the text» *Mastem*[3] *âthravantem*[4] *â-stâtha*[5] 'You shall have determined the fee for the priest,' you shall make obligatory the thing to be given «unto the priest; according to» Afrog it need not have to be made so «obligatory». Martbût-ê-Mâhâtŕŏ-ê-Gaôgôshnasp said: Behold, Sôshâns has said thus: Verily, it shall indeed be made obligatory even though there be no material[6] object[6] to be given unto him; and this[7] different «opinion» is[7] according to *Paiti brrrtîm arstîstîm*[8]..... 'For the gift of Truth's Blessing' «shall he perform his duty.[9] And» verily he observes «that» when the Harmful Spirit is unable to keep one back «from the performance of one's duty, then it must be so understood that» there has surely taken root in one «the gift of Truth's Blessing».[9]

12. *Katârem âthrava*[10] *athaurunem vâ parayat, gaêthanãm vâ asprrrnô avat?* **Which of these two** which I just mention «**shall**» **the priest «do»: shall he proceed to the duties of a pursuer**

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1 See note 10 on previous page.

2 *Ashô-dâtân* probably; or perhaps *hâvêshtân*=disciples.

3 It appears to be a noun from Av. 𐬌𐬀𐬵 = 𐬌𐬀𐬵=to bestow, and seems to be related with 𐬌𐬀𐬵𐬌𐬀.

4 The text has 𐬀𐬭𐬯𐬀𐬵𐬎𐬀𐬥, but cf. Vend. III, 2 where the word is rendered 𐬀𐬭𐬯𐬀𐬵𐬎𐬀𐬥 by the Pahlavi. The word may have been shortened from 𐬀𐬭𐬯𐬀𐬵 + 𐬌𐬀𐬥.

5 This seems to be the imperative, Parasmaipada, second person plural of 𐬯𐬀𐬎. If so, the root is treated as belonging to the second class, though of course ordinarily it belongs to the third.

6 𐬠𐬀𐬐 is evidently wrong for 𐬠𐬀𐬎 through confounding 𐬎 with 𐬐.

7 𐬀𐬎𐬠𐬀 𐬐 • 𐬎𐬀𐬠𐬀 should be 𐬎𐬀𐬠𐬀 𐬐𐬀 𐬎𐬀𐬠𐬀.

8 Thus corrected. It is compounded of 𐬀𐬠𐬌 and 𐬀𐬠𐬀.

9 The priest's fee is to be determined even though that is to be nothing more than Truth's Blessing; and Truth's Blessing will be the sure fee of that priest who performs his duty so whole-heartedly that not even the worst influence can prevent him from pursuing it.

10 Thus HJ; TD has 𐬌𐬀𐬭𐬯𐬀𐬵𐬎𐬀𐬥.

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of the sacred calling, that is to say, go to attend the duties of the Holy Doctorate, **or shall he help the full**[1] **prosperity**[1] **of**
P. 18 **wealth,** that is to say, manage lordship over wealth?

13. *Gaêthanãm aspr*rrnô *avôit.* **He shall help the full prosperity of wealth,** that is to say, manage lordship over wealth.

From this it is evident that to manage lordship over wealth is better than to attend the duties of the Holy Doctorate.[2]

14. «There is the text» *Yêzi*cha *aêsha daênu*[3]—'If this female—'; «and» from this it is evident that to attend the duties of the Holy Doctorate is better than to observe[4] the monthly sickness.[4]

«And there is likewise the text» *Yêzi*cha *vehrkô gaêthâo*[5]—'Even if a wolf «should fall» upon the homesteads—'; «and» from this it is clear that to observe the monthly sickness is better than to manage wealth, on the consideration of this that the observance[6] of monthly sickness is better than anything whatever[7]; «but in view of» *Yêzi*cha *aêsha daênu*—'If this female—' to

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[1] The word should be 𐬯𐬀𐬎𐬀𐬨𐬀𐬌𐬎𐬀𐬌; see just a little below.

[2] Evidently the reference is merely to some individual act of attending the Sacred Lore which individually may not be considered so weighty an affair as managing the very means of maintenance.

[3] Thus corrected; cf. Vend. VII, 42. The expression is 𐬀𐬌𐬎𐬀𐬌 𐬀𐬌𐬎𐬀𐬌 𐬌𐬎𐬀𐬌 in the texts which both are imperfect and incomplete here.

[4] *Dashtân mâh vazârtan*; see Vend. XVI, and Sh. Lâ-Sh. III.

The deduction from this and the previous statement together is that to manage lordship over wealth is better than to observe the monthly sickness.

[5] Thus in HJ and below; 𐬌𐬎𐬀𐬌𐬎𐬀𐬌 in TD. Darm. calls attention to Vend. III, 10.

[6] *Frashûnîtan* (?), the causal from Av. 𐬨𐬀𐬌𐬎=to pass. The text has 𐬨𐬀𐬌𐬎.

[7] This must be the import of the text which is here referred to, at least as the writer here has understood it; but another doctor whom he just quotes, holds a different view. As however we have not the whole text to see the correctness of one interpretation or the other, we are not in a position to pronounce any opinion in this case. The writer however has, from his own stand-point, applied correct logic to detect the fallacy in the argument.

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make it thus otherwise cannot be[1].

15. There is one who says thus : Surely, to manage wealth is better than anything whatever «of these[2]; and the sense of» *Yêzicha aêsha daênu*—'If this female—' «is this that» to attend the duties of the Holy Doctorate is for removing disease and affliction[3]; «and in the text» *Yêzicha vêhrkô gaêthâo*—'If a wolf «should fall» upon the homesteads—' it is about the wealth of others that we speak, that the wealth of others should be looked after before one's own[4]; «because the text says» *Paoiryãm dim*[5] *varem âdrrzayôit hê yâ*[6] *hvahê*[6] *hvanem*[7]—'First one shall make secure the wealth of another rather[6] than one's own[6] belonging—'— «The text here is» defective.[8] P. 19

16. Ch*v*at *nâ âthrava athaurunem hacha gaêthâbis*[9] *parayât?* **How often** for money[10] **shall he who is a priest proceed from the property**[11] **unto the priestly office?** that is, according to

[1] It is said above that to attend the Sacred Lore is better than to observe the monthly sickness, in view of which it cannot be maintained that the observance of monthly sickness is better than anything whatever.

[2] Indeed to attend the Sacred Lore must in its best sense be understood to be the highest boon for human salvation as that can remove all our faults and ills ; but as we have already said above, merely an i n d i v i d u a l act of attending it may not be considered so weighty an affair as managing the very means of maintenance.

[3] And hence, it is for removing the evil of the monthly sickness, and so better than it. The words *margîh va rîshtakîh* have already occurred at P. 17, l. 3 in the same relation as here; hence the critic here may be the same who spoke there.

[4] Whereas above it is concluded from this passage that to observe the monthly sickness is better than anything whatever.

[5] The text has ... If it be for ... the gender should be feminine and ... must be a feminine in ... -stem.

[6] ... in the text.

[7] Does this mean "belonging"? The text is very corrupt and the meaning therefore is not quite plain.

[8] *Âhûk.* [9] The text erroneously has *gâthâbis.*

[10] *Khvâstak* (?); the text has ...; if it be read *dûkhêst* it may be translated "pay"; cf. Pr. ...=to pay, to perform,

[11] All along Darmesteter has been construing the priests to be living in sacerdotal family, and been representing *gaêthâ* as referring to their common property.

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propriety how often shall that be?

17. *Yat hîs, thris yâ hama aiwis-iti.*[1] **According to «the extent of» those «riches», up to three times in the year shall he go**; that is, every four months once shall he go again.

18. Indeed, in a doubt[2] when one does not know whether one[3] has made proper arrangement for the management of the property,[4] one shall go back once every four months. If however one knows that one[3] has made proper arrangement for the management of the property it is lawful if one attend the duties of the Holy Doctorate the whole while and go not back.

19. When one knows that one[3] has made no proper arrangement, then «surely» it is not proper unless one go back at the required times;
P. 20 but this is not clear as to at what[5] time shall one go back.

20. Behold, Dât-ê-Âtrŏ-Aûharmazd has said that one must go «to the holy office specially[6]» on the occasion of the Fravartînîkân,[7] «the days sacred to the Holy Spiritual Essences»; and then whenever[8] one can go «only» for one out of these two,[9] one shall go for studying,[10]

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1 [illegible] refers to *gaêthâbis* above.

[illegible] according to the Pahlavi translation means "year," and must therefore be corrupt for [illegible] = summer. Darmesteter observes that the corresponding Sanskrit *Samâ* and Armenian *Am* have both the sense of "year."

Aiwis-iti seems to be verb, present, Parasmaipada, third person singular.

2 *Baîn varômandîh.*

3 "I," according to the Pahlavi.

4 [illegible] should be [illegible].

5 *Chê.*

6 Because this is not the only time that he has to go.

7 These constitute the days that fall at the end of one year and the commencement of the next.

8 [illegible] is probably miswritten for [illegible]; otherwise it may be read *va Dât*= "and (also according to) Dât."

9 *I.e.*, studying, and offering thanksgiving praise.

10 *Pôrseshn.*

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and one shall not go for offering [1] the thanksgiving praise, [1]—verily because, as he said, fruit will have come to the world at this time.[2]

21. He who said « this [3] » to refer to the spiritual world [4] « maintained that » one should go back every four months 3 times. [5] « But according to » *athaurunãmcha* [6]—'and of the priests—' once « every four months » is evident from the Avesta, « the text of the Holy Wisdom ».

22. Ch*vat aiwistîm* [7] *parayat* ? **How far shall one go for the sacred study** ? *i.e.*, how far is the limit of the way up to which it will not be lawful unless [8] one go ?

23. Th*ri*-khsh*aparem* [9] *hathrâkem* [10] ; khsh*avas* khsh*afnô âcha paracha*, **Up to the way of three nights' measure** which includes [11]

[1] *Âfrin* ; the text wrongly has *âfirin*. The reference is evidently to the ritualistic praise. The study of the Sacred Lore touches the spirit more directly than ritualistic praise, and hence is to be preferred.

[2] The time of the Fravartinîkân evidently, which thus must have fallen at harvest time when this was written.

The time of earthly toil being over and of enjoying its fruit with rest having come, the priest may well proceed to attend higher duties.

[3] *I.e.* the fact of fruit having come to the world at the time of the Fravartinîkân.

[4] And therefore referring not to the harvest time of the material world, as is understood by Dât-ê-Âtr*ŏ*-Aûharmazd.

[5] Evidently meaning nine times in the year ; see just below.

[6] This text is cited to make the following point clear, and not that which we had just above, probably because *hama* might have made it doubtful to the ancient scholars whether the reference was really to the year or only to the season. and whether it signified three times in the year or three times every of the seasons.

[7] Cf. *Aiwistis* of Yas. IX, 24 where also it is rendered *apar-aûshmoreshnîh* which is the Aryan equivalent of *madam-manîtûneshnîh* that is found here. The word may be traced to Av. 𐬀𐬨𐬀𐬵𐬌, lit.="to be seriously about anything," hence,=to study.

The form of the word in the text is *aiwistem* ; but the forms elsewhere all suggest *aiwisti* as the correct base.

[8] *Barâ amat.*

[9] Khsh*apara* signifies the whole day of 24 hours commencing at nightfall, as distinguished from khsh*apar* or khsh*apan* the period from nightfall up to dawn; cf. Vend. V, 12 ; VIII, 9 ; IX, 33, etc.

[10] About *hathrâkem* Darmesteter remarks that it comes from *hâthra* the well known measure, and has here the general sense of measure simply ; cf. West, Bûnd. XXVI, 1 (note). It however seems to indicate the whole distance for traversing, and may well be derived from 𐬵𐬀𐬎𐬹 = altogether, and 𐬨𐬀 =to go. The form is also to be found in Yt. X, 66 with a different signification.

[11] *Felanj* (?) ; cf. Pr. فلنجيدن=to collect.

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nights as well as days;—note that «this distance is of» 30 Parasangs— «and that which will take» 6 'nights for going and returning'.

24. «There is the text which says»: Thrishûm *asnâm* khshaf-*nâmcha*[1]—'A third of the days and nights «shall one take rest,[1]—'; and» in conformity with this shall one travel. Of the Hâsars «of time»[2] one shall travel one «part»[3] in the evening and one «part» in the morning,[4] and the «remaining» 10 «Hasars» he shall rest[5]— The Hâsar in this[6] corresponds with that of distance[7]—, for, it is after all well said that for men the taking of meal is not as convenient[8] as it is
P. 21 convenient[8] with the quadrupeds.[9]

25. *Yô baoyô*[10] *aêtahmât parâiti*, If a person has to go

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[1] Cf. Yas. LXII, 5 where this is quoted in relation with the time of repose, and also Vend. IV, 45 where the time for study and rest is specified.

[2] A Hâsar was a measure both of time and distance, but evidently a Hâsar of time is meant here because the Avestan quotation indicates time and not distance. See West's valuable notes to Bûnd. XXVI, 1, and Sh. Lâ-Sh. IX, 1, and notes 5 and 7 below.

[3] *I.e.* 10 Hâsars. [4] Pr. شام and چاشت.

[5] As 10 Hâsars thus correspond to a third of the day and the night, the whole day is given 30 Hâsars of time ; see also below at Fol. 16, l. 27, though elsewhere the numbers assigned it are smaller ; see West's notes referred to in note 2 above.

[6] *I.e.* the Hâsar of time.

[7] This must signify that one Hâsar of time was just the time requisite to walk over a Hâsar of distance with average speed. One should then have traversed ten Hâsars of distance in ten Hâsars of time in the morning, and an equal number in the evening ; thus one would have travelled altogether in the whole day and night twenty Hâsars of time and twenty Hâsars of distance, spending the remaining ten Hâsars of time in halting every day in the middle of the day and of the night. As our text has said that the total distance to be traversed in 3 days was to be 30 Parasangs, the journey of each day would be 10 Parasangs ; and we have just concluded it to be 20 Hâsars, hence 10 Parasangs must be equal to 20 Hâsars in this case.

[8] *Âsân.*

[9] Hence it is necessary for men to halt at convenient distances and for requisite times, to manage their meals.

[10] This may be a word not preserved elsewhere in the Avesta, and may mean "a person" from the root _ay, as having the same form as in ، ، etc. Otherwise it may be corrupt for as Dastur Darabji suggests, though that form will not fit easily into the meaning.

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further than that, *i.e.*, further than the proper measure of way, ***nôit*** *paschaêta an-aiwistîm âstryêitê.*[1] **then that «person» shall not be held culpable for not**[2] **teaching,**[2] *i.e.*, if one do not attend the Sacred Lore one shall not then be sinful.

26. Note that either[3] of these two shall do[3]: (1) when in 3 nights and days 30 Parasangs can be traversed, one must go that far, «but» it is allowed if one do not go farther; and (2) when in 3 nights and days «only» 10 Parasangs can be traversed, it is allowed if one go «only that far and no further».

CHAPTER III

ON THE CONDITIONS UNDER WHICH A WOMAN MAY PROCEED TO HELP AT THE SACRED FUNCTION

1. *Katârô athaurunem parayât, nâirika vâ nmânôpaitis vâ?* **Which of the two shall proceed unto the sacred ministry, the lady**[4] **or the master of the house,** *i.e.*, the husband[5]?

2. *Yêzicha·va*[6] *gaêthâo vîmâ,*[7] *katârô parayât.* **If both**[8] **«can have» control**[7] **over property,** *i. e.*, if both can manage wealth

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[1] Passive, present, third person singular of *â-star*. The text has *â-stryanti* which is wrong.

[2] 𐬀𐬯𐬎𐬱𐬀𐬌𐬯𐬎𐬱𐬀𐬌𐬯 is wrong for 𐬀𐬯𐬎𐬱𐬀𐬌𐬯𐬎𐬱𐬀𐬌𐬯.

[3] *Kolâ-dô-kâr.*

[4] Through error the Pahlavi has dropped the word 𐬀𐬎𐬀𐬌𐬭𐬌𐬐 (*nâirik*) from here.

It appears from this and elsewhere that besides the complete management of the home affairs ladies were allowed a goodly share in the general life of the community by the ancient Iranians. That they could perform some sacerdotal functions is evident from here, from Fol. 62, l. 29, and from Sh. Lâ-Sh. X, 35, etc.; whereas according to Dink. Bk. VIII, XXII, 21 they were even fit for judgship. Darmesteter quotes Anquetil who says that according to Dastur Darab, his master, two women who were no Jûddins could perform even the functions of the Râspî and the Zôti.

[5] *Katak-khûtâê*; Pr. کدخدای = a married man.

[6] The text has 𐬯𐬎𐬱 for 𐬯𐬎𐬱𐬎𐬱 = 𐬯𐬎𐬱𐬎𐬱; cf. Yt. IX, 10, Yas. LVII, 29.

[7] This word may be derived from Av. *vî-mâ* = to control; cf. *fra-mâ* = to rule. The Pahlavi renders it by the curt *bandakih*.

[8] Darmesteter reads *dû-în*.

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best, **either of the two**[1] **may go**—Sôshâns said—to attend the duties
P. 22 of the Holy Doctorate. *Nairyô*[2] *ratus-karô*[2] *nmânô-paitis gaêthâo, nâirika parayât.* **If «only» the master of the house «can**[3] **have» the 'proper' control**[3] **over property,** *i.e.*, if he can manage wealth better, **the lady shall go.** *Nâirikâi gaêthâo vis,*[3] *nmânô-paitis parayât.* **If the right control over property «be due» to the lady,** *i.e.*, if she can manage wealth «better», **the master of the house shall go.**

3. Indeed,[4] from this it may be inferred that women can well be fit for «even» the guardianship of the Fires, aye, that they can be so fit even where the Varharân Fire «dedicated to Victory»[5] is enthroned.[6] «But according to» *Nôit avachina dâitîm vaênât . . .* 'It shall not be looked upon as so lawful . . .', it is plain that «in that case» that shall be lawful «only» for the Service of the Novitiate,[7] verily because this Fire has in itself the other Fires.[8]

4. Behold, there is one who says thus: Verily, they are always fit for the Service of the Novitiate as is manifest from the passage

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[1] Darm. renders "which of the two . . ?" but that is a mistake.

[2] *Nairyô ratus-karô* also is rendered by the curt Pahlavi *bandakîh*, though the expression may correctly be rendered "(be) the efficient regulator of."

[3] Nominative singular of *vi* = control (?), a word which may be traced to Av. 𐬬𐬌 = to encompass. If however *nâirikâi* which, is an irregular dative, be wrong for *nâirika* then *vis* must be taken as an adjective applying to that term.

[4] 𐬛𐬀𐬭 should be 𐬌𐬭.

[5] See Bûnd. Chap. XVII for a description of the Sacred Fires.

[6] 𐬨𐬀𐬎𐬌𐬭𐬀 is wrong for 𐬨𐬀𐬎𐬌𐬭𐬀.

[7] *Noâ-yazêt* (?); cf. Fol. 167, l. 25 where it is written 𐬈𐬀𐬎𐬌—and Fol. 193, l. 30 where it is written 𐬈𐬀𐬎.

[8] Perhaps the Farnbâk, Gôshnasp, and Bûrzîn-Mitrô Fires; cf. Bûnd. XVII, 9; or rather perhaps those of the inferior temples that are collected along with others from various sources, to form the Varharân Fire. The writer says that it may be inferred from the foregoing that women may be eligible for officiation at the Sacred Fires and even at the Varharân Fire; but at the same time he quotes an objection in view of an Avestan text which allows officiation by women at the seat of the Varharân Fire, only in the Service of the Novitiate. Cf. below, Fol. 63, l. 20, ff.

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aêvachina dâitîm vaênât[1] . . . 'thus shall it be held as lawful . . . . ,' and this must also be the case where there is «needed» no fire in the place.[2]

5. *Yô anyêhê nâirikâ*[3] *anâhakhtô*[4] *athaurunem paranghachâiti,*[5] **if one take with one the wife of another without**[6] **instructions**[6] **from her husband**[7] **to help** at the Word[8] of the Judge **'in the sacred ministry,'**[8] notwithstanding that «her lord» may have P. 23
told thus: "Go to attend the Sacred Lore," but may not have said as to with whom to go,[9] *kat hê vâ ashîm*[10] *vrrrzyât yâ nâirika, nmânô-paiti vrrrzyêiti?*[11] **then** in that case,[12] **shall the lady perform for that «person» righteous**[10] **obedience**[10] unto the Reverend[13] Lord[13] **even as she must perform on «advice from» her husband?**

6. *Vrrrzyât usaiti, nôit anusaiti.* **She may perform it if she please** «and be» willing[14] for the risk,[15] **but not if it may not please her.**

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[1] The text has 𐬬𐬀𐬎𐬎𐬀𐬵𐬀𐬌 here and 𐬬𐬀𐬎𐬎𐬀𐬵𐬀𐬌 in the preceding quotation, from which is inferred the form we have chosen.

[2] *I. e.*, in those small affairs where fire is not needed, or perhaps in those which need not be performed in the temples.

[3] The verb seems to govern the instrumental case here and at Fol. 11, ll. 12-13; cf. Yas. X, 8; and cf. the instrumental forms 𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬌 𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬌 𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬌 𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬌.

[4] Darmesteter calls attention to the words *farhâkht* and *farhang*.

[5] The text is corrected. [6] *An-âfrâs.*

[7] 𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬌 of the text seems to be corrupt for 𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬌 𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬌 (*ash shôê*).

[8] *Vâch Dâtôbar.* Otherwise "at the command of the Judge"; cf. Fol. 8, l. 18 where we have *vâch-ê-dastôbarîh.* It is not plain whether this freely renders *athaurunem* or whether it is a mere gloss. In the latter case we must supply the rendering of *athaurunem*, as that will not then be found in the text.

[9] Here 𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬌 would be better than 𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬌.

[10] The Pahlavi *tarskâsî* indicates that *ashîm* is the proper word here and not *Ashem.*

[11] The text has *vrrrzyanti.* [12] *Mirak*; Pr. 𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬌 = agreement.

[13] *Yazdân.* [14] *Pann kâmak.*

[15] *Zîyânak*; Pr. 𐬵𐬀𐬌𐬎𐬀𐬵𐬀𐬌.

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7. *Âhakhtô paranghachâiti*, «**Whereas**» **if one takes her off to help, according to instructions** and with the permission of her lord, **then** *vrrrzyât usaiticha anusaiticha*.[1] **she shall perform it**[2] **whether she be willing or unwilling**; so that it shall be proper
Fol. 6, l. 11 if in that case she proceed to the place «of officiation», and well if she allow no defect therein.

8. Note that while she is thus engaged to perform what is fit for men to do even as what is fit for women to do, it will not be lawful if she do such things as dressing and adorning the head[3] and washing
6 B the clothes, while her duty[4] «is» to perform thanksgiving service upon the sacred Drôn cake. Even[4] so[4] in this «case she has to keep» the foundation of matrimony[5] according[6] to propriety,[6] so that she must not let it be corrupted; for if she were to let it be so corrupted, she would be faithless[7] to her husband.[7]

9. *Frôit*[8] *varé*[9] *paranghachâiti*, *âkâo hazangha*,[10] *anâkâoss-*[11] *tâyus*. **If one take her off to help with the evil**[12] **intention**[12] **of . . . . . .**[13]**, and if with «all apparently» clear**

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1 Thus corrected.

2 [illegible] is evidently corrupt for [illegible]. See last but one sentence above.

3 *Sar-shûyî*; cf. Pr. شستن = to wash, clean, and apply lotion to.

4 [illegible] should be [illegible]. [illegible] (*kâr. Aê*).

5 *Dôk*; it may also be read *danak*, Pr. دنه = passion; the translation must then be "the seat of passion."

The woman must fully understand the duty to which she is called, and not let it be disturbed by petty attentions to toilet, or by evil-intentioned advances of others or her own flirtations.

6 *Shalîtâîhâ* as in TD.

7 *A-shôê* as in TD.

8 *Frôit* seems to be the ablative singular of some such word as *Fri* which may be traced to Av. [illegible] = to love.

9 Accusative singular of *Varangh* = pleasure.

10 Nominative Singular of *Hazanghan*.

11 [illegible] should be [illegible].

12 *Dûshâmar*.

13 [illegible] as in TD.

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« behaviour », one « shall be » as a robber,[1] out if with dubious[2] « behaviour », one « shall be » as a thief,[3] according as *âhakhtô* va *anâhakhtô*[4] '« she be taken » with the permission « of her lord »' or ' without that permission'—there is one who says—according as *anâhakhtô* ' « she be taken » without the permission « of her lord ».'[5]

10. This however is clear from the Avesta « the Holy Wisdom » that if it so happen that although one take her with the intention of . . . . . ,[6] still if one do not . . . . [7] one will not have such . . . . in[8] actuality.[8] But when « one has it so » in actuality, and if with « apparently » clear « previous behaviour », one is as a robber,[9] whereas if with « previous » dubious « behaviour », one is as a thief.

11. « Thus » although one raise one's hand and . . .[10] her,[10] « still » one may « only » be as a thief according to circumstances,[11] « notwithstanding that one is as » a robber in actuality;[12] for, thievish 7 A

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[1] *Hazalak.* [2] *Nîhân.*

[3] The point is that if one takes a woman away with oneself with the apparent purpose to help oneself at the Sacred Office but really with a bad intent, and if one allows no suspicion to arise, then one's conduct afterwards becomes as violent as that of a robber ; but if one allows suspicion to arise, then one's conduct afterwards does not become so violent as that of a robber, because like that of a thief it is less oppressive, as through one's previous suspicious behaviour one has thrown out a warning of the risk to the woman and to those concerned who could have prevented her from accompanying that person, and thus obviated the danger. The other gives no such warning, hence his conduct is worse and more violent.

[4] Thus corrected.

[5] This means to say that when one takes the permission of her lord to take her with oneself, one gives rise to no suspicion of one's evil intention ; but when one does not take that permission one gives rise to that suspicion.

[6] *Dâtan*; Pr. دادن = to be lewd. Otherwise *Gâtan*; Pr. گادن.

[7] *Jâmak madam yakhsenûnêt.*

[8] *Baîn hâsar.* [9] *Hazalak* as in TD.

[10] *Avash rânînêt* as in TD ; cf. Pr. رانندن = to force.

[11] *Jîvâk jîvâk* ; Pr. ژیاک ژیاک.

The same conduct may have to be judged differently according to the different circumstances under which it may be manifested.

[12] *Hâsar* as in TD. Looking to the act itself it is found as violent as that of a robber, but the circumstances under which it took place might be such as may not permit one to judge it so.

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intention «must be» distinguished[1] from «one's being as» a robber[2] in actuality, even as thievish intention is to be distinguished from violent intention.[3]

12. And note that one does not become as a robber «only» through the act of violation,[4] as that «fact of one's being» as a thief or as a robber is according to circumstances, and because when any one has not actually had . . . . . that may be through the betrayal[5] «of the fact that» one may never have had that intercourse.[6]

13. Hence «the case» is thus that if one carry[7] her from the foundation «of matrimony» with «all apparently» clear behaviour, then though one have . . . . . with her seductively,[8] even[9] then[9] one becomes as a robber; whereas[10] if[10] one take her with dubious behaviour, then though one have such . . . . with her forcibly,[11] one is as a thief.[12]

14. If one have.....with a woman on authorisation[13] from the husband,[14] every time one becomes as culpable as a thief; and they stand within this culpability[15] of thieves,[15] even though
7 B one have such.....with a woman with the consent of her husband.

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1 *Javît*, lit. = different.

2 Replace [illegible] by [illegible] (*hazal*). The latter was misread *apar* and then replaced by [illegible] the Semitic equivalent of *apar*.

3 Hence the writer has made the previous observation.

4 *Rîsh*. 5 *Aûsigâleshn*; Pr. سکالش = betrayal.

6 The point is that an action may be prevented by circumstances outside the intention and wish of one, but that cannot therefore remove the responsibility due to the purpose entertained.

7 [illegible] should be [illegible]. 8 *Nîhânîk* has this force here.

9 *Ach*. 10 [illegible] is for [illegible].

11 *Âshkârak* has this force here.

12 Relatively to himself the man in the first instance is a greater sinner than that in the second, for he adds total deceit to his evil intention which the latter does not so disguise.

13 *Sardârîh*.

14 *Mîrak*, cf. Pr. میره head of the family.

15 *Dûzeshnîh*.

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15. And as for this culpability of thieves, every time that one has.....with the woman, one is[1] in the culpability of thieves[2]; and that is so even though one may have had such.....with a woman with permission from the husband. And notwithstanding the circumstance whether such permission «be given», or even[3] whether such permission «be» not «given», as[4] regards this case[4] one is only[5] at the beginning of this culpability if in actuality one have prevented[6] one's desire to have such.....with her from taking effect. According to the teaching of Sôshâns it is highly just that such an individual should be within the culpability of thieves[7]; whereas according to that of Kiryâtrŏ-Bûjît one is only at its beginning;—not however if there comes in one's thought only the «idea of» preventing it, and one still has such.....with her in[8] wild passion.[8]

16. «Indeed such an individual may» himself «be» in the great[8] culpability of thieves, together with his kin[9] who «may be» in the habit[10] of the stealth[11] wherewith they surely go into the slyness[12] for .....,[12] but not a single person avoids[13] it; and «so much» slaves[14] 8 A
«they are to that passion» that notwithstanding those persons being[15] «otherwise» worthy,[15] they become as culpable as thieves after all on

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1 [illegible] should be [illegible].

2 The culpability is repeated with the repetition of the act and becomes accumulated accordingly.

3 [illegible] should be [illegible] (*ach*) simply.

4 *Baîn zak jîvâk.* 5 *Ach.*

6 The word should be *pâtîrânînêt.*

7 And not only at its beginning. In any case, the man who can prevent his evil desire from taking effect must be considered superior to one who yields to it.

8 *Chîr*, Pr. چیر.

9 *Dûtak*; Pr. دوده.

10 *Pîshak*; Pr. پیشه = habit.

11 *Dûzîh* as in TD.

12 *Sarîtûntan dûzîh.*

13 *Barâ dûrîh yahavûnêt.*

The idea seems to be that they connive at one another's guilt.

14 *Parêstâr*; Pr. پرستار = slave. 15 *Arjênd.*

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account of..... . This slyness[1] for... .....comes after the suckling.[2]

17. One can be culpable as a thief, as Sôshâ*n*s said, on the age[3] of 9.[4] So when one has come to «full» body, one[5] should fulfil[5] one's Devotedness[6] to the Self-realisation[6] by «taking» a wife with[7] mutual agreement,[7] and then enjoy[8] conjugal rights[8] with her. But if passion[9] has not arisen in her,[10] one should not enjoy conjugal rights with her, because then there may be caused injury unto her.

18. It is allowed if the monthly sickness be not observed till the age of 15, for, according to *Pa*nch*adasya s*arrdh*a*[11]... .... 'At the age of fifteen... ...' the menses acquire their true nature[12] and become polluting then.

CHAPTER IV

ON THE CONDITIONS UNDER WHICH A CHILD MAY BE TAKEN TO HELP AT THE SACRED FUNCTION, OR FOR HOLY INSTRUCTION

8 B 1. *Yô anyêhê aprrrnâyûkahê*[13] *anâha*khtô *a*th*aurunem para*ng-*ha*ch*âiti*,[14] **If one take forth for help the child of another**[15] for

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1 *Dûzi.*

2 *Shir-khiz* (?) = "arising through milk."

The law of heredity is here maintained with a conviction; and the qualities of the blood are understood to govern all the kin.

3 *Shanatak* = Aryan *Sâlak*; Pr. سالہ.

4 A child is not morally responsible till the age of nine.

5 [illegible] should be [illegible] (*barâ âvâyêt*).

6 *Khvêtyôkdasî.*

7 *Ham-dinâihâ.*

8 Corrected into *Sarîtûntan barâ vabidûneshn.*

9 *Âz* as in TD; Av. [illegible]; Pr. آز.

10 If she has not come to the age of puberty.

11 Thus corrected; cf. Vend. XIV, 15.

12 *Gohar.*

13 In the similar expression above at P. 22, l. 17, and at Fol. 11, ll. 12-13 the verb governs the instrumental case; here it either governs the genitive or the text is erroneous.

14 The text is here corrected throughout.

15 The Pahlavi has "others."

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the Word[1] of Canon[1] **at the priestly office, without instructions «from its parents»**, *pascha hâthra*,[2] *tanûm parayêiti.* **then «if one take it» beyond a Hâthra, one becomes a transgressor in one's person**; «i.e., one is» in[3] mortal discredit[3] for the length of a year.

2. *Yat aêsha*[4] *yô aprrrndyûkô sraoshê*[5] *vâ anu-tachaitê*, **If that who «is» the child should «either» hasten towards one on hearing,**[6] «*i.e.*, when» it hears that there goes for it a person to attend the Sacred Lore, and it goes with one «accordingly», *aokhtô vâ hê vaokhtê*[7]*:* Thwat *pairi anguha*,[8] **or 'on being asked' should say unto that «person»: 'We both'**[9] **have been «dependent» on thee «herefor»**, and hence I shall come with thee to attend 9 A

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[1] Otherwise, "at the command of the High Priest." At P. 22, l. 19 we had *vâch dâtôbar.*

[2] The text has 𐬠𐬀𐬚𐬭𐬀 which apparently is corrupt. It is omitted in the Pahlavi translation, probably because it stood in this unaccountable shape even when that was prepared. It however seems to stand for *hâthra*; see the third line of the next folio where we have *hathra* which may be for *hâthra.* If the correct word here were *hathra*, the meaning might be, "then immediately one will be. . ." But it appears from the Pahlavi writer's notes below that under certain conditions it could be allowed to take the child without its parent's permission.

[3] *Margarjân.*

[4] For this being masculine, nominative, singular cf. Kanga's Grammar, § 215, note 1; or the word may be *aêta*, instrumental, and the Pahlavi seems to take it so when it renders by *ol olman.*

[5] Locative singular. The text has *sraoshi.*

[6] 𐬵𐬀𐬎𐬭𐬀𐬵𐬀𐬌 of the text should be 𐬵𐬀𐬎𐬭𐬀𐬵𐬀 or 𐬵𐬀𐬎𐬭𐬀𐬵𐬀𐬌 which renders 𐬵𐬀𐬎𐬭𐬀𐬵𐬀𐬌 in its primary sense of obedient hearing.

[7] Thus, if the word is to be in the present tense; the text has 𐬵𐬀𐬎𐬭𐬀𐬵𐬀𐬌; but if the word were really formed from *aoj* the correct form would be 𐬵𐬀𐬎𐬭𐬀𐬵𐬀𐬌.

[8] Imperfect, Parasmaipada, first person, dual: 𐬀𐬀 + 𐬵𐬀 = 𐬀𐬀𐬵𐬀; see Kanga's Grammar, § 56, note 2. Darmesteter suggests *angha* supposing it perhaps to be an irregular perfect, Parasmaipada, first person, singular.

[9] *I. e.* the child and the parent or guardian. The Pahlavi renders "I."

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the Sacred Lore, «then also» *pascha hâthra*[1] *âfrasrûiti*[2] -shê *paiti ŧanûm parayêiti*. «by having» the Holy Singing for it «to be» beyond a Hâthra, one becomes a transgressor in one's person; *i.e.*, one is in mortal discredit for the length of a year.

3. «All» this «that we specify below is» not clear «from these statements here[3]; but» it may be discovered from the Avesta «the Holy Wisdom, from elsewhere», that when one knows[4] «for oneself» of what sort one is,[5] as when, at any rate, that «person» is[6] so stupid[7] owing to weak-mindedness,[8] that being tired[9] «of the charge» will take «the child» back, and will not have «even» the sense[10] capable of giving information «as to where it had been»; or as

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[1] The text has *hathra*, but see note 2 on previous page.

[2] TD has *â-fra-sruiti*; HJ has *a-fra-sruiti*. The Pahlavi too is against the privative; otherwise the meaning may be "by not having the Holy Singing for it (even) beyond a Hâthra . . ." This may signify that when the child follows the priest of its own accord, then he must take it to attend the Holy Lore even though that is to be beyond the distance of a Hâthra. As however in this case also the child seems to go to the priest without the special permission of its parent, this sense will be contradicting the previous statement in the Avestan text.

Darmesteter observes here, "The general sense appears to be that if a priest take a child as a helper at officiation without the authorisation of one who is concerned, the ceremony must be performed within the radius of a parasang from the child's home," evidently meaning Hâthra by parasang, as these terms are sometimes synonymous.

It must however be noted that *aêrpatastân kartan* signifies instruction in and exposition of religious knowledge rather than attendance at ceremonial observances. Hence the child here accompanies the priest perhaps to attend religious discourses rather than ceremonials.

[3] Evidently this is meant. The writer cannot mean that the previous passages are not clear to him, and that hence he has to offer the possible meanings of those statements; rather, he simply marshals before our attention other considerations suggested by the partial facts indicated in the text.

[4] *Dânêt*.

[5] Lit. "I am."

[6] ...ישוי should be ...ישויש; see the other verbal forms in the context.

[7] *Yâfak*; cf. Pr. يافه = absurd.

[8] *Lak*, Pr. لک = weakminded expressions.

[9] *Âvîtak*; cf. Pr. آويخ = to tire.

[10] *Hôsh*.

when one is able to sing[1] « the holy text » and still will not sing it, then in such circumstances « one is » in transgression in one's person and in mortal discredit for the length of one year.

4. « It is also » not « made » clear « here that » if one is able to bring « the child » back one has to bring it back, « and that » if one cannot take « the child » with the knowledge « of its parents » one has 9 B
to deliver it back with informing them, « and that » if one cannot deliver it back with informing them one has at any rate to take good care about it.[2]

5. « It should be clear enough that » when one is able to bring it « safely » back, and delivers it to « the parents » with informing them « as to where it had been », then one is not a sinner ; and note what[3] is also said that even if one's servant takes[4] it, and is able to deliver it with informing « the parents as to where it had been », and takes good care about it,[2] « even then » one is no sinner which[3] one verily becomes if there extends no care[3] from one unto it ; because when under any circumstance one views the child or the beast wrongly it is never right except when they are properly guided.

There is one who says : Verily the child is ever[5] to be looked 10 A
after ; « but indeed » when it has advanced[6] in all education it is never proper except when one guides it as it may be fit.[7]

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[1] *Sarûtan* ; TD has , HJ .

The word may be *yadrûntan* ; if so, can have quite a different meaning which it derives from Av. = to take care of ; the translation in that case may be = "or when one is able to take it, and will not receive it under one's care." But the writer's sense seems rather to be that if one is well aware how incapable one is and yet takes a child to attend the Holy Word, but after a while one becomes tired of one's charge and takes it back, or if one has the capacity to teach the holy texts and yet will not teach, then such people are doing sinful acts.

[2] Or, " to sing (to it) the holy text (for its instruction)."

[3] *Ma*man.

[4] should be .

[5] should be .

[6] *Vakhshit yakavîmûnêt.*

[7] The point is whether *Sardârîh vabîdûntan* is the fit idea with reference to a child. The sage quoted contends that a mere child can only be simply looked after; it can be g u i d e d only when it acquires all proper education and the consequent discretion.

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6. *Yêinghê*[1] *aokhtô aêsha yêinghê*[1] *aprrrnâyûkâi*, 'With reference to him who is addressed in the matter of the child' thus: Teach[2] the learning[3] of the «Sacred» Word[3] unto this my child,[4] *ahmi nmânê, ainghê vîsi, ahmi zantvô, ainghê dainghvô*,[5] «and» with regard to the[6] house, with regard to the borough, with regard to the province, with regard to the country, *chvatbis aydo*[7] *vîtaydo*[8] *anghen?* how[9] far[9] from these in distance shall they go[10]? *i.e.*, carry «the child» according to propriety?

10 B 7. *Yujayastis*[11] *hacha nmânât atha*[12] *vîsat, Hâthrem zantaot atha*[13] *dainghaot*, A Yujyâst from the house as well as the borough, a Hâsar[14] from the province as well as the country,[15] *yatha dâityą spasanya*, when properly guarded—behold, Sôshâns

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[1] Thus in TD. The pronoun is repeated to avoid confusion of ideas.

[2] 𐬀𐬎 𐬵𐬀𐬐𐬱 must be 𐬵𐬀𐬐𐬱 𐬀𐬎 *(aigh châsh)*.

[3] Taking *vâchakîh châsht.*

[4] 𐬐𐬀𐬌 𐬱 should be 𐬐𐬀𐬌𐬱𐬱.

[5] Corrected. The case is locative throughout.

[6] Lit. "this."

[7] This seems to be an unusual accusative plural of the demonstrative *i.*

[8] Apparently the genitive singular of the feminine noun 𐬯𐬀𐬌𐬙 (*vîtâ*) = separation; distance.

[9] *Chand* as in TD.

[10] Lit. "shall they be." This perhaps may be referring to the terms of place.

[11] This word occurs once again in the other Avestâ in Vend XIII, 17, in the form 𐬵𐬀𐬎𐬀𐬯𐬀𐬌𐬀𐬱𐬌𐬱. The Yujayasti or Yujyasti is a measure of sixteen Hâthras of one thousand steps of the two feet each.

[12] The *dainghaot* after this is intrusive and must be omitted. To assign it a place here will not be consistent with what follows.

[13] The text has 𐬯 but the preceding expression as well as the Pahlavi rendering *aitûn* help us to restore the correct word.

[14] *Hâsar* is the Pahlavi form of the Avestan *hâthra*. The Pahlavi here is very corrupt; it should be .....𐬀𐬵𐬀𐬯 𐬯 - 𐬌𐬎 𐬀𐬎 𐬀𐬀𐬀𐬱 𐬀𐬱𐬎 𐬀𐬎 𐬀𐬱𐬌𐬵𐬀𐬯 𐬯.

[15] Darmesteter observes that the distance is so less in the latter case because they have then to proceed to a country strange and less secure; it seems however to refer generally to the case of going out of the provincial jurisdiction as well as to the case of going out of the country.

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observed,—so that there may be no danger,—Kiryâtrŏ-Bûjît observed,—so that the luggage may be «well» protected[1] ———, «**and**» *yatha para vaêtô*[2] *nmânemcha, vîsemcha, zantéuscha, daingheuscha.* **when it is**[3] **already known to «those**[3] **of» the house, the borough, the province, and the country**[4] **«as the case may be».**

8. This is clear from the Avesta «the Holy Wisdom» that it shall be thus only when a voice[5] of authority[6] has not said thus concerning the teaching[7] «*viz.*»: "Do not take it"; then «alone» as it is thus manifested and as it is evident from the Holy Wisdom, it is 11 A allowed to take «the child. If again, that voice of authority» has told to teach it the «Holy» Words,[8] but has not stated as to at which place to teach, then «evidently» it is allowed to take it to any place at which the Law[9] is understood[10] to be taught,[10] on the consideration «indeed» that in this affair[11] it should be wrong to take it away

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[1] *Pâhrak natrûnt yakavîmûnêt.* HJ has 𐬐𐬀𐬵𐬀𐬑 𐬌𐬀𐬑𐬀𐬌𐬀𐬑𐬌𐬀𐬑𐬌𐬀𐬑

«only» in accordance[1] with «the parent or guardian» having said: "Verily, thou mayest teach the Sacred Words, but take it not away from here."

9. *Âat yat hê vaokhtê*[2] *aêsha yêinghê aprrrnâyûkô*: **If however there speaks unto that «person» he who is** lord[3] **over the child** "*Hachanguha mê ana*[4] *aprrrnâyûka*; "**Take**[5] **this my child**; *i.e.*, take it forth to attend the Sacred Lore; *yatha vashi atha*
11 B *hakhsha êtê*[6]**;" and as it may be in accordance with «thy» desire, so let it be**[7] **fit «for it»**"; *ana*[8] *paschaêta uzdainghuchit patha hakhtô it*.[9] **then in that case it may go**[10] **«even» to foreign 'journeys' according**[11] **to such instruction.**[11] Even as it has been last manifested, that should be kept up to one Hâsar from the home[12] country.[12]

10. Ch*vat anâbdôistem*[13] *ayanem paranghachâiti?* **How much at**[13] **the most**[13] **on that way**[14] **shall one take it?**

Sôshâns said: Verily, «the rendering should be», How much shall one carry it?

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[1] *Hambûn-ach.*

[2] If it is a present verb, it must be *vaokhtê* as we have previously suggested, if an aorist, it should be *aokhta*. The text has *aokhtê*.

[3] *Rat.* The Avesta signifies: "he whose is the child."

[4] The text has *hana*.

[5] *Hachâyin*; see below. Darm. would read *Âpâgin*.

[6] The Avestan literally means, "As thou wilt wish so will it follow."

[7] 𐬵𐬀𐬭 seems to be for 𐬵𐬀𐬭𐬀𐬭. [8] The text has *vana*.

[9] Root aorist of *i* = to go. [10] Lit. "be."

[11] *Â-frâs*. The instruction is implied in the priest having been told that it shall do as he may wish.

[12] *Âdahâk*, Av. 𐬀𐬛𐬀𐬵𐬀𐬐.

[13] This word is obscure, and it is not certain whether its form is correct. The text has *anâ dbôistem*. Darm. takes *anâ bdôistem*, and remarks that it seems to be a superlative of *anâbdâ*, whence comes the *anâbdâtô* of the Vendidad XVIII, 54, signifying "not bound or covered," from which may be derived the sense of "at the most." He further suggests that *bdôistem* may be an inversion of *bâdhistem*.

The form we have chosen can be analysed into *ana* (=not) + *a* (=not) + *bda* (=𐬠𐬎𐬎=step) + *ista* (the superlative suffix) = "the least non-traversable," which yields fair sense and may agree with the Pahlavi *vâlist* = at the most.

[14] *Râs.*

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Kiryâtrŏ-Bûjît said: Verily « the rendering should be », How much may one carry it ? [1]

11. *Yâ frâyêirinê*[2] *vâ uzayêirinê vâ avãn*[3] *aiwyâstis*[4] *anghat.* 12 A **As much owing to which there must appear perspiration**[5] **in the morning or the evening.**

12. Sôshâns said : Verily, « on traversing » one Hâsar in the morning and one[5] in the evening there appears perspiration. Kiryâtrŏ-Bûjît said: Verily perspiration owing to heat is in the same proportion[6] « in a child » as in a grown[7] up person.

13A, *Yô aêtahmât paranghachâiti*, **If one take it beyond that,** ———Sôshâns said: Verily « it signifies », If one take[8] it at a greater distance than that « of a convenient stage »—Kiryâtrŏ-Bûjît said: Verily « it signifies », If one take it contrarily[9] « to the above injunction », ———*nabânazdistem hê para paschaêta raêshacha adhwadâityascha*[10]

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[1] The difference is only on grammer. Sôshâns perhaps had *paranghachaiti* before him, and Kiryâtrŏ-Bûjît *paranghachâiti*, or rather perhaps both might have disagreed as to how the subjunctive was to be rendered.

[2] Thus corrected.

[3] If this be the demonstrative adjective, the Pahlavi 1ʸ may be read *and* the correlative of *chand*; but if so taken the meaning is not quite plain in the remarks that follow.

It may however be taken as a cognate of *ava* = anguish, and meaning " perspiration (through anguish or toil)." Then the Pahlavi may be read *khavak-i* = perspiration; Pr. خوی.

[4] Evidently a noun to be traced to Av. *aiwi-âs* = to appear.

[5] Or " two " according as the text be read *aê* (= one) or 2. It should be easy to understand that more distance must be traversed in the evening than in the morning before perspiration may appear.

[6] *Andâzeshn.* [7] *Pûrnâg.* [8] ۱۳۱۱۷ should be ۱۳۱۱۷.

[9] These remarks are concerning the exact signification of *aêtahmât* (= beyond that).

[10] The word seems to be in the genitive singular form ; and the —cha seems to express emphesis.

It may literally mean " not supplying necessities," and Darmesteter notes that according to the Farhang it indicates the sin of not giving sufficient food to the animal or the workman. Secondarily it seems to signify any harsh treatment of one's dependents. The word is stereotyped into the Pahlavi *Atwadât* ; cf. Dink. Bk. VIII, Ch. XVII, 6; Ch. XX, 97 ; etc.

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12 B *âstârayêinti*,[1] **then 'first'[2] they hold its nearest relation culpable owing to the harm of the Adwadât,[3] « the Sin of Improper Provision »** which may thus be caused unto it,———

14. Afrog remarked[4] upon this statement thus: If a harm be manifested then improper[5] exercise of guardianship[5] will « also » be manifested « thereby », unless one have notwithstanding[6] that[6] « shown » complete[7] conscientiousness[7] so far as one has had properly[8] to carry through[8] to the end « the affair of having the Sacred Lore attended.[9] Hence » when a harm is manifested, and it is manifested through improper exercise of guardianship, then « of course » one is « proved to be » lacking in conscientiousness; and one must get oneself redeemed therefrom, « especially » because the sinfulness is not great, in order that at the appointed time[10] when one should die through one's mortal[11] nature[11] there may be « in one the condition of » sinlessness.

15. Raôshan said: Behold, when there is improper exercise of
13 A guardianship, then even though there have been manifested no harm

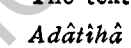
[1] The text has *âstrâinti*.

Between this text and the words *aê nabânazdisht...* is repeated here through error a portion of the preceding text.

[2] *Para* must mean this.

[3] Darmesteter renders: "He is culpable, with reference to its nearest relation, of the guilt of Adhwadâitya."

It however appears that the culpability is first assigned to the nearest relation of the child if that person has not taken proper care to see that it shall be treated properly by the person to whom it is to be entrusted. If however he has discharged his duty well in the affair, then of course he is deemed guiltless by Afrog. The guilt applies next to the priestly master when he is party to such wrong act.

[4] The text has  for .

[5] *Adâtihâ sardârih.*

[6] *Levat*man.

[7] *Aêvarih hamest.*

[8] *Pasizeshn (?)* Is this a conjugation of *pasâkhtan*?

[9] Inasmuch as it is the nearest relation's duty to have the child attend the Holy Lore, and inasmuch as that person has used all the proper care in one's power to see it properly provided and entrusted, such a person is not culpable for any maltreatment of the child when this happens despite one's best care.

[10] is for .

[11] *Aôsh*; Av. .

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still «does one prove to be» lacking in conscientiousness;[1] and one must get oneself redeemed therefrom «especially» because the sinfulness is not great; so that even if one have not turned the «guilt» back up to «death's» appointed time, still, even after «the setting in of» the appointed time, if one partake of the pastry[2] of sinlessness at just the time of passing[3] away, even then «can one become» sinless.[4]

16. Vêh-Dôst said: There cannot be found a single[5] «case in which» one lacking in conscientiousness can so be opposed to the Pasûshhaûrûn,[6] «the Code on the Care of the Flocks», as can «at the same time» be made «out» to be staunch in the Tôrâ,[7] «the Code on the Care of the Herds».[8]

13B.—*âat havatâm*[9] *naba*[10] *—aêthrapaitîm.* **and then «after the nearest relation they hold as culpable» one of those in the same relation as the kin**[11]**—the preceptor.**[12]

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[1] Afrôg considers the case only from the standpoint of actual injury resulting from improper exercise of guardianship; whereas Raôshan argues that whether there be actual injury or no the guilt takes place immediately on one's carelessness in the proper exercise of guardianship, as when one does not make proper provision for the child's good treatment.

[2] *Gibâ (?)*; Pr. كِبِيا = pudding. [3] *Vashtan.*

[4] The text is not quite clear; but as it is rendered it signifies that the guilt is of such a light nature in this case that one can expiate it even at the time of death, and become sinless for the next life.

[5] *Aêvak-ach*, or *Aiyôk-ach.*

[6] Evidently the *Pasûsh-Haûrvastân* Code of the *Ganabâ-sar-nigad* Nask; see S. B. E., Vol. XXXVII.; Dink., Bk. VIII, Ch. XXIII.

[7] Probably the *Stôristân* Code which follows the above code in the Dînkart.

[8] Vêh-Dôst seems to mean that if one has true faith in any opinions, then one should equally maintain faith in all opinions related therewith; and therefore one must be understood to have half-hearted creed only if one makes a child attend the Holy Instruction according to duties prescribed in one book, and violates the instructions of another by letting the child be treated wrongly in the course of its attendance at the sacred function.

[9] Genitive plural of *havant.*

[10] The text has . See however Fol. 22, l. 8.

[11] *Mûn hâvand nâf-aômand*; see Fol. 22, l. 9.

[12] For any improper care of the child the preceptor is held responsible after the child's nearest relation. Thus the ancients realised even in the hoary past that putting their child to school did not finish their duties towards it.

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Sôshâ*n*s discovers from this place that in exercising mastership over the boy or the girl in apprenticeship,[1] the master[2] in apprenticeship « should behave » very properly.

13 B 17. *Yêinghê nisritîm*[3] *frârat*,[4] **When one has previously**[5] **stipulated**[5] **for its restoration,** *i.e.*, when the time « of delivering back » is appointed[6] « beforehand », *â hê a-nisritîm â-stryêitê*.[7] **then by one's not restoring « the child » one becomes culpable.**[8] Even though it may not be asked for, still then one becomes culpable.

18. Note that if one carries[9] through[9] the affair peaceably[10] and honourably[10] at the expense of more than 500[11] Dirhams, then compensation[12] to one is highly merited.[12] There is one who says thus : Verily, this is no affair for compensation.[13]

19. *Yêzi âat hê nôit nisritîm frârat*[7], **If however one has not**[14] **previously stipulated for its restoration,** *i.e.*, if the time « of
14 A delivering back » is not fixed[6] « beforehand », *nôit a-nisritîm âstryêitê*. **then one does not become culpable through not restoring « the child »**, even though it may be asked for.[15]

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1 *Chakarîhâ* ; cf. Pr. چاکر = apprentice. 2 *Ab*.

3 Evidently a noun from [illegible] = to deliver over ; to restore.

4 Imperfect, Parasmaipada, third person singular of [illegible] = to stipulate beforehand.

5 [illegible] should be [illegible] as in l. 29 of this folio.

6 Read *Kart*. 7 Thus corrected and completed.

8 [illegible] should be [illegible].

9 *Sâzêt* ; otherwise *sâst* = has given instruction.

10 *Andar âshtîhâ va mâtak*.

11 Thus in TD. 12 *Môzd afragîhâ*.

13 One critic is of opinion that the master may be justified in not restoring the child unless there be granted him compensation if he has spent more than five hundred Dirhams on it. Another replies that this is an affair in which compensation should not be taken into consideration.

14 [illegible] is wrong for [illegible].

15 If the time of returning the child is fixed beforehand, one must restore it then ; if it be not fixed, one may be excused for not being able to return it at any particular time, though it be asked for ; because then one is justified if one supposes that one is at liberty to return it whenever one may find it convenient.

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20. *Atha* [1]. th*wayang*h*em* *yathra* *ratus*, *a*-th*wayang*h*em* [1] *yathra* *aprrrnâyûkô*, **Thus when there is peremptoriness from the side on which the master «is, then» there is peremptoriness from the side on which the child «is, as is the case when»** *nôit hê a-nisritîm â-stryêitê* [1]; **through one's not restoring «the child» one does not** [1] **become culpable,** even though it may be asked for; «**and**» *atha a*-th*wayang*h*em* *yathra* *ratus*, th*wayang*h*em* *yathra* *aprrrnâyûkô*, **when there is no peremptoriness from the side on which the master «is, then» there is peremptoriness from the side on which the child «is, as is the case when»** *â hê a-nisritîm âstryêitê*. **through one's not restoring the child one becomes culpable,** even though it may not be asked for. *Adha yat va* [2] *yathra* th*wayang*h*em* *vâ* *a*-th*wayang*h*em* *vâ*. **Thus then in either case of the two** [2] **there is either peremptoriness or no peremptoriness.** [3] Hence 14 B
note «in this case» how through [3] «there being» no peremptoriness «for one» is manifested as result the peremptoriness «for the other».

21. Sôshâ*n*s said that if one be certain about «being exposed to» the peril of peremptoriness [4] it should not be lawful if one take «the child then».

22. Sôshâ*n*s said this on that occasion when on the side of the Good Legislation there was not to be found manifested the case when one should not be culpable by restoring «the child just at any time» when it were asked for.[5]

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[1] Missing in the text.

[2] [illegible] is for [illegible] according to the indication of the Pahlavi.

[3] TD adds [illegible] after [illegible].

The point here is that one side cannot have peremptoriness and no peremptoriness both together in this case.

[4] If one be certain that one will have to violate some law or obligation.

[5] The two cases mentioned above were, one, that of having to restore the child at a fixed time, and another, that of having to restore it at one's own convenience; hence the case of having to restore the child just at any time whatever when it be asked for is not considered in the Avestan text just above. That must be the case in which it has been stipulated from the first that the child shall be given up at any time whatsoever when it be asked for by the parent or the guardian.

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23. *Daêvayasnahê vâ tanup*rrrth*ahê vâ a*prrr*nâyûka para*ngh*ach-âiti*, **If one takes with one the child of the demon-worshipper,** *i.e.*, the ignoble barbarian, **or of one of those who transgress in their persons,** *i.e.*, those of deadly worth, *nisritôit*[1] *aêtahê âstryêitê*,[1] *nôit anisritôit*.[1] « **then** » **through restoration** « **of the child** » **one becomes culpable,** *i.e.*, when one gives it over, **and not by**
15 A **not**[2] **restoring**, *i.e.*, when one does not give it over.[3]

24. This becomes manifest from the Holy Wisdom that if one be not acquainted with what is manifested in the Chapter[4] concerning Restoration,[4] and yield[5] « in giving up the child », e v e n[6] t h e n the « case » is not different[6]; « for », as soon as one gives it over, one becomes a transgressor in one's person and is in the worth of death for the length of one year. « And » when one knows that one should not yield even though one may have to kill, then if one be able to kill one must kill, but if one be not able to kill, then one must give it over.[7]

25. *Yatha dahmahê fra*ngh*rrrzôit*.[8] 'If « the child » be from the seed of the good[9],' then when people give it to the ignoble barbarians, as well as when they give it to the people of wicked creed, as well as when they give it to those of the worth of death, then all and

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[1] Thus corrected.

[2] 𐬀𐬱𐬀 is for 𐬀𐬱𐬀 𐬌 or 𐬀𐬱𐬀 𐬌.

[3] The good that is done to such a child is likely to be damaged or destroyed if it be restored to its bad relations; hence it must not be restored to these even though force be necessary to prevent it, as is explained below.

[4] *Hât* amat '*nisritôit*,' of which *Hât* has Pazand form, *amat* is Pahlavi, and *nisritôit* Avestan.

[5] *Hâkhtêt*.

[6] *Ach javîtar lûêt*, as in TD.

[7] Even if to prevent the child being taken away by its wicked relations, it be necessary to kill, it is considered lawful to kill so a wicked person, when a redeemed soul is thereby to be saved from the danger of corruption again. If, however, they be too strong to allow such an extreme step, the child may be given over to take its chance of preserving its good education in their midst if it be strong enough to resist their wicked influence.

[8] Ablative singular of a feminine noun in *i*-stem.

[9] *I.e.*, by the union of an Iranian with a woman from among the barbarians.

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immediately they become transgressors in their persons for the length of a year ; « for, when » a well-grown person gives it over to those most of 15 B
the worth of death, and when he gives it to the ignoble barbarians, one gives it not differently from when one would give it over for killing.[1]

26 If « the child » die « a natural death » within the space of the year,[2] then « the person who thus gives it over » does not become of the worth of death. Sôshâns « however » said : Verily, « when » one gives it over « as » for killing,[1] one at once becomes of the worth of death[3] ; for, indeed in whatever way may the child's « birth » have come, in no degree is its lineage[4] destroyed, but is preserved in it as is clear from this place : *...yavata hê nâfô avathwarstô*[5] '...so long is its lineage determined.'

27. She[6] « however » who has « only » served[7] one as wife « in this case » is not in wedlock.[8] Sôshâns said : Verily, this may be allowed.[9] Kiryâtrŏ-Bûjît said : Behold, she must well be maintained[10] inasmuch as both « she and one in matrimonial ties » have the same weight « in the matter ».[11] Whether however she must be taken in

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[1] It is not quite plain whether the killing is meant to be metaphorical or literal. If metaphorical, the sense should be that by living with those to whom it is restored its nature inherited from the good seed will be destroyed, and it will be as it were killed in reality. If, however, the sense be literal, the reference may be to the fact that the barbarians may actually kill it because of its foreign origin.

[2] And thus escape the corruption of its nature by living long with those to whom it is restored, or the fate allotted by barbarous customs to children thus born.

[3] An accidental circumstance obviating the natural consequence of an act does not take away the moral responsibility of that act.

[4] *Nâfak* ; Av. 𐬥𐬀𐬌𐬐𐬀𐬴 ; ناف.

[5] Thus corrected ; cf. Yt. XIII, 87.

[6] One of the barbarians.

[7] Lit. " has been " according to the 𐬯𐬀𐬯𐬀𐬯 of TD.

[8] *Nîsh*man*îh* ; Pr. زني.

[9] *I.e.*, this is no serious objection so far as the child is concerned; but as touching the parents their conduct is odious enough and is bitterly slurred by the ancient doctors in such passages as §§ 9-10 of the next chapter.

[10] *Hû-srâyêshn*, from Av. 𐬵𐬀𐬌 and 𐬱𐬁𐬎 =to maintain.

[11] *I.e.*, of maintenance.

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16 A marital [1] bond [1] subsequently or no is not clear, « although » there is one who says thus : Verily, she need not be taken in marital bond « subsequently ».[2]

28. When a child of wicked creed comes over to the Good Religion « then » even though a person « of that creed » may come [3] claiming guardianship [4] over it, even still its guardianship shall be vested in the person who is the greatest [5] and « the most » beneficent in the « entire » district.[6] He shall procure it occupation ; and though it may not be proper to bring it up as his own, still it will be fit if he provide it property. And when he may provide it, he shall make [7] it partner [7] with others; but [8] « this » partnership [8] shall be such that when they die the wealth shall be considered theirs, and when it dies the cattle shall be considered its.[9]

16 B 29. When a slave professing any other creed comes over to the Good Religion, « he then becomes a direct » subject of the King of Kings, who shall give his price [10] as [11] may be due [11] if he is a slave of a

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[1] Cf. Pr. خواستاری = wedlock.

[2] The sense is that if a person of the Good Religion have kept a woman of other creed, or of the classes mentioned above, and if that woman give birth to a child which is instructed in the Good Religion, then it becomes a question whether the mother is to be taken subsequently into wedlock or no ; one scholar has answered that there is no need ; otherwise the point is undecided. Nevertheless the thing was so revolting to the moral sensibility of these ancients that they would never have readily conceded it any such favour. See note 9 on previous page.

[3] *Yâtûnêt* of TD.

[4] *Sardârih.*

[5] *Mas* of TD.

[6] *I.e.*, it is not to be given up to that person of the wicked creed, but is to be taken over and provided for by him who is great and good among the brethren of the Good Religion.

[7] *Hambâgînêt.*

[8] *Barâ hambâgih* as in TD.

[9] This appears to signify that even in the partnership some distinction was to be made between what was to be taken as really belonging to the other partner or partners and what as really belonging to the child. And that seems to bear a reference to the rightful heirs of those claiming heritage according to legal succession. The rights of the descendants of the alien child are limited to an interest only in the cattle comprehended in the common property.

[10] *Vahâk*, Pr. باج.

[11] *Avâmihâ* ; Pr. وام = debt ; credit.

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member of the Good Faith. If « however » he has been sold to those of wicked creed then that slave passes [1] into a free gentleman [1] « immediately on coming over to the Good Religion »; but whether he thereby becomes debtor [2] in Dirhams [2] or no is not clear. Note however that if he knows that he has not been sold and bought lawfully [3] he shall give nothing.[4]

CHAPTER V

ON THE EXTENT AND METHOD OF THE SACRED STUDY

1. Ch*vat* *nâ* *aêth*r*apaititîm*[5] *upôisât* *yârr-drâjô ?* **For how much year's length shall a person seek instruction** in the measure of the whole [6] day [6] being of 30 Hâsars ? [7]

2. Th*rizaremaêm* Kh*ratûm* *Ash*a*vanem* *aiwyâongh*at.[8] **For three springs**[9] **shall one study**[10] **the Holy Wisdom.**

3. Even a boy « becomes » of the worth of death, if that boy be so [11] 17 A
averse to it [11] that though he should know that he has not completed [12] « his course » still *spayêiti* 'he throws it up,' and is not « bent » upon

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1 *Ol rat avô apâr.*

2 *Zôzan dûz* ; cf. Pr. دوختن = to pay.

3 As when a free man is unlawfully sold into slavery. 4 *Hich lâ.*

5 An abstract form from *aêthrapaiti* = preceptor ; this form is guaranteed by the Pahlavi, but TD has [illegible].

6 *Shapak* = the whole day of 24 hours commencing with night.

7 *30 Parasang* should be *30 Hâsar*. The measure of distance *parasang* is sometimes confounded, as here, with *hâsar*, a measure both of distance and time.

We have noted previously that the whole day is fixed in this book to have 30 Hâsars of time ; see note 5 to Chapter II, 24, or P. 20, l. 17, above.

8 Darmesteter rightly recalls here Vend. XVIII, 9.

9 Meaning of course, " years."

10 *Madam barâ vakhdûnêt* ; cf. Pr. بر گرفتن . Darm. reads ... *obdûnand* and translates " ...put on (as Kosti) the sacred knowledge." This would be a good metaphor ; but a plain direct sense is obtainable on distinguishing *aiwi-âongh* (= to study and master) from *aiwi-yâongh* (= to put on), and taking the former as the root of the verb here.

11 *And javîtar.*

12 Cf. Pr. رسیدن = to accomplish.

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it. Afrog said « that » if the father have received no recent bitterness [1] « from him » he should [2] take over [2] his son.[3]

4. Afrog noted in connection [4] with this that if a person [5] of wicked creed come over to the Good Religion, all the children that may have been born of his conjugality [6] shall be brought over along with him «to the Good Religion», as is manifest from the passage :... *vîspaêibyô aprrrnâyubyô, nôit chahmâi aprrrnâyunûm*[7] ... '...in the case of all the children, not of any particular one only of the children....' [7]

5. As to his wife, she does not pass [8] from « the condition of being his » wife. And in order that « in attempting » to keep « her » in a
17 B happy condition [9] she may not be reduced to a worse position,[10] it is not allowed to enjoy conjugal rights with her, because « that should be » sin.[10] It is also not lawful to strike [11] her « pressing » thus : " Forsake the wicked creed." [12] And note that just as according to the Law it is not lawful to strike her, it is « likewise » not lawful if no means [13] of sustenance [13] « be provided her. And yet indeed » if he may not provide that, he shall not « in any case » forsake her treacherously.[14]

6. Note besides that « such » means [13] of sustenance [13] « shall

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[1] *Torshgîh* ; cf. Pr. ترش=sour.

[2] Taking 𐬞𐬀𐬱𐬀𐬙𐬀 for 𐬞𐬀𐬱𐬀𐬙𐬁.

[3] *I.e.*; if the father have received no other offence from the son, then he must take him over under his care.

Otherwise, and taking 𐬞𐬀𐬱𐬀𐬙𐬁 to be for 𐬞𐬀𐬱𐬀𐬙𐬀𐬌, the translation might be:— " though his father have had recently to do him no severity, even then must he punish him " ; *i.e.*, though he should lately have found no other reason to be severe with him, still he should punish him severely for this offence.

[4] *Patvand.* The connection of this note is not with what is immediately above, but with the notes that have preceded it.

[5] 𐬫𐬀𐬭𐬀 should be 𐬫𐬀𐬭𐬁

[6] *Sarîtûntan.*

[7] The text is incomplete, but evidently in its entirety it must signify what would support the statement.

[8] *Apâr.*

[9] As the wife of a member of the Good Religion.

[10] By becoming a sinner through union with a member of the Good Religion.

[11] 𐬵𐬀𐬌 𐬞𐬀𐬱𐬀𐬙𐬀𐬌𐬵 should be 𐬞𐬀𐬱𐬀𐬙𐬀𐬌𐬵.

[12] This is a very liberal attitude of the Good Religion.

[13] *Rozgâr* ; cf. Pr. روزگار =pension.

[14] *Ol karîsîh* ; Pr. کریس=fraud ; deceit. He must maintain her in any way.

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remain» our own when she dies in such circumstances.[1]

«Indeed» if that person be one whose wealth consists of gardens[2] or of cattle, and if such a circumstance «of providing a sustenance» must arise «in his case», then «for doing that», nothing[3] at all «of his stock is such as» need be used up,[3] because it consists of gardens and of cattle. «That must of course happen when» there may arise to him the circumstance that portions be «absolutely» divided off, and «when» the portions must indeed come out from the «very» midst «of the stock itself»; so that «when» the portions will have to be «absolutely» divided off, the property must[4] go off and come off[4] into portions. Hence when the person has 18 A
to assign the cattle «to the wife for her sustenance», it be best that the man assign it in such a way «that she may not appropriate the stock itself».[5] Otherwise one should not transfer it to the wife «herself», lest there arise the circumstance for that person whose wealth consists of gardens and cattle, that he may have to give it up all for ever.[6]

7. If a woman of wicked creed have lived with a man of the Good Religion, and if she die of[7] age,[7] «then because» she will have been in deadly worth, so verily she cannot lawfully be borne «in a Mazdean

[1] This means that if any property be assigned a woman in such circumstances by her husband for her maintenance, that property must pass to her husband on her decease; and therefore the husband will really lose no part of his property for ever, as he must do when he may apportion it finally to others.

[2] *Anîshîh*; Pr. انیش = a little garden. Otherwise *khvîshîh* = "ploughs"; Pr. خویش = plough.

[3] *Mindavam kâr lûêt.*

[4] *I.e.*, it will pass out from the hands of one party into those of another.

[5] *I.e.*, the property should suffer no loss in principal, and there should revert to him, on her decease, all that is assigned her for her maintenance.

[6] When an alien is converted to Zoroastrianism his wife may or may not choose to be likewise converted. If she does not choose, she must not be compelled; but she cannot then enjoy full conjugal rights owing to the altered conditions. Nevertheless the husband is bound to assign her means of sustenance, in such a way that if they be of the nature of yielding a regular income without being exhausted themselves, they must be kept intact and must return to the husband on her death.

[7] Otherwise, "within a year," but that appears less apt.

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funeral.[1] And hence » we must notice that whenever she dies « her body» must pass into the possession of those who are the ignoble barbarians and of deadly worth ; « and » with these men it is lawful always to steal and to rob wealth.[2]

8. Among men of wicked creed « it is observed that » when they are at peace [3] « with others[4] » it is lawful « for them » to steal, but it is
18 B unlawful to rob ; whereas when the peace passes away it is lawful « for them » even to rob.[5]

9. And note besides that wealth earned through unchastity[6] should neither be stolen nor accepted as gift,[7] «because that is» unlawful. And to.....with the adulterous[8] ignoble barbarians, and those of the worth of death, and those of wicked creed we declare to be as degrading[9] as.....with females of quadrupeds. These « facts » can be manifested from the passage——*yêinghê aêta*dha *Mazdayasnanãm nâirika avâo*[10] khsh*udrâo hãm-raê*th*wayêiti Mazdayasnanãm*cha *daêvayasnanãm*cha,[11] '——whereof then « is » a woman among the adorers of the Most Wise « who » adulterates the.....of the adorers of the Most Wise and of the demon-worshippers.'

10. This awful[12] act of adultery is not wicked according to the wicked creed, because « that creed itself » is not good ; so that adultery

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[1] *Barô* in Avestan shape. The idea seems to be that she cannot be allowed a Mazdean funeral. Otherwise the meaning might be " she is not to be made bearing" ; but this would be absurd.

[2] And therefore, it is meant, they will steal and rob that woman too.

[3] *Hâkhtan* (?) ; or perhaps *âhakhtan*="to have an agreement."

[4] It is not plain whether aliens alone are meant, or also men of their own creed.

[5] It is not again plain whether this is only a passing observation, or has some bearing on what is said above.

[6] *Kûndâr.*

[7] *Âwôrtan* ; cf. Pr. آوردني=a gift worth presenting.

[8] *Rûspîk* ; cf. Pr. روسپي=an adulteress.

[9] *Khûr* ; cf. Pr. خور=base ; or it may be *Khôr*, one of the degrees of sin noted in Shâyast Lâ-Shâyast I, 1.

[10] The text has [illegible].

[11] Cf. Vend. XVIII, 62.

[12] *Mahêst* (?) ; otherwise the word may be *Mazdayast* and may be a fragment of the Pahlavi translation of the above text, which translation in that case may be understood to have disappeared from here.

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and ignoble barbarism are both manifested « together. And » every person « among them » is so adulterous that even when one becomes 19 A
« sinfully » pregnant,[1] there takes place no agitation[2] « owing to that». So one through whom[3] one of the wicked creed, an ignoble barbarian, « or » one in the worth of death acquires....., becomes a transgressor in one's person and of the worth of death, because one should not thus have lived[4] so close as even up to a Hâsar's distance from[5] such[5] « a person. Whereas » one should be no more than « merely » a transgressor in one's person « if such a thing were to happen» in connection with one as regards whom it were lawful to live[4] within a Hâsar's distance.[6]

11. If a child of those of the worth of death, of those of the wicked creed, and of the ignoble barbarians, arrive into corrupt dishonour,[7] then according to the consistency[8] of law its father who « is already » in the worth of death becomes more sinful « thereat »[9]. And verily

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[1] *Âpôstan* ; Pr. آبستن = pregnant.

[2] *Afandîh* ; Pr. افندہ.

[3] *Aô râê*.

[4] 𐬀𐬯𐬀𐬎𐬱 is for 𐬀𐬎𐬱.

[5] 𐬎𐬀 𐬎𐬱 is a mistake for 𐬎𐬱 𐬀𐬯 through confounding the pronoun 𐬀𐬯 with the preposition 𐬀𐬯 whose Semitic equivalent 𐬎𐬀 is ; otherwise it may be for 𐬎𐬱 𐬀𐬯.

[6] The *Margarjân* sin is more heinous than the *Tanâpûhar* ; cf. Sh. Lâ-Sh. II, 40, 82, etc. Dr. West notes that it is usually considered equal to fifteen Tanâpûhars each of which incurs a penalty of 1200 Dirhams.

When a man committed the Margarjân sin he was to submit himself, with his possessions, to the High Priest who either prescribed him duties to absolve him from the sin, or commanded his death, according as he thought fit. When he was put to death he was supposed to have been absolved from the sin at once ; see Sh. Lâ-Sh. VIII, 2, 5, 6, 21, as West has already suggested in his note to Sh. Lâ-Sh. II, 40.

The sense of morality is evidently very lax among barbarous peoples and they often commit the most heinous sins with perfect indifference. Hence it is forbidden to live very close with them.

It might have been through a consideration of such danger that Chosroe Noshervan had refused to allow his subjects to have any dealings with the barbarous Turkomans.

[7] *Pîsîh* ; cf. Pr. پیس = base, corrupt.

[8] *Ham-bûn-ach*.

[9] Such a parent is the ultimate cause of the wicked actions of the child through one's wicked influence and defective and bad education.

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we must «besides» note this that when «the child is» of the age of 15, then its own self «also» is in the worth of death «through such living»[1]; and we declare that to be the length «of the age when responsibility commences», verily because «then it is that» one is to have the raising[2] of the seminal discharges.[2]

12. Bear therefore ye well in mind that you acquire the Sacred Learning according to the Law and the Commentary, «and act agreeably therewith».[3]

19 B 13. *Yêzi antarât naêmât aêtahê hâthrahê*[4] *drenjayêiti, para paityâiti, vîraodhayêiti,* **If while**[5] **one recites slowly,** *i.e.*, commits to memory[6] «the sacred lesson», **according to the right measure, that «lesson» goes out again at last,** so that **one loses it out of mind,**[7] *hâthrem navainem*[8] *aêthrapaitîm*[9] *upôisôit; atha thritîm upôisôit; aêvatha tûirîm upôisôit.* **then verily one shall seek 'instruction' anew**[10]**; and so one shall seek it for the third time; and in**[11] **a like manner**[11] **one shall seek it for the fourth time.**—There is one who rendered thus:—and so[12] one shall seek it for the fourth time.

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[1] It may be presumed that the parent's responsibility and culpability for the child's evil actions must last only until it comes of age, though of course for the evil influence which has moulded the child's nature the parent is responsible for ever.

[2] *Aûzdashtânîhâ.*

This marks evidently the age of puberty and of real responsibility.

[3] And thus avoid the sins described above.

[4] Wanted in the text, but must be supplied according to the Pahlavi here, and the text at the top of the next Folio.

[5] 𐬀𐬵 𐬌 is for 𐬀𐬵𐬀 𐬌. [6] Cf. Pahlavi Yas. XIX, 12.

[7] *Dangêt*; cf. Pr. دنگ = stupefied.

Darmesteter reads *dandêt*, translating "forgets," and he may receive support from Pr. دنڈا = lost.

[8] Av. 𐬨𐬀𐬌𐬥𐬌 = new, and the suffix 𐬨𐬌𐬥𐬌.

The text is corrupt. Darmesteter supposes *nû ainem.*

[9] Thus corrected. [10] Lit. "for the second time."

[11] *Aêvak âînînak.* Thus, instead of the adverb of manner the Pahlavi translator has evidently taken the adjective of number as the component of *aêvatha.* It will however be seen from what follows immediately that there was no agreement among the ancient scholars themselves to render the word thus, for, some rendered it by *aîtûn*; and it may be noted besides that at Vend. V, 17 also the word is rendered *aîtûn-ach.* [12] *Aîtûn.* See the preceeding note.

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14. *Yêzi avat vaêthât*[1] *vaênatha*[2] *antarât naêmât hâthrahê* 20 A
drenjayâtcha, naêmcha paschaêta vîraodhayât.[3] **When one shall have learnt up 'with comprehension,'**[4]—so that «one shall be thus sure»: Verily I comprehend the Sacred Lore,[5]—**and during**[6] **the while shall have recited**[7] **the lesson slowly and with proper measure,** *i.e.*, shall have memorised[7] it properly, **then it will not verily go**[7] **out again,**[8] *i.e.*, one will[7] not lose[9] it out of mind.

15. If one have lost[10] it out of mind through faultiness,[11] then because «that is» through fault, it should be fit at that time to be satisfied even up to the fourth time till one knows thus: I have learnt it up by heart and shall not lose[12] it out of mind.

16. Raôshan said: Behold, when it so happens that it is owing to faultiness that one loses[10] it out of mind, then because one has lost it out of mind owing to faultiness, it is not fit unless one «first» remove entirely that «faultiness». Note that the removal of the fault 20 B
is to be such that every time that it may have to be recalled it may not be lost out of mind, even though that must be the Dvâzdah-Hômâst

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1 Evidently a verb from [illegible].

2 The instrumental of a noun from [illegible], although the Pahlavi seems to omit it, or perhaps to render it as a first personal verb.

3 The text is rectified throughout.

4 Such should have been the correct rendering of *vaênatha*, but the Pahlavi either omits it or seems to render it into *khadîtûnam* which we have preferred to take as belonging to the gloss.

5 *Aêrpat* should be *Aêrpatastân*.

6 *Baîn* is of course redundant, and well omitted in TD.

7 The Pahlavi has the first person.

8 The word in the text is in the first person and may be read *Awêrûdam* (?) from Av. [illegible]; otherwise, *âpârînam*, yielding similar sense.

9 *Dangam* in the text; see note 7 on previous page.

10 [illegible] should be [illegible] as below, or better still [illegible] (*dangêt* or *dandêt*).

11 *I.e.*, through some fault as inattention, idleness, etc., and not through some natural defect as in the brain.

12 [illegible] should be [illegible].

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« the Twelvefold Service of All the Worshipful Ones ».[1]

17. One must have practised idleness [2] if one have achieved nothing[3] at all.[3] Such individual shall not « be allowed to » practise idleness any[4] longer.[4] Surely, the criterion of idleness is inattention.[5]

18. When however it so happens that without any fault «of one's» one has lost [5] it out of mind, although th*ri*khsh*aparem dãzdrem* [6] 'the application of three days [7] « should have sufficed »,'[8] then because such a thing happens that one loses it out of mind without « one's » fault, it is just the case wherein such an individual is to be held « naturally » dull.[9] Azât-Mart [10] said : Verily, when nothing whatever comes forth « from one's brain then alone » is one to be held dull.[9]

21 A 19. « The sages, however, » have been agreed in this that when one recites a thing thrice over, and one knows to recall it at the fourth time, then one is to be held as having good memory.

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[1] The Rivâyats give this name to the Dâmdât Nask. See West's note 3 to Selections of Zât-Sparam, Chap. IX, 1. Usually however and more appropriately it is the name of a great service which lasts for 12×22=264 days in which prayers are recited in honour of 22 Divine Powers ; see West's note 5 to Bahman Yasht II, 59. The meritoriousness of celebrating this service is the greatest of all excepting the Stôt, and equals in value 120,000,000 Dirhams.

The celebration of the Dvâzdah-Hômâst involves the recitation of a Yasna and a Vendidad, each of the 264 days ; hence the point of our text is that even recitals so long and so successive should not involve the priestly member in any mistake of forgetfulness.

[2] *Ashkihânîh* ; اژهان=indolent.

[3] *Mindavam-ach.*

[4] *2-kânak*, lit.=" for a second time."

[5] *A-nigrât* (?) ; Av. ا-ن-و=نگرستن=to observe.

[6] A noun from Av. ور=to acquire knowledge.

[7] The Avestan term may point also to nightly studies ; cf. Vend. IV, 45.

[8] *I.e.*, for any ordinary intellect.

[9] *Danget* ; HJ has ۴۲ ; TD has ۱۴۳. Natural defect is not to be held as one's direct fault.

[10] The text has *Âzât-gabrâ* of which *gabrâ* is the Semitic equivalent of the Iranian *mart* ; but it is evident that the true forms of the names of Iranians must entirely be Iranian, hence no person in Iran could ever have been called *Âzât-gabrâ* in actuality. It is for this reason that we see the advisability of reading the name in the true Aryan fashion here ; and we follow the same rule in every other case where Iranian names or their parts appear in Semitic forms in the text. The case noticed here is repeated at Fol. 32, l. 18 ; and Fol. 70, l.16 writes *Dât-ê-Shapîr* for *Dât-ê-Vêh*.

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CHAPTER VI

ON THE DUTIES OF THE PRECEPTOR AND THE DISCIPLE

1. *Kem aêm at*[1] *aêthrapaitîm upayat?* **To which preceptor then shall this « disciple » go « for instruction »?**

2. *Apanôtemem dahmem,* **To the most excellently virtuous,**—the most efficient one, *yass-tat apayêiti pûrantarem isôit.* **such as**[2] **has**[3] **knowledge of one's attainments**[3] thus: I have the spiritual knowledge—there is one who explains thus: Behold, « when rather one knows thus: Verily I am » the most efficient[4] **for the individual on the other side who should seek** « this way »: "Verily I shall go to the most[5] unique[5] that I may be satisfied[6] in mastering the subject « of my study » through him."[7]

3. *Yavat aêtahmya zru*[8] *Staotanûm Yasnyanûm dâdrajoit,*[9] **By as much as the time wherein can be taken in**[9] **the Staota**[10] 21 B

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[1] The text has *aêmat* which we have broken up into the demonstrative pronoun and the adverb. It may however be, as one word, a form of *imat* used adverbially; the Pahlavi renders *aitûn.*

[2] 𐬀𐬵𐬀𐬱 is for 𐬀𐬵𐬀.

[3] *Bain khavîtûnêt*; the original is of course a form of the root 𐬠𐬀𐬱 = to have an attainment.

[4] This difference in explanation arose from an attempt to determine what *bain khavîtûnêt* exactly signified.

[5] *Aêvak-tûm.* [6] *Aûs-var.* [7] *Kâr-ash.*

It is advisable to choose carefully an efficient preceptor; for, an inefficient master must turn out the pupil also inefficient.

[8] According to its qualifying adjective we expect 𐬌𐬀𐬵𐬌 the locative form; but we cannot be certain whether 𐬌 is a mutilated form.

[9] Intensive potential from Av. 𐬛𐬁𐬙 = to hold, to take in. The text has 𐬛𐬁𐬙𐬀 which cannot suit.

[10] The Staota Yasnya was given the last place among Nasks according to one classification; still it was the first of the Gâthic Nasks, and had 33 chapters which are all supposed to have been preserved in the Yasna with its supplements in the Visparat. While it is not wholly known which particular chapters of the Yasna formed the Staota Yasnya, it appears probable that Yas. XIV formed its beginning and Yas. LVIII, its end, while the Gâthas and the Yasna Haptanghâiti formed its essential portion.

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Yasnyas[10] **« the Thanksgiving Services of Glorifications », *i.e.*,**

According to reasons given in his valuable note 1 to Dink. VIII, chap. XLVI, 1 in S. B. E. Vol. XXXVII, West assigns to the Staota Yasnya the Yasna chapters XIV-XVIII, XXII-XXXIV, XXXV-XLII (which according to Dink. IX form only one chapter of th Staota Yasnya), XLIII-LI, LIII-LV, LVIII, and LIX, making up altogether the 33 chapters of the Staota Yasnya.

Darmesteter gives a slightly different list, *viz.*, the Yasna chapters XIV-XVII, XXII-XXVII, XXXV-XLII (forming one chapter), LIV, LVI, the Gâtha chapters XXVIII-XXXIV, XLIII-LI, LIII, and the three holy formulas of Ashem Vohû, Ahuna Vairiya, and Yêinghê Hâtãm.

Of these Dr. West's list is indeed a better one ; still it is not quite satisfactory: It is not easy to see how Yas. XV, XVIII, and XXVII which are evidently made up from other original texts to serve some design, and Yas. LIX which contains little besides portions of Yas. XVII and XXVI, could have formed distinct and original chapters of the Staota Yasnya? And although in Dink. IX Yasna Haptanghâiti is really treated as forming but one chapter of some Nasks, still might it not have been that in the Nask to which it specially belonged, its chapters, even as it is indicated by its very name, might have been counted as quite distinct?

Under such doubts as these the following will appear a more satisfactory restoration: We may accept the testimony of Sh. Lâ-Sh. XIII, 1 that Yas. XIV formed the beginning of the Staota Yasnya, and then supposing that the order of the chapters that belonged to the Staota Yasnya was the same as it is now in the Yasna, we may proceed to see which chapters following it can best be fitted to be original and distinct chapters assignable to the Staota Yasnya. As already observed, Yas. XV is a made up work. Whereas Yas. XVI is a clear chapter containing a list of the 30 worshipful things, beings and ideals ; and so also is Yas. XVII. Yas. XVIII again is a made up work, and Yas. XIX-XXI belong to the Bagha Nask. Yas. XXII and XXIII on the other hand are distinct chapters containing special ideas. Whereas Yas. XXIV and XXV have little new except almost a repetition of what is contained in the two previous chapters, and Yas. XXVI treats a theme already handled in Yas. XXIII, and contains texts really belonging to the Yashts, so that it cannot be an original chapter. And Yas. XXVII is again a made up work. Then follow the Gâtha chapters with the Yasna Haptanghâiti intervening, which both form the essential portions of the Staota Yasnya. It will be seen that the seven chapters of the latter will have to be counted distinctly to make up the required number ; but Yas. XLII is evidently only a supplement to it and cannot be original. Yas. LII is apparently out of place, but there is nothing to disqualify it from having been a chapter of the Staota Yasnya. Again Yas. LIV and LV are important chapters, and they both make distinct references to the Gâthas and the Staota Yasnya. Whereas Yas. LVI and LVII belong to the Sraosha Yasht. Then comes Yas. LVIII with that peculiar glorification of the Staota Yasnya at its close which usually marks the end of chapters belonging to some special themes ; cf. Yas. XIII, 8, Yas. XLI, 7, the close of each Gâtha, the close of Yas. LIV, etc. Hence we may be justified

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« wherein » they can be mastered thoroughly, *yatha tat âframaremnô*[1] khv*yât*, *atha tat âframaremnô*[1] *âstârayêiti*, **and by as much as one should be capable of studying, by so much is 'that student' responsible « for finishing one's course in time »**,[2] *aêtava*tch*a aêshaschit âstârayêiti*. **and even by that much is responsible he** the preceptor « to help one to finish one's course in time ».

4A, *Yô hê aprrrmnâi nôit vîsâiti frâmrûiti*,[3] **If unto one who discusses**,[4] *i.e.*, « who » says: Verily explain[5] « to me » this statement,[5] **one do not condescend**[6] **to give explanation**, and thus fail « therein » to instruct[7] one,——

5. Behold, with regard to discourses in instruction it must be clear in this place that whenever one discusses, then that is only to be allowed so long as they do not render « the discussion » detrimental to the help « of the study itself »——Ki*r*yât*r*ŏ-Bû*j*ît said: « also so long as » not

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in closing the Staota Yasnya with this chapter. The next chapter, Yas. LIX, no doubt similarly mentions Staota Yasnya; but it mentions it only along with other things, and as we have already observed, it contains little besides portions of Yas. XVII, and XXVI, so that there is nothing special about it. We have similar promiscuous reference to Staota Yasnya so late as in Yas. LXXI, §§ 7 and 18, but we need not therefore look so far back for a chapter of the Staota Yasnya. These must be considered all as merely general references. Still however one may suspect that the ten Ahunvars and the ten Ashem Vohûs as well as the other customary concluding formulæ at the close of Yas. LIX might have concluded the Staota Yasnya itself.

Thus then we mark out as chapters originally belonging to the Staota Yasnya, the Yasna chapters XIV, XVI, XVII, XXII, XXIII, XXVIII-XLI, XLIII-LV, and LVIII, which make up together the number thirty-three.

[1] Thus corrected. Darmesteter has fallen into confusion throughout.

[2] The responsibility is according to the capacity of the pupil; but the master is expected to teach one at least the Staota Yasnyas within the least possible time for a student of ordinary capacity.

[3] This looks as if it is a neuter accusative.

[4] *Patkârêt*; this very closely renders the sense of the original which must be traced to the root [illegible] = to dispute; to argue. The initial *a* in that word may represent *â*; but Darmesteter suggests to correct it into *âperemnâi*.

[5] *Vâchak îm* (or *am*) *châsh* as in TD.

[6] *Patîrêt*; Av. [illegible] = to respond to.

[7] [illegible] should be [illegible].

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detrimental to the help of other « studies ».[1] Sôshâns said : Verily one
22 A must not discuss « simply » to[2] annoy one[2] ; whereas[3] when one plainly knows[3] that one does not bring forth[4] « the argument » merely for the sake of contention,[5] then it is not proper unless one gives « the explanation ».

4B. ——*kô hê paourunãm aêthrapaitinãm afraokhtéê*[6] *âstryêitê?* **then which among the many preceptors of one's is rendered culpable through not explaining**[7] **?**

6. *Nabânazdistô,* Even « **he first of all who is** » **one's nearest relation,**[8] *âat havatãm*[9] *naba*[9] *yahmi pareiti.* **and then he who is in**[10] **the same relation as the kindred,**[10] « *i.e.*, **the chosen preceptor** »,[11] **with whom one discusses.**

7. *Vîspaêshu pareiti,*[12] *vîspaêshu afraokhti, âstryêitê.* **Amidst all in every discussion,**[13] **for every « act of » not explaining amidst all, is one rendered culpable.**

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[1] If the discussion is to the point and helpful in promoting knowledge, it must be allowed. According to Kiryâtrŏ-Bûjit it need not be quite to the point ; if it simply helps to promote knowledge of any kind, it must be entertained.

[2] *Pann-ash zakhâm.*

[3] ꬹꬺꬹꬹ ꬺꬽ of TD seems a better writing: we have read this *aiyôp sât-ach*; cf. Pr. ساد=plain.

[4] *Zahêt* ; Pr. زهیدن=to bring forth. [5] *Shalam* ; Pr. شلم=contention.

[6] Cf. Vîsp. XV, 2.

[7] The text must be *a-frâz-gûbeshnîh* as appears just below.

[8] Cf. Fol. 12, ll. 13, 18. It appears that the nearest relation, *i.e.*, the guardian or the paterfamilias, is understood to be the first preceptor of all, probably because in the ancient Mazdean household home education preceded all other instructions. Here however he is held responsible not because he is directly concerned in the instruction, but because he has not provided the child with an efficient preceptor.

[9] Cf. Fol. 13, ll. 10, 11.

[10] *Hâvand nâf-aômand* ; cf. Fol. 13, l. 12.

[11] Cf. Fol. 13, ll. 11, 12. The preceptor is so closely concerned with the child's life that he is said to be in the same relation as its kindred ; he is held responsible if he fails to fulfil the charge undertaken by him.

[12] This is a noun in the instrumental case and not a verb as in the last sentence.

[13] ꬹꬽꬹꬺ is for ꬹꬽꬹꬺꬺ which TD gives.

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8. Note that if one discusses with one's nearest relation « and this does not explain » then both are in fault,[1] but if one discusses with the most [2] competent [2] person of the town « and this does not explain » then only one [3] is in fault. 22 B

CHAPTER VII

ON THE CONDITIONS UNDER WHICH ONE MAY BE EXEMPTED FROM THE SACRED STUDY

1. *Yô asrut-gaoshô vâ afravaochô vâ nôit ôim-chinem vâchim aiwyâs*,[4] **If through not being able to hear**,[5] *i.e.*, through deafness,[6] **or through not being able to speak**,[7] *i.e.*, through dumbness,[8] **one has not learnt up even a single word**; as when one cannot say Ashem Vohû, « the Praise of Righteousness »—there is one who says: « as when one cannot say » the Zend, « the Holy Commentary », *nôit paschaêta anaiwisti âstryêitê*. **« then » one is not in any case rendered culpable through not having learnt up**; *i.e.*, if one have not studied the Sacred Learning one does not become sinful.

2. *Yêzi âat ôyum pê*[9] *vâchim aiwyâs, anaiwisti âstryêitê*. **If « however » one is able to learn up even a single moderate**[9]

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[1] The student is at fault because one ought to have asked the solution from one's preceptor who is taken to be a competent man in his avocation; and the nearest relation is at fault because it does not behove one to refuse explanation to one's ward altogether.

[2] *Avalâ*, lit. = " best," Ar. ولا; cf. *aêvaktûm* of Fol. 21, l. 12.

The most competent person is of course the chosen preceptor; see Fol. 21 ll. 3-14, or §§ 1-2 of this chapter.

[3] *I.e.*, the most competent man, because he is the most proper person whom the student could have asked, and because he does not fulfil his duty if he does not condescend to explain the difficulty of the student.

[4] In this case the root seems to supply the noun base directly like واپ, for instance; cf. for its form, *spas* of Yt. X, 46, which also is the nominative singular of a base in *s*. Note however that HJ just below and TD even here have شناسیدن.

[5] *A-shanâk gûshîh*; Pr. شنایدن = to hear.

[6] *Karîh*, Pr. کر = deaf.

[7] *Aiyôp a-frâz gôftârîh râê*.

[8] *Gangîh*, Pr. گنگ = dumb.

[9] This is an obscure word which the Pahlavi understands to mean ۴۶۲۵. It seems to be an absolute form like the *pôi* of Yas. XLIV, 15, 16.

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text, as when one is able to have said Ashem «Vohû, the Praise of Righteousness», **then through not having studied one is ren-**
23 A **dered culpable**; *i.e.*, if one have not studied the Sacred Learning, one verily becomes sinful.

3. Note besides that just only if one have practised chatter[1] « during the sacred recital, it would be deemed » quite as if one had not performed the adoration out of sinfulness, notwithstanding that every time that the individual might not have recited, « that might have been only » through not having been able to speak for reciting even the *Ithâ âat yazamaidê*... ...,« the ' Thus then do we adore..... ' prayer », and *Ashem Vohû*, « the Praise of Righteousness ».

4. Besides, if one be able to recite even only one out of both, then one must recite the *Ithâ âat yazamaidê*... ...,« the ' Thus then do we adore... ... ' prayer», or one must recite *Ashem Vohû*, « the Praise of Righteousness, as the case may be ».

5. If one is able to recite « for instance » *Ashem* « *Vohû*, the Praise of Righteousness, and yet » one does not recite it, then one will be as much sinful as if one had been able to recite all and still one had not recited[2] even one « single thing ».

6. Behold, Raôshan said: Verily as this happens thus just even in the case when one is able to perform the devotional psalm[3] and still
23 B one does not perform it, hence when one is not « even » able to perform the devotional psalm[3] one is already so indifferent[4] « spiritually »

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[1] *Drâyânînêshnîh*, or *Drâyân-gûyeshnîh*. West reads *drâyân-jûyishnih*. Cf. Pr. جویشن = to talk aloud.

This portion of the Aêrpatastân and the fifth chapter of Shâyast Lâ-Shâyast may well be read together here.

It is meant here that even when one is unable to perform any service or recite any sacred text through some natural defect, then also one should be solemn at the Service; because if that person were to practice unseasonable chatter at the time one would be as guilty as the person who did not fulfil the sacred Service through quite his direct fault.

[2] The text should be *gôft*.

[3] *Danak*, Pr. دنه = song full of warmth. This appears to indicate the Ashem Vohû prayer according to the context.

The word may also be read *zank*, Pr. زنگ = bells; or *hank*, Pr. هنگ = morality.

[4] *Javitar*, lit. = contradictory.

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that such an individual should not practise any chatter « to become worse ». Indeed lest the « Holy Service of » Gêtee Kharît[1], « the Purchase on Earth of Heavenly Reward », may not take effect, there should not be practised any chatter « during the Service ». The desert of such chatter is the Tanâpûhar penalty « of 1,200 Dirhams»[2].

7. Note however that this is not clear whether « this[3] applies » to every « entire » Thanksgiving Service, or to every part[4] service,[4] or to every « particular » sacred recital.[5]

8. Gaôgôshnasp said : Verily, when one will not « oneself » have performed the adoration through no fault « of one's own », then the penalty for chatter « by one during its performance by others » will be no more than three[6] Srôshôcharanâms « of 48 Dirhams only ».

9. *Yô avadha nôit aiwyâsti a-shaya*[7] arr*dusha havayanghem*[8] *akhtîm*,[9] **If one does not study this way owing to « the fear of » the painfulness[7] of blows likely[8] to cause[8] illness,**[9] *i.e.*, when one has « the danger of suffering » the pain of the A*rr*dûsh[10]

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[1] A holy service of great sanctity ; see Dr. West's note 1 to Bûnd. XXX, 28. It is also said to involve the performence of the Yazeshn for 9 days.

[2] In Pahlavi times the apparently physical punishments were commuted into fines ; hence among others the second section of Sh. Lâ-Sh. Chap. I states the values of various kinds of sins in money and in weight, according to which the Tanâpûhar sin is estimated at three hundred Stîrs, each Stîr equalling 4 Dirhams. See again Sh. Lâ-Sh. V, 3-4.

[3] *I.e.*, the penalty for chattering.

[4] *Pârak*.

[5] *Mîzhakîh* ; cf. Pr. میژک=a muttering.

[6] Or, " one."

The Srôshôcharanâm has, according to Sh. Lâ-Sh. XVI, 5, the value of a Farmân sin which is estimated at from three to sixteen Dirhams. See Dr. West's very valuable note 3 to Sh. Lâ-Sh. IV, 14.

The penalty is so much less according to Gaôgôshnasp probably because one's natural inability to occupy oneself in the Service has given one a chance to chatter.

[7] Thus corrected according to the Pahlavi *min a-shâtîh*, and according to the form in line 13 of the next folio. There is an adjective [illegible]=glad ; cf. Vend. III, 24. The grammar will be feminine, instrumental singular.

[8] This is a strange form ; if it be a comparative it must have the form *hvayangh*=" rather like." The Pahlavi simply renders *hâvand*.

[9] The text has *akhtem*.

[10] See Vendidad IV, 17, and S. B. E. Vol. V, Sh. Lâ-Sh. I, 1-2 and Dr. West's notes thereon.

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hurt « of premeditated smiting », *darrta* [1] *vâ anangrô-tâya* [2] *vâ*, **owing**
24 A **to afflicting pain or asthmatic suffocation,**[2] *ushna* [3] *vâ aodra* [4] *vâ, tarshna vâ aurvash* [5]*-angra vâ,* **owing to aridity or cold or owing to lack of water or hurtful burning rays ,**[6] *anguha* [7] *vâ chatangrô pithwâo; ahmât paiti adhwadâitis,*[8] **or owing to the lack of** [9] **provisions** [10] **for oneself**[11] **or the quadrupeds,**[10] **whereby** there must happen **the sin** [12] **of not supplying necessaries to the living,**[12] *nôit anaiwisti âstryêitê.* **then one is not rendered culpable through not studying,** *i.e.,* if one does not attend the Sacred Learning one will not become sinful.

10. *Vâthmaini* [13] *ashaya* khv*afna vâ, anaiwisti âstryêitê.* « **If however one does not study » owing to trouble or unplea-**
24 B **santness, or ' fondness** [14] **for repose,'**[14] **then through not studying one is rendered culpable;** *i.e.,* if one does not attend the Sacred Learning one becomes sinful.

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1 The text has *darrtô* ; but the rest of the words are in the instrumental case.

2 This compound word must evidently be traced to [illegible] = to breathe, and [illegible] = to draw ; to stretch. The Pahlavi renders it into *tanshnîh,* cf. Pr. تنشیدن = to be suffocated ; or *tôshnîh,* cf. Pr. توش = dying convulsion ; or *taneshnîh* = perplexity cf. Pr. تنیدن = to deceive.

3 Thus restored according to the Pahlavi, from [illegible] = to burn. The text has [illegible].

4 *Aota* is the form with which we have been familiar.

5 This may be related with [illegible] = to glitter, or [illegible] which is translated to mean " aurora " or " dawn."

6 *Vahrân* ; cf. Ar. وهر = the burning rays of the sun. The word may be read *vârân* = rain ; but the Avestan seems to point to something else.

7 Is this a compound of the privative *a* and *hva* the reflexive pronoun ? Darmesteter proposes to correct it into *âongha.*

8 Thus corrected. We have supposed the *adhwadâityascha* of Fol. 12, l. 14 to be the genitive singular ; and that must yield *adhwadâiti* as the base.

9 *An madam ae* (?)

10 *Talatâ* is wrong for *arabâ* ; and for *gazyân* cf. Ar. غذا = provision.

11 This must be the rendering if our explanation of *anguha* is correct.

12 *Atwadât.* 13 Lit. " when in trouble," from [illegible] or [illegible] = to trouble.

14 Omitted by the Pahlavi. The word is rendered [illegible] at Yas. XLIV, 5 and [illegible] at Visp. VII, 3.

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CHAPTER VIII

ON A DAEVAYASNA PRECEPTOR OR DISCIPLE

1. *Kat nâ*[1] *daêvayasnât vâ tanup*rrrthât *aêthrapatôit pairiaiwyanghat?* **Shall one study before a master among the demon-worshippers,** *i.e.*, the ignoble barbarians, **or those who are ingrafted with sin in their persons,** *i.e.*, those of the worth of death? In other words, if one has to study, may one receive lectures « from such a master » ? or shall one receive « them » ?

2. *Frasrâvayô ava dâthra yim*[2] *dim*[2] *vaênât evistaêshva*[3] *vandânem*,[2] **If for discoursing one must view the recipient**[2] **« of the learning » with no**[4] **expectations concerning profit**[5] in the « shape of » remuneration, *i.e.*, if one shall teach without any remuneration, « **then one may study under that person** », *nôit ava*[6] *yâ*[6] *vistaêshva*; « **but** » **not if one be in such expectations concerning that « profit »**,[7] *i.e.*, if one be certain thus: The teaching « will be given » me « only » for the sake of remuneration; *nôit hê ashishyao-thananãm vrrrzyôit.* « **for,** » **there shall be done unto him none of the acts of the blessing of recompense,** *i.e.*, not even any payment[8] of the fee[8] itself shall be made unto « such a person ». 25 A

3. This is what becomes manifest from the Holy Wisdom that when one knows thus: " In teaching me he has no consideration[9] of payment[8] « therefor »," then that is just as if one is assured thus: " His teaching « shall be » quite proper for me."

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1 Thus corrected.

2 These go together in grammatical relation.

3 Thus corrected: ٤ is the negative ـه and *vista* comes from فاسپرو = to obtain.

4 The corrupt Pahlavi does not indicate the negation.

5 *Dâsar.*

6 *Ava yâ* represent the *ava dâthra* of the previous sentence.

7 The Pahlavi has *Al zak ê amat paêtâk havmanât*; and hence *paêtâk* apparently renders *vistaêshva.*

8 *Rôzînak*; Pr. روزينه = daily pay.

9 *Amâr.*

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4. Note however that the person that may « thus » be available for « teaching » one, may be stupid,[1] or that the person who will « thus » occupy the post « of the master », may be incapable of instructing one.

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5. *Kat nâ daêvayasnâi vâ tanup*rrrth*âi vâ aêthryâi* ch*ashât ?*
25 B **Shall one teach a disciple among the demon-worshippers,** *i.e.*, the ignoble barbarians, **or those who are ingrafted with sin in their persons,** *i.e.*, who are of the worth of death ?—or this might mean, Shall one have taught so?

6. *Dahmô niuruzdô*[2] *adâityô draonô*,[3] At the time when **a pious man in want « has » no lawful maintenance,**[4] *i.e.*, when one has neither[5] the bread nor the meat, *dâityêhê draonanghô upa janâongha*,[6] **« then » for the earning of a lawful maintenance,** as when « one is constrained to long for it thus » : O ! that « the living » be mine, *pairi-*grrr*ptayât*[7] *paiti zemanayâo*[8] ch*ashat*,[9] *nôit aipi-*grrr*ptayât paiti*. **shall one teach**[10] **for the getting of the remuneration,** because one's sustenance[11] can be made thereby,

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[1] *Dangêt* ; Pr. دنگ=stupid. [2] Cf. Vend. III, 19.

[3] Thus TD ; HJ has [illegible].

[4] The text should be [illegible]. If [illegible] be not a corrupt reading of the Av. [illegible] it may be related with Pr. سور=feast.

[5] [illegible] is for [illegible] ; see Fol. 26, l. 10. Darmesteter however retains [illegible].

[6] Here [illegible] seems to signify the same as [illegible].

[7] This appears to be feminine, ablative singular ; otherwise it would be a denominative verb.

[8] This is feminine, genitive singular, and is translated [illegible].

[9] The Pahlavi as well as the context indicate that this word should be supplied here.

[10] Darm. thinks that in this case one could teach the profane sciences but not the mânthras, though such idea is not evident in the case of one who might be an exception to his class.

[11] *Pôsht* ; Pr. پشت=support.

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« **but not for no earning** » of remuneration, as then one cannot make « one's sustenance thereby ».[1]

7. Ch*vaiti* shê *aêsha zemana anghat ?* **How much[2] shall be that remuneration for that « person » ?** 26 A

8. *Yatha gâus fravaiti.* **As much as « the fruit of what » a bull may plough « every day,** shall be» the remuneration of one's daily fee.

9. *Vehrkâi hizvâm dadhâiti yô a-zarazdâi mâthrem chashtê.* **One « as it were » supplies a tongue to a wolf, who instructs one who has no 'heart' in the advancement[3] of the Holy Word,** *i.e.,* who is the ignoble barbarian.[4] There is one who says that the wolf here signifies the apostate.

10. This is manifest from the Holy Wisdom that when one has neither the bread nor the meat, and when one is not able to request

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[1] It is advised here that if a person among notoriously bad people proposes to teach, it is obligatory on us to test whether his motive is fair ; and among the tests to determine this, is that when such an individual is ready to teach without any reward, because such disinterestedness is quite exceptional among really bad people.

In the contrary case when a disciple among notoriously bad people requests to be taught, his earnest motive also is first to be tested with his willingness to pay for it; and only such persons among the good who cannot obtain their maintenance in any other manner are to undertake it, if, as later explained, no harm is likely to result therefrom.

It is no narrowmindedness that advises this cautious policy : time after time in Iranian history there were seen many infidels, heretics, and apostates who came to teach under various pretences their own opinions which everywhere quickened sparks of disunion, unrest, and unhappiness in the Iranian realms, or who came to learn with the intention of attacking later the Zoroastrian notions, creating doubt among those incapable of judging correctly.

[2] 𐬌𐬀𐬎 is for 𐬌𐬀𐬎𐬌

[3] 𐬨𐬀𐬵𐬙𐬀𐬵𐬌𐬀𐬙𐬌 seems to be for 𐬨𐬀𐬵𐬙𐬀𐬵𐬌𐬀𐬙𐬌 ; cf. Yas. XXXI, 1; Yas. XLIII, 11 ; etc. And for the peculiar rendering here cf. Yas. XXII, 25, and Yas. XXV, 6.

[4] This is why cautions are given above. The next remark makes it plain, that it was not definite even among the ancient scholars as to to whom the statement directly points.

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anything from others,[1] then it is lawful if one teach « such people » for the remuneration of every daily payment of as much as the fruit of what the bullock ploughs, because when one can thus be engaged, it is not proper to suffer[2] « unnecessarily ». And when one has accepted « such an employment », then though one be able to request things
26 B from others, it is not allowed « to request so » except when one has left « the employment ». There is however one who says to the effect that indeed it is allowed « to request so » even though one may not have left « it ».

11. Verily this « must be » under doubt « whether one can accept giving such instruction » in the case when one does not know whether there is committed « any » sin by such « instruction » ; whereas « it must » not « be so » in the case when one does know that there is committed a sin thereby, because of the corruption and the harmfulness « that may be owing to such people » ; and then it must be unlawful to teach them, inasmuch[3] as there can be no remedy « for it » otherwise.[3] So because of their corruption and harmfulness it must be unlawful to give instruction to the apostates.[4]

12. Fa*rr*okhŏ said : This must be without doubt « also » in the case when one knows that there is committed no sin thereby[5] ; inasmuch as the doubtfulness when one has to know whether it is committed thereby « exists just » according as there is doubt as regards the corruption

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[1] [illegible] should be [illegible].

[2] Cf. Pr. خوردن = to suffer.

[3] *Tâ hîch dârûk javîtar lûêt.*

[4] It is here argued that so long as it is not clear that there is no corruption or harmfulness, as of the apostate, in the case of the alien offering to teach or to be taught, it remains doubtful whether it is lawful to teach or to be taught by such a person ; for, wherever such corruption and harmfulness are suspected it is unlawful to teach, since that corruption is so deep-founded that it cannot be shunned by any other means except of avoiding contact with such persons, and because that corruption must necessarily lead to a corrupt use of the means afforded them.

[5] Even as in the above statement it is said that there can be no doubt when one knows that there is committed a sin through the deed, so also there can be no doubt when one knows that there is committed no sin.

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and harmfulness themselves,[1] such that « whenever it is held as » unlawful to give instruction, as there being no remedy « for it » otherwise, « as for instance » to the apostates, « then it is held as » unlawful to give instruction « to them just » because of « their » corruption and harmfulness « themselves ». 27 A

CHAPTER IX

ON GIVING MEAT TO A DAEVAYASNA OR A TANUPRRRTHA

1. *Kat nâ daêvayasnâi vâ tanuprrrthâi vâ géus adhâitya âstryêitê ?* **Does a person become culpable through not giving meat to the demon-worshipper,** in [2] other words, to [2] the ignoble barbarian, **or to one who is ingrafted with sin in one's person ?**

2. *Nôit âstryêitê,* **One does not become culpable,** *anyô ahmât yô hê gavâvarrs*[3]*; daidît aêtahmâi.* **except in the case of the servant** [3] from among those of the worth of death, who is engaged [4] on reasonable [5] wages ; **unto such an « individual »** from among those of the worth of death **shall one give « the meat ».**

3. And it is not lawful to beat [6] him with stone and the axe [7] when no more beating [6] « is necessary » than three strokes of the

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[1] Farrokhŏ intends to say that doubt may exist as to the justification of accepting an alien to teach or to be taught only so long as it is doubtful whether any harm can proceed from him afterwards. Hence there should exist no doubt when it is definitely known that some harm c a n proceed as also when it is known that no harm can proceed.

[2] 𐬛𐬁 𐬀𐬵𐬌. Perhaps the phrase is reflected from the following expression through the error of the copyist.

[3] This may be derived from 𐬵𐬌𐬎𐬀 = the hand, the term being special for evil persons, or from 𐬵𐬌𐬎 = earth, and كاشتن = to toil. The Pahlavi 𐭦𐭥𐭲𐭫𐭩𐭥 must be corrupt for *gav-varzîtâr.*

[4] 𐬛𐬀𐬵𐬀𐬵 of TD; HJ has 𐬛𐬀𐬵𐬀𐬵. [5] *Dînâih* is for *Dînâihâ.*

[6] *Zakatlûntan* (?) ; cf. Pr. كشتن = to beat. Otherwise, *zak tûntîtan* ; see note 2 on next page.

[7] *Sang va tîshn,* Pr. سنگ and تيشه.

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Srôshôcharanâm « the Weapon of the Spirit of the Moral Order »[1]
27 B for justice every time, « and this also » for the reason that he of the worth of death cannot be chided[2] with « simply » the holy formula; and in order to do him good and to advance him « really » it is lawful to give him coarse meals, « because » it is not lawful to fatten him with richer[3] « food » than that.[4]

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[1] See Dr. West's note 3 to Sh. Lâ-Sh. IV, 14.

[2] *Zak tûntêt aê*, as in TD ; cf. Pr. تنديدن = to chide.

[3] *Mâhnân min hanâ* ; cf. Ar. مهناء = wholesome.

[4] This stern behaviour is advocated probably because the wicked spirit of the person was thus to be tamed.

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NÎRANGASTÂN

OR

THE CODE OF THE DIVINE SERVICE

BOOK I

ON THE MINISTRY OF THE HOLY OFFICE

CHAPTER I

ON THE CARE AND VIGILANCE ESSENTIAL IN THE HOLY MAN

1. *Dahmô dahmâi aokhtê:* «**When**» **the holy man**[1] **addresses the holy man,** *i.e.*, the neighbouring[2] priest of the same order[3] «speaks» to the neighbouring priest of the same order[4]: *Frâ mâ nrrr! gârayôis,*[5] *yat ratus fritis âsât,* "**Wake**[6] **me up O man**[6]**! as there will have set in the celebration of the Praise of the Spiritual Lord**"— «and» this implies that when the season festival is to be celebrated, all indolence should be cast out——, *vîsaiti dim fraghrârayô, nôit fraghrârayêiti,* «**and if**» **he accepts his request by awakening him,** «**if some other**»[7] **need not awaken him,**[7] *aêshô ratufris* 23 A
yô jaghâra.[8] '**then that** «**shall be**» **the praiseworthy** «**priest**» **who has been** «**so**» **vigilant.**'

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[1] [illegible] should be [illegible] (*dahâm avô*).

[2] *Havsâk.* [3] *Ham-rat*, as in TD.

[4] The words might be heard among the priests of the same order and living together, on the night preceding the morning when the great services were to begin, for it was then essential to rise specially early. Darmesteter here recalls Vend. XVIII, 26.

[5] Causal, potential, Parasmaipada, second person singular.

[6] *Frâz li gabrâ aôfrâgeshnîh*, where *frâgeshnîh* seems to be Pahlavicised *frâ gârayôis.* [7] *Lâ olman frâzîn frâgend.*

[8] Perfect, Parasmaipada, third person singular.

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2. Sôshâns « said » : Verily, « that person is » in right priestly worth who is so diligent[1] that the season festival is celebrated by that « individual just in the proper way » and there is not the « least » source of indolence[2] in one; but that « person » is wanting in right priestly worth when owing to there being an inclination[3] to indolence[4] in that « individual it so happens that » the season festival is not celebrated at its « very » setting in.[5]

3. Kiryâtrŏ-Bûjît said : Verily « only » such « person » is in right priestly worth who is « so entirely » diligent[6] that there is no source of indolence « whatsoever » in that « person » even in the case when there is no season-festival to be celebrated by that individual ; whereas that « person » is lacking in right priestly worth who by « one's very » nature[7] is in such indolence that « even in the case when » there has to be celebrated the season-festival,[8] « that individual » will not « celebrate it » just at its setting in.[9]

4. According to the teaching of both these[10] « however », if owing to one's weakness[11] in « the fulfilment of » this circumstance it must so happen that all through until the season-festival lasts the celebration of the Thanksgiving Service still remains « to be performed », then there must take root in one the Khôr penalty « of Sixty Stîrs ».[12]

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[1] *Shakahûnêt* or *Shakidûnêt*. [2] *Lôsht*; cf. Pr. لوشيدن=to be indolent.

[3] *Châr*, Pr. چار=inclined. [4] ۱۳۱۵۵۳ is for ۱۳۱۵۵۱۳.

[5] *Ol bûn*. [6] ۱۳۱۵۳۱۳۵۳ is for ۱۳۱۵۳۱۳۵. [7] *Gôhar*.

[8] Or " may have to sing thanksgiving to the Divine Power at the Season Festival," if the term ۱۳۵۵ (*yêzat*) is not intrusive here.

[9] Kiryâtrŏ-Bûjît argues that it is no point for the consideration of the priest's worth whether he has performed any particular service or no ; it suffices to establish that worth if he has shown earnest diligence in his office in every way ; and when one fails to perform a service at the proper time, one lacks worth not because one thus fails, but because of the indolence that is in one's very nature and which brings about such failures.

[10] Sôshâns and Kiryâtrŏ-Bûjît. [11] *Atôbânîkih*.

[12] This is not of course a deduction from the above ; but it is a fact related with the circumstance and agreed upon by both the above doctors. Unavoidable difficulties may prevent one from performing the Service at the exact time, but if there should be no reason that the Service could not have been performed during the whole period of the festival, then one is particularly at fault, and deserves special degradation if one fails to perform it at all.

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CHAPTER II

ON THE NUMBER OF THE HELPING DIVINES

1. Ch*aiti narãm hakhtô*[1] *zaota ratufris* **How many**[2] **of men** 28 B **« may be allowed at the Service » by permitting whom the Leading Priest « will remain » in right priestly worth,** *i.e.*, how many helping priests « may be allowed » at the Thanksgiving Service according to propriety *Ahunem Vairîm frasraoshyêhê ?* **at the pronouncement « of the words » "As the Lord Being in His Holy Pleasure——" ?** *i.e.*, How many shall listen to « the words » "So the Lord of Holy Order——"?[3]

2. *Vîspaêibyô aêibyô yôi hê madhemya vacha frasrâvayamnahê vâ upa-sũrunvanti, yat vâ yasnem yazemnahê.*[4] **« He shall give permission » to all those who** as helping priests **can respond to**[5] **the words on his—***viz.*, of the Master Priest's[6]**—pronouncing** the Avesta « the text of the Holy Wisdom » **by himself at**[7] **a medium voice and modrate loudness,**[7] **or**[8] **can « all » listen attentively to the words of the Holy Service on his celebrating it.**[8] 29 A

3. This is manifest from the Avesta « the Holy Wisdom » that the Service of the Season Festival is not essentially different from other Thanksgiving Services ; hence as regards this proper number « of the priests » it is made clear from the Avesta « the Holy Wisdom » that because the number of men is to be proper in the Thanksgiving Service

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[1] Thus restored according to the Pahlavi, as also advised by Darmesteter.

[2] *Chandîn.*

[3] *Atâk Ratûsh* a transformation of Av. *Athâ Ratus.*

The reference is to the fact that at certain points in the Sacred Service when the Zaotar pronounces the words : *Yathâ Ahû vairiyô zaotâ frâ mê mrûtê,* the Ratu repeats : *Yathâ Ahû vairiyô yô zaotâ frâ mê mrûtê*; and the Zaotar pronounces again : *Athâ Ratus Ashâtchît hachâ frâ ashava vîdhvâo mraotû !*

[4] Corrected according to TD.

[5] *Madam vashammûnd.*

[6] *Aê mûn olman ê mîrak.*

[7] The Pahlavi has rightly perceived the possibility of this twofold signification of the original.

[8] (*Aiyôp*) *Yasn-ach pann yazeshn vâch vashammûnd.*

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as « is manifested from the text » *Frâ mâ nrrr*! ..... ' Forth me O man ! .....,'[1] « the number at the Service of the Season Festival should be the same » as the number in the Setûîh « the Service of the Three Nights after Death »[2] and in the Service of the Fravartîkân « the Days Sacred to the Holy Spiritual Essences »;[3] hence the number at the Thanksgiving Service will be proper if the number of the persons is seven;[4] and the Worship will be well performed when, as regards every one in the seven, any one « whatsoever is » so very good as no other three « would be together». And hence it is that the Service should not be celebrated with only six,[5] inasmuch as even for a single person « of these » that may not join in the celebration of the Service, the performance must go to merit the retribution of a sinful act.[6]

4. There is one who says thus : Verily, the text for the Service of the Season Festival is to be the same as that for all other Thanksgiving Services. « And » the number « of the priests is to be taken as » fair when the number of the persons « for the Service is such as » is determined and manifested according to the teaching of the good people and the upholders of the Primal Creed.

29 B 5. As regards the sacred Drôn cake they have been agreed that

[1] See the commencement of the first chapter. It is probably meant that the fact of the priest's taking special care to get awake at the proper time to attend the Service indicates the weightiness of the occasion and the necessity of the attendance of a proper number of priests.

[2] This indicates all the services held for the benefit of the spirit of the departed on the first three days including the day of decease ; but those to which the reference is here specially made must be the three Srôsh Yazeshns on these days, where the full assemblage of the whole priestly graduation is thus necessary ; see Sh. Lâ-Sh. XVII, 3. Cf. Pr. سنو=triple.

[3] For an association of these services compare Sh. Lâ-Sh. X, 2; and XII, 31.

[4] This must have reference to the seven priests attending the several functions at the Holy Service with the Zaotar at the head of officiation, as is mentioned in Vend. V, 57-58 and in Visp. III, 1, and below, at Fol. 155, l. 6 and 159, l. 18. The Zaotar must of course be beside the seven.

It may be seen that this is the least proper number that is considered essential at one of the greater services ; and although the number of the priests that could actually perform special duties at the superior services was probably thus fixed, the original does not appear to indicate that a larger number might not join ; and indeed at the close of Fol. 32 opinions adjudicating 15, 20, and 25 as fitting numbers, are quoted. [5] See TD. [6] Cf. Shâyast Lâ-Shâyast, XVIII, 4.

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the number[1] of the sacred cakes « is required to be » correct equally as the number of the persons « to celebrate the Service is required ».[1]

6. « The text » *Haurvô paschaêta*[2]..... 'All together then.....' « also » does not differ « on this point ».

Raôshan said : Verily, « this text» " All together then[3]——" « simply signifies as to » how it should be in perfect harmony[4] that the Thanksgiving Service is to be performed.

7. It « would be » very proper that the Leading Priest should have given notice as to when the Helping Priest should join again[5] in the Service; inasmuch as, when the Helping Priest would join again in the Service, his coming ought not to be «such as might go» against the satisfaction of the holy man.[6] « For, as early as » when the recital of the Leading Priest comes up to the prayer "I glorify——"[7], the « Helping Priest » is likewise to recall and recite aloud the whole " I glorify " prayer.[7]

CHAPTER II : APPENDIX

ON THE MANNER OF CONDUCTING THE HOLY SERVICE

1. When in[8] reciting the special formula for opening the Holy Function[8] the Leading Priest goes through *Frastuyê*—[9] « the

[1] This of course does not mean that the Drôns also are to be seven ; in modern practice only one Drôn is necessary in all Yazeshns. The idea expressed here is simply that the number of the Drôns also is to be such as is properly determined by wise men. And the reference might be to Drôns required in other services.

[2] This is evidently the preserved fragment of some text which enjoined the proper attendance and harmonious working of all the priests that conduct a service.

[3] *Haurv 'pas,'* the Pahlavi transliteration of the above Avestan fragment in a corrupt form, because the last word is written in the Pazand fashion.

[4] *Aêvakartakîh,* as in TD. [5] *Naôk.*

[6] *Avash yâmtûnîtan a-shnâyeshn dahm baîn lâ âvâyat.*

[7] *Frîstûk* which is evidently the Pahlavicised form of the Avestan *Frastuyê* ; see just below.

The reference is to the prayer in the commencement of the Yasna Service, which is required to be recited by the Zaoti and the Râthwî together ; see Ervad Tehmurasp's Yasna with the Ritual, p. 6. This text recurs at Yas. XI, 17.

[8] *Pann vâch vakhdûneshnîh.*

[9] This order occurs in the texts recited before the Yasna proper, in the beginning of the Holy Service. See Ervad Tehmurasp Anklesaria's Yasna bâ Nirang, p. 6.

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"I glorify—" prayer », *Ashem Vohû 3* « the Praise of Righteousness 3 times, and » *Fravarânê Mazdayasnô*—« the Confession of the Faith, and the glorification of » what period of the day one may « then »
30 A have, « then » they must pronounce the Propitiatory Dedication[1] « all in unison ».

2. He should then recite «again» the special formula for opening the function as at the commencement.[2] While he recites the formula for opening the function, if he look about on every thing, that shall not be proper. Indeed if the Leading Priest look on anything except either the sacred Fire « or » the sacred Barsôm twigs, that should be improper.[3]

There is one who says thus: Verily if one look upon any one particular point[4] that should be allowed.[5]

3. As soon as one hears the call « to the recital » it is fit that one should recite the formula for opening the function; and one should pronounce the recital so aloud as may be heard by every one to whom it may concern; so that when all can hear the recital in perfect harmony,[6] only then should it be quite proper.

4. Farrokhŏ said: Whenever the Helping Priest recites the formula for opening a function it should be very well if he repeat in perfect unison[7] the text of the Holy Wisdom. « He also said that during its recital » the Leading Priest should keep his hand on the sacred Barsôm twigs, and the fire should be kept blazing. He besides observed that

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[1] See the preceding note.

[2] The reference, it may appear, is to the text recited immediately before the commencement of the Yasna proper, and made up of *Yathâ Ahû Vairiyô Zaotâ* ..... etc., which formula also occurs further up at the commencement of the Introductory Service; see pages 2 and 7 of Ervad Tehmurasp's Yasna.

[3] If [illegible] be for [illegible] the meaning will be :—" Indeed if the Leading Priest look on either of the sacred Fire and the sacred Barsôm twigs, that should be allowed."

[4] *Bûnîh*; cf. Pr. بن=point.

[5] Total concentration on the function in hand is thought necessary in every case.

[6] The Zaoti and the Râthwî or the Râthwis have to recite together the opening portions of Yas. I.

[7] The Zaotî will of course also recite.

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whether the formula for closing the function need not be the same in the sacred Drôn cake Service as at the Service of a Holy Worship, is not [1] clear.

5. In the Thanksgiving Service it is given as lawful « to recite » 30 B the opening formula on every occasion with « such texts as » the texts to be repeated twice, the texts to be repeated three times, the texts to be repeated four times,[2] and the performance of Dedication.

6. « On the authority of the text » *Vîspâi*..... 'For all.....'[3] there is one who says thus in the matter of singing slowly[4] by oneself[5] the text of the Holy Wisdom, that verily wherever it is given as lawful « to recite only » once, « it must be understood to have also been » given as lawful « to recite » many times.[6]

7. On having « recited » *Ashaya nô paiti-jamyât*[7]! ..... 'May there come unto us in Righteousness!' ..... *Amesha Spenta*[8]! ..... 'O Ye Immortal Beneficent Powers!.....' forwards, it is given as quite requisite « to have repeated the holy text » several times[9] at that place

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[1] *Lâ* in TD. It is not the same in modern practice.

[2] Usually these are the Ashem Vohû and the Ahunvar formulas; but for the reference to special texts see Vend. X, 4, 8 and 12, and Fol. 55 below, and Fol. 84, ll. 6-7.

[3] This must evidently have belonged to some text treating of the repetition of sacred formulas.

[4] *Ni-dârinj* (?); see Av. [illegible]. [5] *Pann tan.*

[6] Repetition of texts even when not specially commanded is in no way objectionable.

[7] See Yas. VII, 24, and VIII, 1. [8] See Yas. VIII, 3.

As there follows at the end of § 4 of Yas. VIII a little operation in which the Leading Priest has to partake of bits from the Sacred Cake and butter and to attend to some cleaning manipulations, reference is here made to the necessity for this priest to keep in mind the link of the text to follow, so that no confusion may arise.

[9] This evidently refers to the three Ashem Vohûs recited at the end of Yas. VIII, 4, just before tasting from the sacred Drôn cake. It is meant that such special repetition of the text must fix in the mind of the reciter the point of the continuity of the Holy Text.

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for this reason that when the Leading Priest will recite the special [1] formula for opening and closing the function [1] « of tasting the sacred Drôn cake» at the head of the sacred Fire before «the continuation of» the text of the Holy Wisdom, « the point of continuity » will not then become effaced [2] « from his mind ».

8. There is one who says thus : Verily, it [3] can be continued
31 A « even without this », because « unless » he « be » indifferent « in such case, as that » when during the Thanksgiving Service the Leading Priest partakes of the « Consecrated » Meal at the head of the sacred Fire, he cannot have forgotten « the link of the text ».[4]

9. There is one who says thus : Behold, it shall be continued even when there arises to him a gale [5] ; he shall recite the special formula « for closing the function of tasting the sacred Drôn cake » and shall recite again the special formula [6] « for continuing the recital of the Holy Text » ; and then it shall be to him as if he were at the very commencement «of reciting».

10. There is one who says thus : Verily, if the Meal « for consecration » be not before and some one must [7] deliver [7] it « afterwards », then one will have fulfilled the function but indifferently.

11. When the Leading Priest « is engaged » in the Thanksgiving Service at the head of the sacred Fire, then if he be indifferent in any

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[1] *Vâch.* [2] *Farshût* ; Pr. فرسودن=to rub out ; to efface.

[3] *I.e.*, the main text of the Holy Wisdom.

[4] The first argument has been that he cannot forget the link because the point of continuity is fixed in his mind through a special repetition of the text at that place ; the second is that he cannot forget because he must be closely attentive.

[5] Here it is meant that he should not allow himself to be disturbed in the continuation of the Service, merely by a powerful wind that may arise, because in that case the attendants can at once protect him from its annoyance.

[6] The reference is evidently to the two Ahunvars just before Yas. VIII, 5 where the Sacred Text continues after the interfering function of tasting from the sacred Drôn cake is completed; see what is said in § 5 above.

[7] For *barâ rasâneshn* ? ; Pr. رسانيدن.

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circumstance [1] that may have then arisen, indeed he shall be required to repeat the Thanksgiving Service over again.

... ...

12. The Twig [2] of the Hallowed Portion [2] « is to be manipulated » [3] in the Thanksgiving Service at the latest when the Leading Priest recites at the head of the sacred Fire the formula for opening the function of glorifying it.[4]

13. The acts of the Helping Priest shall be just such as those of the Leading Priest on that occasion and at that place, as also at places following.[5]

14. « There must then be recited » *Ashem Vohû 3* [6] « the Praise of Righteousness 3 times, and the text » *Aiwi*-grrrdh*mahê Apãm* 31 B
Vanguhinãm [6] ..... ' Instructive lessons do we take from the Blessed Saps.....'

15. « If any of the Helping Priests » be not at the « exact » place at that time or come up to it afterwards, he shall be reproved [7] by the Leading Priest; and the Leading Priest shall have to be again at [8] the recitation of *Ashem Vohû 3* « the Praise of Righteousness 3 times, and the Confession of the Faith »: *Fravarânê Mazdayasnô Zarathustris* ..... ' I confess myself the adorer of the Most Wise Lord, of the faith of Zarathushtra .....', « and the glorification of » what period of the day he may « then » have, and the repetition of the Dedication.

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[1] Read *Kartak*.

The priest has all the while not only to be very attentive, but has also to concentrate his mind upon the operations of the Service, because its efficacy would be lost if his thought were to wander away to other things, and the whole affair would have to be repeated.

[2] *Zôharak*; see below, Fol. 77, ll. 26 and 29, and Fol. 78, l. 22, ff., etc. Probably some text is missing from before this section; because, just after the note on Yas. VIII, we are swooped far down to a note here on Yas. LXI.

[3] Even in modern practice this takes place on the closing of Yas. LXI.

[4] From what follows the reference apparently is to the two Ahunvars at the commencement of Yas. LXII which is a glorification of the Holy Life Flame.

[5] Yas. LXII, and most of the texts following are recited by the Zaotî and the Râthwi jointly. [6] See Yas. LXII, 11. In § 12 follows *Fravarânê*.

[7] Cf. Pr. شکستن = to be filled with shame.

[8] The words [illegible] are repeated here through mistake.

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And « thus » shall he hold again the special formula for opening the function in hand.[1]

16. The son of Dât-Farrokhŏ said: Behold, according to the upholders of the Primal Creed this « last » efficacious formula[2] may be left out here, inasmuch as whenever during the Thanksgiving Service the Leading Priest has to recite before the sacred Fire the special formula for opening a function,[3] there need not be repeated then the Propitiatory Dedication.

CHAPTER III

ON SCORING SPIRITUAL MERIT ACCORDING TO CAPACITY

1. *Sŭrunaoiti zaota upa-sraotaranãm,*[4] « When » the Leading Priest can[5] take heed about the duties[5] of the Attending Priests,[4] *i.e.*, « when » the Leading Priest can take care to see[6] that

[1] The function in hand is apparently that of offering up the Hallowed Fluid.

These texts here are the same as are mentioned at the close of Fol. 29 and the commencement of Fol. 30. The reference there was to their occurence before the commencement of the Yasna proper; but it is plain from the next remark that the reference here is not to the commencing of the Yasna over again but simply to a repetition of these just at the next function where the Helping Priest was unready or late. It is impossible that any of the priests could be missing just while commencing the Service; and hence the reference can be not to a priest's coming late to the Service itself, but to the indifference of the Helping Priest actually present at the Service yet so inattentive as not to be ready to join in with his help just at the place and time required. This consideration must help us to believe independently that only a special repetition of the latest function commencing with the texts that are here mentioned was necessary to correct the fault, and not a repetition of the whole Service.

It must however be noted that in modern practice the Râthwî is permitted, in the course of the Service, to mind some other sacred concern of his, if his services are not immediately wanted at that time; but we cannot be certain how far that was allowed when this was written.

[2] *Nîrang.* The reference apparently is to the formula of Dedication.

[3] Probably the allusion is to the close of the chapters XIV, XXIII, XXVII, LXII, and the end of LXVIII, 23 where the dedication formula is not repeated, even in modern practice.

[4] The Sraoshâvarz occupies a distinct position as the Superintendent of the Holy Service; hence he cannot be assigned a place among these.

[5] *I.e.*, can look to their duties being properly fulfilled. Cf. Pr. نیوشیدن=to investigate.

[6] Cf. Pr. گوشدار=a guardian.

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the Helping Priests « shall be perfectly » under « his » guidance,[1] *i.e.*, « when » the Leading Priest can take care to manage this way : "The 32 A
Helping Priests shall be « perfectly » under my guidance,"[1] *nôit upa-sraotârô*[2] *zaothrô*, **and not 'the Attending Priests'**[3] **« can take heed about the duties » of the Leading Priest,** *i.e.*, « not » the Helping Priests can manage things « wherein the Leading Priest has to direct »,[4] *zaota ratufris*, **then the Leading Priest has the « whole » worth of spiritual mastership :** and indeed he surpasses the Helping Priests « in priestly worth », *aêtavatô*[5] *upa-sraotârô yavat framarentê.*[6] **« whereas » the Attending Priests « score it » for just so much « of the Service » as they celebrate by themselves** as their own individual performances.

2. *Sŭrunaointi*[7] *upa-sraotârô zaothrô*, **When the Attending Priests can take heed about the duties**[7] **of the Leading Priest,** *i.e.*, the Helping Priests can manage things thus: "We can be

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[1] *Dûsfranâm* (?), probably related with Pr. ⟨illegible⟩=to affix, and Av. ⟨illegible⟩ =to bow, meaning "what binds in obedience." See below, Fol. 73, ll. 1,3.

. The Master of the Service must be able not only to intimate directions to the Helping Priests, of course by means of hints previously explained, but also to see that they follow out carefully those directions ; otherwise he lacks in spiritual worth.

[2] The base ending of this word is *r* here, whereas just above it is *a*.

[3] The word ⟨illegible⟩ has somehow disappeared from the Pahlavi translation.

[4] That is, when the Helping Priests neither can nor have to manage their part by themselves without the guidance of the Master of the Service.

[5] This form here, as in the quotation that follows, is the genitive singular of *aêtavant*, and is used as the correlative of *yavant*. The text erroneously has *aêtavô*.

Darmesteter reads what is *and-shân* in the Pahlavi as *khvêshân*, and therefore thinks that the word may be for khv*aêtavô*, but the *and-shân* of the Pahlavi is supported by *chand* that follows here, as also by the *and-ash chand* in the translation of the following quotation where the word occurs again. The Pahlavi copyist himself however has transcribed erroneously ⟨illegible⟩ for ⟨illegible⟩ a little later.

[6] Thus corrected in accordance with the last sentence in the following paragraph.

[7-7] This is missing from the text but it is restored on the analogy of Fol. 61, ll. 10 and following.

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according to the directions «which ought» to proceed from the Leading Priest,"[1] *nôit zaota upa-sraotaranãm*, **and not the Leading Priest «can take heed about the duties of» the attending Priests,** *i.e.*, not the Leading Priest can direct «them»,[1] *upa-sraotârô ratufrayô*, **then the attending Priests**[2] **have the «whole» worth of**
32 B **spiritual mastership,** *i.e.*, they surpass the Leading Priest «in priestly worth», *aêtavatô*[3] *zaota yavat framaraitê*. **«whereas» the Leading Priest «scores it» for just so much «of the Service» as he celebrates by himself** as his own individual performance.[1]

3. Âzât-mart[4] said: Verily, by that much can one «be said to be able to» manage guidance, by so much as one need not be under the guidance «of others.[5] Hence» among all such «men» one surpasses another «only» at that time when one is able to take care about that[6] other.

4. Mâhgôshnasp said: Verily,[7] this «superiority need» not «be implied» in «the capacity for» guidance, inasmuch as in «the capacity for» guidance is not always implied the capability to take care about «others»[8]; since, it is because the Leading Priest is given superiority in guidance over the six[9] persons engaged in the Thanksgiving Service

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1-1 It means that the Leading Priest does not know to guide them, but they know how he should have guided them, and manage themselves accordingly.

The Leading Priest can earn spiritual merit for his Mastership of the Sacred Service only by his thorough knowledge to manage it perfectly; otherwise he scores spiritual merit only for that part of the Service which he performs as his special portion.

2 See note 3 on previous page. 3 See note 5 on previous page.

4 See note 10 to Aêr. Bk. I, Chap. V, 18.

5 He need not be under guidance who can guide himself.

6 is wrong for the equivalent of .

7 may be for .

8 Mâhgôshnasp means that implicit obedience to the directions of the Leading Priest is essential in the Helping Priests; hence these are guided by him not essentially through any personal capability of his, but through the rule that they must follow the directions of the Leading Priest even as they are given.

9 The texts are uncertain: HJ has and TD has .

As the Sraoshâvarz is the Presiding Priest, and the Zaotî the Leading Officiating Priest, the number of the remaining Priests in the Holy Graduation must be "six."

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« through the very fact of his being in that post, that » every one of these has to act just according[1] « to his guidance » even though they be in « entire » disagreement with the Leading Priest « in his views ».[2]

5. There is one who states « the requisite number in the Service » to be fifteen; there is one who states that to be twenty; there is one who states that to be twenty-five.

6. Afrog said: Behold, when a person who lacks no faith pre- 33 A
pares the sacred Drôn cake after purities[3] according to the Qualifying[4] Summary Ritual,[4] and performs the Thanksgiving Service thereon for the peace of one's soul, then that person « scores » a good deed of the value of three hundred Stîrs[5]; and « as to » whosoever « else » that may happen to be there, « if that individual also » says grace on the sacred Drôn cake and partakes of the « Sacred » Meal, then that individual also « must score » the good deed of the value of three hundred Stîrs.[5]

7. The sacred Drôn cake should be « ready » there when there is recited « the holy text » *Ashaya dadhãmi*[6] ..... 'I dedicate in Righteousness .....' according to the guidance of the Leading Priest. Whether « in this case also » the other who is conjoint[7] with him in reciting the *Ashaya dadhãmi*..... 'I dedicate in Righteousness.....' « service,

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[1] 𐬎𐬀𐬌𐬨 ـــ as in TD.

[2] Strict obedience to the Master of the Service is necessary for the efficacious fulfilment of the Service; and individual differences of the Helping Priests from the Leading Priest, must not permit them to disobey.

[3] *Pâtiyâp*, Av. 𐬨𐬀𐬌𐬎𐬎𐬀𐬯, Pr. پاتیاب, lit. = washing with water.

[4-4] *Nîrang khûp*. The Khûp is the summary ritual performed with abstracts from the Yasna. It qualifies the priest, for three days from its performance, to commence at once the performance of the Yazeshn proper.

[5] *Tanâpûhar*. This has the value of 300 Stirs; and each Stîr (Gr. στατήρ) is valued at four Dirhams. Cf. Sh. Lâ-Sh., XVI, 6.

[6] This text occurs in Yas. VII and VIII. During the recitation of the last the Zaotar partakes of the Drôn.

[7] *Dôkânak*. Most of the passages in Yas. VII and VIII are recited by the Zaotî and the Râthwî together. And according to Fol. 152, l. 5, ff., etc. the Helping Priests also could partake of the offering.

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scores» a good deed quite equal to what «is scored» by this «who» is joined by the other «while saying grace and partaking of» the sacred Drôn cake, or [1] no, is not evident.

8. Raôshan said: Behold, when a person, without any lack of faith, offers up thankfully in dedication a lamb [2] to expiate having [3] neglected to satisfy the hungry and the thirsty though able,[3] then that person also «scores» the good deed of the value of three hundred Stirs.[4]

CHAPTER IV

ON THE RELATIVE WORTH OF SINGING ALOUD AND LISTENING TO THE GÂTHAS AND OTHER HOLY TEXTS

1. *Sraothrana*[5] *Gâthanûm ratufris*, The person who is a Helping
33 B Priest **proves his priestly worth through the singing of the Holy Songs**, *paiti*[6] *astic*ha[6] *Yasnahê*,[7] adha *F*shûshô-*Mûthrahê*.[8] **and through lending attention to**[9]—as when one listens to «the recital of»[9]—**the Yasna**[10] **«the Holy Text of Praise and Thanksgiving of the Seven Chapters»,**[10] **as also to Fshushô Mânsar «the Chapter of the Prospering Holy Word of Meditation»**, *viz.*, when one attends to the recital of Tat Sôitîsh [11] «the Chapter of 'This Benefit we establish as Protection'».[11]

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[1] TD has 𐬐𐬀 for the 𐬐𐬎 of HJ. [2] *Mîsh-kûchak.*

[3-3] *Atwadât*; Av. 𐬀𐬞𐬭𐬀𐬙𐬀𐬞-𐬐𐬀𐬵𐬀 which is used above. See Dink. Bk. VIII, Chaps. XXIII, 15, XXXVII, 11-12, XXXVIII, 63, and Aêr. Bk. I, Chap. VII, 9.

[4] See note 5 on previous page. [5] In TD; missing in HJ.

[6] This must be the analysed form of *paitisti* which follows, and which is the correlative of *aiwisti* which has occurred before at Fol. 22, l. 22, and meant teaching, speaking before, etc. Cf. *Paiti-astîmcha* of Âfrîn. Gâh., 14.

[7] *I. e.* the Yasna Hapta*ng*hâiti. [8] Yas. LVIII.

[9] *Asteshnih* is the Pahlavicised form of the Avestan word. The attention is to be shown by mentally recalling the text; see next paragraph.

[10] The name *Yasna* when specially applied indicates the Yasna Hapta*ng*hâiti.

[11] The opening words of Yas. LVIII are *Tat sôidhis.*

It appears that the Helping Priests also were required to sing aloud the whole of the Gâthas and to recall mentally the whole of the Yasna Hapta*ng*hâiti and the Fshushô-Mûthra, though that practice is not now preserved,

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2. *Ahê zî nâ Sravanghem a-framarenti*[1] *âstryêitê*, *yatha Gâthanãmchit*. **And verily «it is» in accordance with this that through a person not recalling by oneself the «other» sacred text «of the Holy Wisdom», that person is rendered culpable**, when it is not performed «as» *manô-mrrrtanãmcha* 'mentally recalled,' **even as through «not singing» the Holy Songs «of Zarathushtra»**, when «these are» not recited «as» *vachô-mrrrtanãmcha* 'recalled aloud.'[2]

3. Behold, to all the text of Holy Wisdom which the Leading Priest shall recite by himself, the Helping Priest shall attend with care; and to all that the Helping Priest shall recite by himself, the Leading Priest shall attend with care. Indeed if they may not thus attend, then they must give up attending the Holy Sciences. 34 A

4. The Helping Priests, one under the other, shall have acted each even as a right Spiritual Master «should», in such a way that when the Leading Priest shall recite the Glorification[3] of the Spirit of the Moral Order,[3] the Weapon-Bearer [4] of the Spirit of the Moral Order [4] shall stand up «in attending to that recital»; and when that place «of worship belongs to» the Sacred Varharân Fire «dedicated to Victory», then both the Leading Priest as well as the Weapon-Bearer of the Spirit of the Moral Order shall not allow a neglect in this particular.

5. *Gâthâo srâvayô*,[5] *Yasnem yazentem paitisti*,[6] **When one «is» singing the Holy Songs, and is «only» attentive[7] to the glorification of the Holy Text of Praise and Thanksgiving[8] «of the Seven Chapters»**,[8] *vîspanãm Gâthanãm ratufris*; **then**

[1] This is apparently a present participle in the locative case.

[2] The rest of the Avesta may be recited only mentally when another recites it aloud; but the Gâthas must be recited aloud by all; hence there is here a consideration of the culpability for not reciting the rest of the Avesta mentally, and for not reciting the Gâthas aloud. Of course, those engaged in the Service must recite aloud all their specially assigned texts. See what follows.

[3] Yas. LVII. [4] *Sraôshâvarz.*

[5] Present participle, Parasmaipada, nominative singular.

[6] This must be the correct form according to what follows and according to its correlative *aiwisti*; see Fol. 22, l. 22. The text has *paitistâiti*.

[7] *I.e.*, recites mentally; *niyôkhshêt*.

[8] *Yasna*; see note 10 on previous page, and the indication at l. 29 of this folio.

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one gains merit for all the Holy Songs whatsoever[1]; *Yasnem yazâiti, Gâthanãm srâvayamnanãm paitisti,* **whereas when one glorifies the Holy Text of Praise and Thanksgiving «of the Seven Chapters», and is only attentive**[2] **to the Singing**
34 B **of the Holy Songs,**[3] *Yasnahê aêvahê ratufris, a-ratufris Gâthanãm.* **then one gains merit simply for the Holy Text of Praise and Thanksgiving «of the Seven Chapters», but gains no merit for the Holy Songs.**

CHAPTER IV: APPENDIX

ON THE OMISSIONS WHICH INCUR SPECIAL PENALTY[4]

1. Verily, according to all the teachings, at the times whenever «there is to have occurred» the formula for opening or closing a function in the Hômâst[5] «the Service of All the Worshipful Ones», the extremities[6] must not have been left out.

2. And this is wherein Âzât-Mart is of the same opinion that also when the Helping Priest may have left out that Holy Text of the Holy Songs which is to be repeated four times,[7] then neither what precedes nor what follows can contribute anything to the Service, as the text of the Holy Wisdom is not dealt with as it should be by the Helping Priest: in other words, such «should be the case» when he is to recite the formula for closing the function at the close of «the Holy Song» *Yâ shyaothnâ, yâ vachanghâ.....*[8] 'With what action, with what word.....' And when he holds again the formula for opening the «next» function, then

[1] "All the Holy songs" seems to include also the Yasna Haptanghâiti. See along with the sense of what follows.

[2] See note 7 on previous page.

[3] Read *Gâsân.* [4] For a fuller treatment see Chap. XIII below.

[5] See the valuable note to Zand ê Vohûman Yasht II, 59, in S. B. E. Vol. V.

[6] *Rôyêshman* simply signifies "the end," but the additional texts both in the beginning and in the end of the main subjects appear to be meant.

[7] Yas. XXXIV, 15, Yas. LIV, 1, Yas. XXVII, 7, etc., and also perhaps the four Ahunvars at the close of every chapter of the Ahunavaiti Gâtha.

[8] The opening words of Yas. XXXIV. This Holy Song is closed with twofold repetition of the *Ahyâ Yâsâ* strophe, 4 Ahunvars, 3 Ashem Vohûs, etc.

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also as he listens to[1] the Holy Text of Praise and Thanksgiving «of the Seven Chapters», there becomes manifested at *Humatanâm*... ....[2] 'Of Good Thoughts... ... ...' «the case wherein he has to join in the recitation to render the Service valid».

3. In this way it is manifested that if he omit the text to be recited twice over[3] when there should appear for him the text to be repeated twice, «or similarly if he neglect to recite» when there should appear for him the text to be repeated thrice,[4] or when there should appear for him the text to be repeated four times,[5] or «also» when there should appear for him the formula to be recited by him for opening or closing a function[6] during the entire Service as it may last, «and» if he omit the formula for opening or closing a function whenever there should appear the formula to be recited by him for opening or closing a function, —then the Holy Thanksgiving Service cannot be fulfilled «in all such cases». 35 A

CHAPTER V

ON SCORING SPIRITUAL MERIT IN PROPORTION TO AS MUCH AS IS RECITED INDIVIDUALLY

1. Gaôgôshnasp said: Verily, the Helping Priests score the good deed of the Sacred Service «in the proportion of» as much as they recite «by themselves individually». He makes that out from this passage «here»:—

Yâ Gâthâo afsmainya rayatô,[7] *va*[8] *ratufris*[8]; **When any two** persons—«*e.g.*», the Leading Priest and the Helping Priest—**recite**

[1] See note 7 on page 75.

[2] Yas. XXXV, 2 which is to be repeated twice by the Zaoti and the Râthwi together.

[3] See Vend. X, 4, and below, Fol. 55, ll. 5 and following.

[4] See Vend. X, 8, and below, Fol. 55, ll. 13 and following.

[5] See Vend. X, 12, and below, Fol. 55, ll. 16 and following.
The idea here maintained repeats at Fol. 54, ll. 21 and following.

[6] *Vâch vakhdâneshnîh* usually signifies "the formula for opening the function" only.

[7] Cf. Meher Yasht, 73, where the radix *rî* is represented in *ava-rôit*.

[8] In agreement with *va* there should have been *ratufrya*, but *va* has perhaps the sense of "either" here.

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35 B **aloud together the Holy Songs in metric measure,[1] then either of the two is «equally» in spiritual merit**; *vachastastivat srâvayamna aêtavatô katara*schit *ratufris yavat framarenti.* **and when they recite separately in «differently assigned» stanzas and strophes,[2] then any whatever of them scores as much[3] spiritual merit as the quantity they recite** « each as » one's special portion.[4]

2. Note that all the text of the Holy Wisdom as is intended to be used while reciting under leading «is» in stanzas and strophes, «whereas» otherwise the text of the Holy Wisdom «is» in separate sections and in separate chapters;[5] so that when one has the beginning of a stanza or a strophe, another will have the end of a stanza or a strophe[6] « while reciting separately » under leading.

3. Mâhgôshnasp said: Note with reference to this that the leading cannot take place also at every metric foot[7]; for then the measure of leading must be manifested «as for instance in» *Ahyâ yâsâ nemanghâ*

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[1] *Gâs srâyeshn* here. [2] *Vichast*; cf. Sh. Lâ-Sh. XIII, 4.

[3] 𐬌𐬨𐬀𐬵𐬀𐬌 is miswriting for 𐬌𐬀𐬵𐬀𐬌 (*and shân*) through reading this *khvêshân* wrongly.

[4] When the Leading and the Helping Priests recite together, they will have recited equally, and therefore must win equal spiritual merit; but when they recite separately each one's own set portions, then one wins spiritual merit in the proportion of the quantity of text recited by one's own self.

From this however it cannot be inferred that even when one omits a text from his set portions one wins spiritual merit in the proportion of as much as one may have recited besides the omissions: because omissions from one's set portions incur penalties; see below, Fol. 70, l. 18, ff.

[5] When the text is such as may occasionally be recited by turns according as prescribed, then the arrangement of that text must be in what are called *vichast* or stanzas and strophes, otherwise the arrangement is in sections and chapters.

[6] The priest who is leading will have just finished the stanza, when he who follows commences it.

[7] The form 𐬜𐬀𐬯𐬎 must be for *gâsar* = Av. 𐬐𐬀𐬯𐬎𐬌. It translates the Av. *afsmaniva* and appears in the shape 𐬐𐬀𐬯𐬌 in the Pahlavi translation of Yas. LVII, 8.

It is meant that when a text is recited in such a way that one leads another, then one must not lead with only a metric foot, as for instance with *Ahyâ yâsâ* only. It is probably intended that one should lead with at least a complete line, although in the last paragraph it is said that one must lead with a complete stanza or strophe. In this connection see Fol. 54, l. 14, ff.

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ustânazastô raffdhrahyâ 'With devoted homage and with high-aiming efforts do I pray for this Gladness,' «in such a way that» when one has[1] *Ahyâ yâsâ* another will have *nemanghâ*, «which should be absurd».

4. It should be very well whenever they recite jointly together.[2] 36 A If however one of the two is to recite before, it should be very befitting if the Leading Priest[3] recites before, notwithstanding that when the Helping Priest «recites» before that also is allowed.

CHAPTER VI

ON TWO LEADING PRIESTS CELEBRATING SERVICES SIMULTANEOUSLY

1. *Yâ Yasnem yazôithê*[4] *afsmanivãn vâ, vchastastivat vâ, va ratufrya.* **When two** Leading Priests «**simultaneously**» **celebrate**[4] **the Praise and Thanksgiving Service in metric measure**[5] **or in stanzas and strophes, both can acquire spiritual merit.** *Hũmsrut-vâcha yêdhi yazôithê*,[4] *va a-ratufrya.* **But when they celebrate the Service in mutually attentive**[6] **speech,** *i.e.,* when each attends to the other «not entirely minding one's own work», **both lose spiritual merit.**[7]

2. *Kat hũm-srut-vâchimna?* **How «does it become the» mutually attentive speech** «at the time» they celebrate the Service,

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[1] ꭓꭒ-ꭒ should be ꭓꭒꭓꭒ-ꭒ.

[2] Those portions of the text which are to be recited by both the Leading Priest and the Helping Priest may preferably be recited by both at once.

[3] ꭑꭑ̂ is miswriting for ꭑꭑꭿ.

[4] The Pahlavi has *yazend.* The Avestan is throughout erroneous: it gives ꭑꭑꭿꭒꭒ in the first instance, and ꭑꭑꭿꭒꭒ in the next; but evidently a present, Atmanepada, third person dual is wanted.

[5] *Gâsar*; see note 7 on previous page.

[6] *Ham-niyôkhsheshnih.* The reference perhaps is also to the Zaoti of one service attempting to help the Zaoti of the other as his Râthwi; see note 6 on next page.

[7] When two or more services go on simultaneously in the same place, those engaged in each should not wander away, in their attention or occupation, to what may be going on in any other, but should mind their own work with fixed attention and undivided devotion of their energies.

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such that when each attends to the other both lose the spiritual merit ? [1]

36 B 3. *Yat hakat âmrutô* [2] *afsmanivûncha vachastastivatcha*, **When both speak at a time in metric measure** [3] **and in stanzas and strophes,** *avi* chayô [4] *şûrunvainti*, *nôit anyô*. **and they are attentive each to the other, and not each to oneself.**

4. *Aêshô ratufris, yô nôit aiwi-srunaoiti.* **He** [5] **is in spiritual merit who does not « thus » wander in his attentiveness.**

5. This is what becomes manifest from the Holy Wisdom that « even though these » two Leading Priests [6] perform the Praise and Thanksgiving Service with care [7] « otherwise », and straight through, then « even though they thus » carry it to the end and recite all the texts « that there are », still the case will not be different,[8] « and there must occur » the sinfulness [9] of the value of three [10] Srôshôcharanâms « of twelve Stîrs ».[11]

6. « Such » Thanksgiving Service should « at once » be closed,

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[1] Here are repeated the Avestan text and its translation through mistake.

[2] Third person dual of the present tense, Parasmaipada.

[3] *Gâs* is for *Gâsar* : cf. however Sh. Lâ-Sh. XIII, 31 where *Gâs* means a line of verse.

[4] Plural of 𐬵𐬀.

[5] 𐬊𐬌 is for 𐬀𐬊𐬌.

[6] It is not made quite clear here whether these two attempt to help each other, or perform the Service each by oneself.

It is also not quite clear whether they attempt each to serve as the Râthwi to the other, and thus recite also the Râthwi's portions and render themselves sinful again differently. Still the lightness of the penalty mentioned in this paragraph as well as the difficulties of managing the affair thus, would go against such supposition.

Darmesteter seems only to think that the idea is simply that of covering and disturbing each other. This would be quite compatible with the Avestan and the remark at the close of this folio and the commencement of the next; but what might be the purpose of the remark preceding this last in stating in this connection that the Service should be closed when there are no Helping Priests, unless the writer thought even then that their absence also could have some consideration here ?

[7] *Pann nikîreshn.*

[8] *I.e.*, they must loose spiritual merit.

[9] *Shidâ-yazakih*, lit.=demon-worship, for, it strengthens the demon of negligence in this case.

[10] Or perhaps " one." Under any circumstance this must be a very slight estimation of the fault. The following remark perhaps gives the right degree.

[11] Dr. West has ascertained that though not always so taken, the Srôshôcharanâm has generally the same value as the Farmân which is estimated at four Stîrs each of four Dirhams.

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« when » there are no Helping Priests ; « inasmuch as » the rest of the text of Holy Wisdom « which it is for the Helping Priests to recite » cannot indeed occur « in that Service ».

7. There is one who says : Behold, notwithstanding that there may be the Helping Priests « at such Service », and notwithstanding that 37 A there may occur the rest of the holy texts « which it is their special function to recite, there must nevertheless take place in such a case » the sinfulness of the value of a Tanâpûhar « of three hundred Stîrs ».[1] Whether however the Thanksgiving Service may « at all » be performed « in such a case » or no, is not clear.[2]

CHAPTER VII

ON THE DUTY OF THE QUALIFIED PERSON TO SING THE HOLY SONGS

1. *Yô Gâthanãm anumaiti vâ anumainyêitê*, **When « although » one understands the Holy Songs with deep comprehension,** *i.e.*, comprehends them and meditates thereon, *anyêhê vâ srâvayantô paitisti*,[3] **still such a one either « simply » attends to another singing them,** *i.e.*, when another utters them one simply lends « to them » the ear,[4] *anyô vâ hê dahmô srutâo Gâthâo dadhâiti, a-ratufris;* **or another holy man makes over for such « a one's benefit the good deed of » having sung already the Holy Songs, then such a one does not**[5] **score « any » spiritual merit**—« as

[1] See Shâyast Lâ-Shâyast, Chap. I, 2.

[2] Though the person concerned in a Service of this kind must become culpable, it is not clear whether that Service itself becomes totally useless, or even perhaps harmful, or whether it can have some value.

[3] See *paitisti* in Chap. IV above. The text here has *paitistanti*.

[4] When a person knows for certain that one is thoroughly acquainted with the Gâthas so as to understand perfectly their signification, it is one's personal duty to manage them for oneself and for others; yet if one does not do so but lets another manage them, and oneself simply listens to what that other attempts though one knows one can manage best for oneself and for others, then one is losing spiritual merit.

This circumstance is one case of losing spiritual merit; what follows is another of a different kind. The disjunctive *vâ* separates the two cases here.

[5] The *a* of *a-ratîhâ* has disappeared through error.

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when the other may have said», " Here, this [1] worship that I have per-
37 B formed I give over to thee"; *a-srutâo dadhâiti, ratufris.*[2] **when however he gives over « for such a one's benefit the good deed of their » having still to be sung, then « on singing them » one can score spiritual merit**— « as when he may have said », " Look here, because of thy proficience [3] I give over the Worship « unto thee ».[4]

2. When a person is highly qualified therefor he may lawfully perform the Thanksgiving Service for payment; and there must be attained a good deed for both « himself and the other » for the Dirhams that one pays : indeed to both must be attained the good deed for [5] personal spiritual worth.[5]

3. There is one who says: Verily, there must be « attained the merit » unto him who has performed it, only in the case when if he were able to perform it even without the payment, even then would he have performed it.[6]

4. «The double advantage in this case here is» even as «in the case wherein» it is lawful for a person of superior strength to make captive a noxious creature as well as to sell it for a price. « Indeed » there arise « herein » two good deeds in altogether two ways—« one » from making

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[1] Taking 𐬭𐬀𐬯𐬌𐬯 𐬀𐬵𐬌𐬯 as wrong for 𐬭𐬀𐬯𐬌𐬯 𐬯𐬀𐬵𐬌𐬯. If the latter word be read *sîm* (Pr. سيم), that may signify: " Verily, the silver for the Worship that is performed I give unto thee "; but this does not appear suitable.

[2] This has disappeared from the text but must be supplied according to the Pahlavi and the sense that can be inferred.

[3] *Forrat* ; cf. Pr. فرّخ = better.

[4] Darmesteter renders this passage differently: " One who contemplates the Gâthas mentally, (without chanting them for oneself), or listens to them chanted by others, or makes them chanted by another faithful for one's self, is not at all approved . . . . .," but he cannot accordingly render what follows.

[5] *Ratîhâ aishîhâ*, where *aish* is an adjective qualifying *rat* of *ratîhâ*.

It is indeed a virtuous qualification that one should be able to perform the Holy Service; and it is a distinct virtuous act that one should pay for its performance when one is not able to perform it oneself.

[6] For, if one performs the Service not for one's love of the Holy Office, but merely out of one's love for the money its performance may fetch, then evidently one does not score any spiritual merit.

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it captive[1] and «one» from killing it.[2] And in so far as when the good deed of killing it «straight» might have been performed, that of making it captive could not be performed, «so the act of making it captive is a distinct good deed, hence» it will not be altogether[3] a contemptible thing[4] when one pays Dirhams beforehand «for its capture» in order that «the good deed»[4] be attained to both «oneself and the captor».

5. It is requisite «in a case as this» that the noxious creature 38 A
be kept in great abstinence,[5] in so far as it is not lawful to give it the food «which is obtained» with death and destruction[6]; and when one gives it «food», it must be «of as low a kind» as dust[7] and clay,[8] because whenever a person keeps «such a creature» there happens to one no advantage,[9] but there is «always» caused harm «thereby».

CHAPTER VIII

ON CONTINGENT PARTICIPATION IN THE CELEBRATION OF THE HOLY SONGS

1. *Yô Gâthâo srâvayêiti apô vâ paitis* kh*ainê*,[10] **If some one is singing the Holy Songs while «one passes» along an aqueduct,**[11] *i.e.*, if then there comes a voice from along the water, *rao*dh*anghô vâ krrrsâm vâ sa*dhô*tanãm*,[12] **or along a river course,** *i.e.*, while one passes[13]

[1] This advantage corresponds to one's commanding the capacity to perform the Holy Service.

[2] This advantage corresponds to having had the Service performed by oneself or another.

[3] *Khvârtar* of TD. [4] *Kirfak* must be supplied.

[5] *Sûdi*, Av. 𐬯𐬀𐬎𐬌 = hunger.

[6] It must be under-fed and kept on abstinence not only to avoid destruction of life to feed it, but also to prevent its retaining its wild strength and blood-thirsty nature.

[7] *Afrâ*. [8] *Tinâ*. [9] *Âzarak*; cf. Pr. آزرک = worthy.

[10] The text has 𐬵𐬌𐬙𐬀𐬎, but see 𐬵𐬌𐬙𐬀𐬎𐬀𐬌𐬙𐬀 of Yt. VI, 2.

[11] *Apân khan*; Pr. آبخان = an aqueduct. Otherwise, "a spring of water" as Darmesteter renders.

[12] TD gives this better form. HJ gives the form with *ti*, but *ti* cannot be a secondary suffix. [13] 𐬵𐬌𐬎𐬀𐬌 would be better than 𐬵𐬌𐬎𐬀.

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over a river course[1] there arises a voice from along the river course, **or in gorges,**[2] *i.e.*, the voice « arises » from the gorges, **or in wildernesses,**[3] *i.e.*, there proceeds a voice from the dreary
38 B places,[4] *gaêthanãm*[5] *vâ vayantanãm,*[6] **or** while they pass **on the highways of commerce,**[7] as when one proceeds on a camel, *yêzi hvaêibyô ushibyô aiwi-srunvaiti, ratufris.* **then if one gives ear thereto by one's attentive senses,**[8] **one is in spiritual merit.**

2. *Yêzi âat nôit hvaêibyô*[9] *ushibyô*[9] *aiwi-srunvaiti, apayât,* **If however one cannot give ear thereto by one's attentive senses, and will rather join it,** *viz.*, that singing « itself », *yêzi apôit,*[10] *âat nôit apôis,*[11] **yet although one will like to be able to have joined,** *i.e.*, to be able to have sung aloud « the Holy Songs », **still one has not the means to join,**[12] *aêtadha madhemya vacha fra-maremnô, ratufris.* **then in that case if one merely**

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[1] *Rût-katak* ; cf. Pr. رود خانه = river course.

The " voice " is the voice of the singer. Darmesteter takes it to be the noise of the waters as covering the voice of the singer.

[2] *Karâsihâ*, from Av. ⁿᵉᵗᵍ = to be narrow, thin.

[3] *Sadatân*, from Av. ᵐᵉᵍ = to appear hurtful.

Darmesteter prefers to read *gadhôtinãm* in the Avestan, and translates it with the previous word, " in the depredation of bandits " ; but the word as it is, can yield good sense.

[4] *Dûsh-khan*, as it literally signifies.

[5] Thus to be corrected on the hint of the Pahlavi, as Darmesteter has already noticed.

[6] So in TD, from Av. ᵈʲᵃ = to pursue. The basal form here is of course out of the common.

[7] Cf. Pr. جهاز = goods, property.

This passage refers to a beautiful practice among the ancient Zoroastrians of performing the Holy Worship, or joining in it, even in circumstances of inconvenience and difficulty. It appears that all those who were within hearing the Holy Songs sung, and could join, had to join, while the rest were to listen attentively thereto. Those who were so disadvantageously situated as could not even give ear, were to recite in a slow voice, if they desired the benefit thereof.

[8] Darmesteter renders " ears," and compares a u r i s.

[9] The text here has *bya*; if this be correct Darmesteter's rendering must be preferred, but then this should be the spelling in the previous sentence also.

[10] In TD. It is potential, third person singular.

[11] This seems to be nominative singular of the base *apaya* or *apaê*.

[12] As when he cannot procure the fire, the fire seat, the Barsôm, and the Barsôm stand ; see just a little below.

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contemplates them meditatively «to oneself and» at a medium voice, one obtains spiritual merit.

3. This becomes manifest from the Holy Wisdom that when there arrives the voice[1] of celebrating the Thanksgiving Service then if one 39 A
be able to sing[2] «so», one ought to sing[3] «aloud jointly»; if not,[4] *aêta*dh*a ma*dh*emya va*ch*a* . . . 'then in that case «one should sing slowly to oneself» with a medium voice.'

4. If one joins into the Service at the time of the very commencement of «hearing that» voice «of celebration, then alone» one does not pass into retribution[5]; but if one may not do so, then one must pass into retribution: this is what Raôshan «maintained».

5. Afrog said: Behold we[6] must not overlook[6] this «circumstance» as to when does it happen that one «is» qualified to have participation «in the Service», and as to when does it happen that one «is» not qualified to have participation «in the Service»: when one can procure the fire and the fire seat, and the Barsôm twigs and the Barsôm stand, then «only is» one qualified to have participation «in the Service»[7]; if not, one «is» not[8] qualified to have participation «in the Service».[9]

6. *Chvat nâ nitema vacha Gâthâo srâvayô ratufris?* **On singing the Holy Songs at how much the lowest voice does a man gain spiritual merit?** 39 B

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1 [illegible] is for [illegible].

2 *Sarûtan.*

3 [illegible] should be [illegible].

4 [illegible] is for [illegible].

5 What is specially meant here is that one must join in the Service as soon as one hears the voice of the Service.

6-6 [illegible]

7 Afrog thinks it necessary for that person who is not actually present at a Worship, but hears at a distance the voice of those celebrating it, and desires to join therein, (probably without proceeding to that spot), that that person should procure the fire and the fire seat and the Barsôm twigs and the Barsôm stand and then sing aloud the Holy Songs, if one desires to do so in perfect qualification. As the person referred to here is travelling, it is implied that one must have kept with one the necessary things ready while travelling.

8 [illegible] is for [illegible] as above.

9 The chapter heading [illegible] is misplaced here and must be transferred after the second paragraph below.

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7. *Yat hê nazdistô dahmô vî-srunvaiti, yavat vâ aêm*[1] *havaêibya ushibya.* **At so much as the nearest pious man may hear of him without effort,** such that if one is closest to him one must hear him, **or at so much as this « person's own self may hear clearly » with his own senses.**[2]

CHAPTER VIII: APPENDICES

*ON THE TAKING OF THE DRÔN[3]

APPENDIX A

ON "THE PREPARATION" IN THE SACRED DRÔN SERVICE

1. Behold, the thing that is after all manifested concerning this Sacred Cake is, that relative to the sacred Drôn cake are these three things: the PREPARATION, the ARRANGEMENT, and the DEDICATION.[4]

2. As regards all species of corn that may be, what[5] is made of wheat[5] is best, as manifested from this passage: *Gantumô yavanâm ratufris* 'The wheat among corns has great value,' inasmuch as the wheat[6] is chief among corns.

3. All[7] the flour for the sacred Drôn cake[7] is to be dealt with with the most clean operation.[8] And whosoever may deny[9] it that under « the excuse of » being poor is wrong.[10]

40 A 4. Parîk said that the « flour must be » dry,[11] and must be moistened[12]

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[1] *Aêm* is repeated in the text.

[2] Or " ears," because the Avestan has the dual number.
The meaning is that the lowest voice that may be allowed here is what must distinctly fall on one's own ears.

[3] See note 9 on previous page.

[4] What follows describes these three functions.

[5] *Gandûmgîn*; Pr. گندم = wheat.

[6] ; Bûnd. XXVII, 9 has . Darmesteter reads *ag.*

[7] *Hamâg ârt ê Drôn*, as in TD; Pr. آرد = flour.

[8] *Pann pâtiyâp-tar.*

[9] Reading *zînêt*; otherwise *zabûnêt* = " purchase from."

[10] Because it is very cheap to make.

[11] Cf. Pr. خشکار = dry flour.

[12] *Chîneshn*; cf. Pr. چیدن = to absorb.

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with clean water,[1] and with that clean water must it be mixed together[2]; and whosoever may knead[3] it «has to mind that» so long as that «kneading» is not perfect[4] it is unfit, and «that» as soon as it is kneaded[5] «to propriety» the adding[6] of clean water[6] must be stopped.

5. One should make nine[7] small cuts[8] on «the Sacred Cake». There is one who says: that the cuts need not be made,[9] for, that is a trifling[10] matter.[10]

CHAPTER VIII: APPENDIX B

ON "THE ARRANGEMENT" IN THE SACRED DRÔN SERVICE

1. It should be very convenient that[11] the sacred Drôn cakes be prepared as many «at a time» as may be utilised during the day. Besides it is requisite for the Service[12] that there be also prepared the Frasast[13] cakes; so that for every one[14] thereof there may increase the good deed of offering the sacred Drôn cake; and lest it may not increase «as much as it should», there must also be set in the places[15] of both, the garden rue,[16] «which is the herb of grace, along with» clarified butter «and» garden herbs.[17]

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1 *Pâtiyâp.* 2 *Tâveshn*; cf. Pr. تاویدن=to twist, to revolve.

3 *Serishêt*; Pr. سریشیدن=to knead. 4 *Hâsaraômand.*

5 𐬎𐬀𐬙𐬀𐬌𐬥𐬀 is for 𐬎𐬀𐬙𐬀𐬌𐬥𐬀𐬙. 6 *Pâtiyâpîh.*

The water is to be added slowly till the dough is requisitely softened.

7 The text has ۱۳۵۳ which signifies "seven." If that be correct it may be indicative of the seven Amesha Spentas. At present they are three times three, indicative of the Good Thought, the Good Word and the Good Deed, triplicated.

8 *Bôrak*; cf. Pr. بریدن=to cut; otherwise, "holes."

9 𐬠𐬀𐬌𐬀 in TD. 10 *Tadanâ*; Pr. دادن=play.

11 TD adds 𐬌𐬀𐬥 𐬎𐬀𐬙𐬀𐬌𐬥𐬀 کد after 𐬎𐬀𐬙𐬀𐬌𐬥𐬀. 12 TD adds 𐬎𐬀 after 𐬌𐬀𐬥.

13 The Frasast is the Drôn with the nine cuts.

14 Or "one .....cake, to threefold."

15 Those occupied by the Drôn and the Frasast.

16 *Sitâp*, Pr. سداب. 17 *Tarakihâ*; Pr. تره=garden herb.

The word may also mean "abundantly," but that meaning cannot fit in what follows.

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There is one who observes thus: Verily, the garden rue is not excluded from garden herbs.[1]

2. Note that the utensils must be arranged before the sacred Drôn cake.

40 B 3. There must be wine[2]; and there must likewise be the pomegranate flower.[3] When this is tender[4] and when it is shrivelled[5] it is not[6] fit for use.

4. When there is water on,[7] it is not allowed. Kiryâtrŏ-Bûjît said: There must «also» be placed a little water, verily because there should not be any deficiency[8] in the arrangement «of things for the Service».

5. It is best to have it in full view[9] when one's set[10] «of things for the Service» is complete.

6. Juniper[11] should be placed under the wine «cup» and sweet marjoram[12] should be placed thick[13] upon that juniper just on the right hand side—there is one who says it should be placed on every side.

7. «Then», fresh fruit should be placed on thick myrtle[14] and ivy.[15]

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[1] The argument is that when you say that there should be garden herbs, you include in them the garden rue also, and so need not mention it separately. But it is mentioned separately apparently because it is specially required. The objection could however have been obviated if the previous statement had been "other garden herbs."

[2] Or, the word may signify "the myrtle," Pr. آس; but see what follows later.

[3] *Nashk-gul*; Pr. نشک = pomegranate; otherwise it may be corrupt for *vadâkar* = fire: see note to Fol. 144, l. 29.

[4] *Sitûkik*; cf. Pr. ستاک=a shoot. [5] *Tap-rûpishk* (?).

Or, these last words may all be the names of some herbs or flowers, or even of utensils.

[6] TD has [illegible].

[7] *I.e.*, on the Service table; otherwise, on the flowers, etc. But Kiryâtrŏ-Bûjît apparently takes it in the former sense.

[8] *Halîh*; cf. Pr. هل=dismiss. [9] *Pann ham-chashmîh.*

[10] *Vêshastagîh*, lit.=ensemble; cf. Pr. وشیدن=to assemble.

[11] *Aparyîl* (?); cf. Pr. اورین=juniper.

[12] *Siparam*; Pr. سپرم. [13] *Mas.*

[14] *Âs*; Pr. آس. [15] *Parswâê* (?); cf. Pr. پرسیان=ivy.

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8. One should direct one's face where the Barsôm twigs are. One should place three « portions » of the fragrant wood and the incense on the right hand side.

9. Everything else that one desires to dedicate should be on the right hand side, even as that is « just the » proper « way ».

10. It is best when the bundle[1] of the Barsôm twigs is on the right[2] with the sacred Clarified Butter; if not, one should so manage that the bundle[3] of the Barsôm twigs that may be lying on the left,[4] do not remain there; because if the bundle of the Barsôm twigs remain on the left, it cannot become dedicated. 41 A

11. Afrog said: Behold, all that lies besides the wine and the Frasast cake is not necessary in the Service of Thanksgiving and Praise.[5]

12. If indeed one like, one may sit forth in indigence and gaze at the woods; but after all it is not lawful with regard to one's « prescribed » meditations to add thereto or lessen them. There is « however » one who says thus: Verily, it is allowed to add thereto but not allowed to lessen them.[6]

13. Mâhgôshnasp said: Behold, one must gaze only at so much as one offers up in dedication.

14. It is not lawful that one take up the sacred Barsôm twigs and place them on the left.

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[1] *Garîh*; cf. Pr. گره=knot. [2] *Râst.* [3] *Band.*

[4] *Havê*; Av. [illegible].

[5] Afrog believes that everything besides wine and the Frasast cake is unnecessary at the Dedication, as these represent all drink and food which are among the essential blessings God has provided us.

[6] There is here a provision for the utterly poor to contemplate the Dedication Service before a wood, without preparing the things above described. Sincere admiration of the bounties Nature has provided and devout expression of one's gratefulness for those while sitting in contemplation before them, constitute as good a service as any can be.

According however to what is said at the close of Fol. 39 even a person like this would be required to have before him a Drôn cake. Nobody however poor can lack the means of providing himself a small thin plain cake which he may afterwards eat instead of his daily bread.

See again Fol. 107, l. 8, ff. where poor honest people are allowed to say prayers on their bare meals instead of being required to celebrate the Gâhambârs.

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41 B 15. At one tasting «but» one function[1] «is complete»; hence one must not have «the things» removed or disturbed[2] «thereat».

16. There is thus much special care[3] «to be taken» by a person for the sake of the efficacy[4] of the sacred Drôn cake Service[4]: the utensil for arranging the sacred Drôn cake on is to be dealt with on «having been manipulated» with the pure water, in such a way that if the sacred Barsôm twigs project thereon, that be not allowed,[5] but «everything» be assembled[6] in a well arranged set.[7] «Indeed» it must not be allowed if it does not shine dry,[8] because that which is dry through not being washed is better than what is wet[9] through being washed.[10]

17. «As regards» what is for arranging the sacred Drôn cake on, it should be best if it were so placed from the beginning «as» to let the water slide off[11]; «for» when it is wet owing to washing,[12] it is not allowed.

18. If indeed one spread the table-cloth,[13] and arrange «the sacred Drôn cake» thereon that cannot be allowed.

If one pluck off[14] green turf[15] and arrange it thereon, that «also»

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[1] *Kart.* [2] *Nûpâstak*; cf. Pr. نوفیدن=to be disturbed.

The function of tasting the Sacred Cake is a subsidiary act and must not let the things in the Service be confused in any way.

[3] *Frâz chashmakîh.* [4] *Nîrang Drôn.*

[5] Because the Barsôm twigs are constantly to be sprinkled with water, whereas the utensil for arranging the Sacred Cake on is to be kept perfectly dry.

[6] *Hvâsînitan*; cf. Pr. هواسیدن=to assemble.

[7] *Hvâsîneshn.*

Everything must be so carefully arranged that one thing may not render another inefficacious through misplacement.

[8] *A-rakhshêshn.*

The reference evidently is to the Drôn plate.

[9] *Khavît*; Pr. خوید.

[10] It is not meant that it is not to be washed at all: it must have been washed already before its introduction into the service group. The reference here however is to the final sanctified washing.

[11] *Jûiyet kartak*; cf. Pr. جویدن=to let water flow.

[12] *Tar-shûyîh*; Pr. تر=wet; and شستن=to wash.

[13] *Mîz-gazî-ch*; Pr. میز=table, and گزي=coarse cloth.

[14] Cf. Pr. کندن = to pluck.

[15] *Gabâh*; Pr. گیاه=green grass.

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cannot be allowed; « because » it is allowed[1] « to arrange it on that turf, only » when one does not pluck it off.

19. Fresh[2] fruit should « also » be placed[3] with careful cleanliness[4] in such a way that if the sacred Barsôm twigs have projected thereon, that be not allowed. It[5] should « also » be set carefully apart[6] from the 42 A
sacred Drôn cake if it has come in contact with the sacred Drôn cake.

20. There « should have been » just so much use[7] of the sanctified pure water[7] as « should have just sufficed for » the Sacred Cakes that have been « made », and not[8] for those that are not.[8]

21. The sacred Drôn cake must be placed just upon the middle of what is for arranging the sacred Drôn cake on, « because » it is to be so managed that « the sacred Drôn cake » may not be beyond[9] what is for arranging the sacred Drôn cake on; for, if the sacred Drôn cake were to lie off on what is for arranging the sacred Drôn cake on, that could not be right.

22. If the sacred Barsôm twigs lie off on the carpet,[10] that should not be allowed.

23. The sacred Clarified Butter, when[11] it is prepared with scrupulous care[11] along with the sacred Drôn cake, should be placed just on the middle of the sacred Drôn cake. If it be more or less « than what is requisite », or if it be not upon the thing whereon it is verily to be placed,

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[1] The text has *a-shâyat* which we think should be *shâyat*, or *â-shâyat*.

The ground grown with small green grass cannot soil and therefore may be used for the purpose.

It may again appear that Nature's supplies are preferred in the Service to other things; and hence it may be that the table-cloth is rejected above. Otherwise there also *a-shâyat* may be wrong for *â-shâyat*.

[2] *Tarak* of TD ; Pr. تری=fresh. [3] Cf. Av. [illegible]=to arrange. [4] *Pâtiyâp*.

[5] *I.e.*, the fresh fruit. [6] *Pâhrîzeshn*. [7] *Pâtiyâpîh*. [8] *'A zak ê lûêt*.

The reference evidently is to the moistening of the flour for the Drôn with the Pâtiyâp even as it is described at the top of Fol. 40. The meaning evidently is that just so much dough should be prepared as may exactly suffice for the Drôns that are to be made presently. [9] *Barâ lâ yakavîmûnêt*.

[10] *Stareshn*. It is not plain what carpet is meant here. Perhaps the reference is simply to the " spreading " of the green herbs mentioned above. There is, however, another translation possible : " If the sacred Barsôm twigs lie spread apart, that should not be fit." [11] *Amat pann pâtiyâp*.

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«notwithstanding that» they have to place[1] it upon the sacred Drôn cake, then that cannot be fit.

If they place it before the sacred Drôn cake, that also can be fit.

If the sacred Clarified Butter be too much,[2] then it must cover up[3] the whole of the sacred Drôn cake, «which is not to be allowed[4]».

42 B 24. The sacred Frasast cakes should be placed on the right hand side. If they be placed in front, that also may be allowed. And as regards the least[5] size[5] as[6] also[6] the largest[7] «that must be fit for them» they should be just so much as the sacred Drôn cake «is to be» broad across. And whatever may be placed with the sacred Drôn cake must verily be placed with the sacred Frasast cake also.

25. There is one who says thus: Behold, there must be placed a receptacle[8] «there», and therein there must be put water.

26. The sides of the sacred Drôn cake should be made thick,[9] those of the sacred Frasast cake should not be «made» so «thick»; and both must be placed upon the raised[10] baking plate.[10] And both the sacred Drôn cakes and the sacred Frasast cakes should[11] be so placed upon the raised baking plate[11] that the rim[12] of one may not[13] lie on the side[14] of another; for, he who says that that must be a case[15] of wilful
43 A damage,[15] states particularly this, that[16] whosoever may bake[17] «them»,

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1 [illegible] of TD for [illegible] of HJ.

2 *Avîr kabad.* 3 *Nihûmbeshn*; Pr. نهنبيدن.

4 Because as just observed it is not fit to have it too much or too little.

5 *Kamestagîh.* 6 *Ham-bûn-ach.* 7 *Vêshastagîh.*

8 *Dân*; Pr. دان. Or the word might be *gânûn*, a baking plate; Pr. كانون=a chafing-dish; but then what is said below would not be appropriate.

9 The literal signification is "high."

It appears that the Drôn is to be made thicker than the Frasast, although both are to have the same size otherwise. 10 *Afzâyast.*

The text from the beginning of this paragragh up to this point is repeated here through mistake. 11 *Afzûneshn.* 12 *Sûrâk*; cf. Pr. سور=fence.

13 TD has [illegible] for the [illegible] of HJ. 14 [illegible] of TD for [illegible] of HJ.

15 *Baôdô-zatîh*; see Dr. West's very valuable note 2 to Sh. Lâ-Sh. II, 39, and below, Fol. 114, l. 19, and Fol. 177, l. 20.

16 TD has [illegible] for [illegible] here, and that again may be for [illegible].

17 *Barîshât*; Pr. برشتن=to bake.

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if «that individual be» not careful,[1] one cannot be fit.

27. While one is baking, one should not keep «the cake» held up[2] «long» in the hand «during the process; and» one should not put it back on the same place, because by[3] so doing[3] it will be kept very moist, whereas it is to be without[4] any moisture whatsoever[4]; and it[5] should be given heat so constantly,[5] that the heat may reach it at every place, «even as» it is not to be kept with «any» moisture whatsoever.

28. There is one who says thus: Behold, inasmuch as although it is to be without moisture,[6] still it may be not without moisture even although it ought not to have been kept with moisture, even therefore is it manifested concerning the sacred Drôn cake that a cold[7] sacred[8] cake whatsoever[8] without moisture is better than a warm bread with moisture.

29. And of all kinds of bread this one kind of bread which is the Frasast cake, should not be left to itself «while baking»; because he 43 B
who maintains that there must thus be caused wilful damage,[9] particularly mentions this that, if it be left to itself, it must be either burnt up or shrivelled up[10]; «whereas» the sacred Drôn[11] cake is a thing the purity and good quality whereof are after all carefully to be minded and skilfully to be estimated.[12]

There is one who says: Verily, the estimation hereof is better than the observation.[13]

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1 *Hashalaômand* as in TD; cf. Pr. هشن=care.

2 *I.e.*, when one takes it up to see how it is being baked.

3 [illegible] of TD for [illegible] of HJ. 4 [illegible] is for [illegible].

5 *Lakhvâr shâyat tâftan.*

6 TD has [illegible] for [illegible] of HJ.

7 *Afsort*; cf. Pr. افسردن=to freeze. 8 *Maman drôn.*

9 See note 15 on previous page. 10 *Khûsêt*; Pr. خوسیدن=to shrivel.

For [illegible] TD has [illegible] which text we prefer.

11 Is this a mistake for "Frasast"? see just above. Or perhaps the terms are commonly applied. 12 *Angârûm*; cf. Pr. انگار=estimation.

It requires care, observation, and skill to bake the Sacred Cake as perfectly as it should be.

13 Skilful estimation of the cake having completed a process in the baking, is a superior qualification to mere observation.

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30. Âtŏrpât ê Dât-Farrokhŏ said: Verily, being warm and fresh should be a good quality «in the Sacred Cake».

31. The disciples of Bakht-Âfrît said: Verily, perfect uniformity[1] «in the cake is likewise» good.

32. Gaôgôshnasp said: Verily, though too many requisitions[2] «are entertained» in this case, not one of them is a thing of main consideration; because of the two good things that are being «specially» regarded here, one[3] is the Thanksgiving Service and one the dedicated offering.[4]

33. When the sacred Drôn cakes[5] are to be arranged then inasmuch as the place is to be very clean and pure,[6] it must be swept[7] at least to
44 A a little extent[8] and sprinkled with water.[9] Then down there should a person put ivy twigs,[10] and lay them there in various sorts.[11]

34. When there arises to a person no desire for the Holy Service of the sacred Drôn cake, that must be wrong.

Afrog and Kayâk[12] both[13] of them said «that herein» the practice[14] of Vakhshâpûhar[15] was just according to the religious decisions of Vakhshâpûhar.[15]

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[1] *Aêvakartakîh*; otherwise, "unison (in the Service)."

[2] *Vêsh kâmagîh*: [3] *Aêvak*; TD has ﻫﻮ for ﻫﻴﻚ of HJ.

[4] Gaôgôshnasp would maintain that so long as the Thanksgiving Service and the things to be dedicated therein are managed as a whole with fitting propriety, minor details are of no great consequence. Nevertheless he might not deny that some of those small attentions are desirable and necessary.

[5] TD adds ﻫﻴﻚ after ﻫﻴﻚ just as is required. [6] *Avîr dakîâ*.

[7] *Rûpeshn*; Pr. روفتن=to sweep. [8] *I.e.*, nearest about it.

[9] *Pashanjêshn*; Pr. پشنجیدن=to sprinkle.

[10] *Barshan aê tâk*; Pr. برشن=ivy.

TD has ﻫﻴﻚ ﻫﻴﻚ ﻫﻴﻚ ﻫﻴﻚ ﻫﻴﻚ ﻫﻴﻚ for ﻫﻴﻚ.

[11] *Gûnâk gûnâk*; Pr. گونه گونه=of various sorts.

Perhaps it is meant that ivy twigs are to be spread in several ways known when this was written, or that ivies of various sorts are to be used.

[12] This is quite a new name; cf. Pr. کیا=lord.

[13] Thus TD; HJ has ﻫﻮ. [14] *Kartak*.

[15] This name is usually read Nîshâpûhar or Nikhshâpûhar; it may also be read Vih-Shahpûhar; but none of these readings appears satisfactory. Our reading, on the other hand, may yield a sense collateral with the other appellations of the holy doctors, because it may be related with Pr. وخشور = apostle, or وخشینه = dawn.

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CHAPTER VIII: APPENDIX C

ON "THE DEDICATION" IN THE SACRED DRÔN SERVICE.

1. With regard to the sacred Drôn cake which is at last just[1] prepared[1] for the Dedication presently[2] to take place,[2] «it must be remembered that» when it is to be offered up in Dedication it should have come «upon the service table» at a time which precedes that «Dedication itself».[3]

2. And this much is lawfully to be observed[4] «in the Dedication», that from «the Holy Text of» *Ashaya dadhãmi* khvarrthem *myazdem haurvata amrrrtâta* . . .[5] 'In Righteousness do I dedicate the food offering and the gifts of both Wholesomeness and Deathlessness . . .'[5] forwards, it should be recited on up to where the sacred Drôn cake «is to be tasted of».[6]

3. Mâhgôshnasp said: Behold, when «those engaged in the Service» arrive so far, then in order that[7] they may not act contrarily «to what is requisite», while reciting twice the formula of *Yathâ Ahú Vairiyô*, .'As is the Lord's Holy Pleasure'[8] they must gaze at the sacred Frasast cake and the Frasast utensil.

4. There is one who says: Verily, even at the time when this is 44 B not yet commenced, just then is it necessary that with «the Holy Words» . . . . *frasasti*[9] *Ahurahê Mazdâô* . . . .[10]'. . . . . with submission to the Holy Sway of the Most Wise Lord . . .'[10] one should

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[1] *Naôk dâk* or *dahak*; Pr. نو and ښ ۱ ۵.

[2] *Zak ê levîn.*

[3] In modern practice the Drôn and the Gaôshûda are brought upon the service table at the commencement of Yas. III.

[4] *Natrûtan.*

[5] Opening words of Yas. VIII, 1. See note to Fol. 149, l. 23, below.

[6] This happens at present at the end of Yas. VIII, 4, when the Leading Priest tastes the sacred Drôn cake and clarified butter.

[7] *Aîgh.*

[8] *Yatâhûkvairyôk* in Pahlavi.

Two Ahunvars are now recited at the end of Yas. VIII, 4, but after the Leading Priest has tasted the Drôn and clarified butter.

[9] The text has this word written in Pahlavi fashion.

[10] These words occur at about the middle of Yas. VIII, 1.

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turn[1] the sacred Frasast[2] cake over[1] the sacred Clarified Butter. And if the sacred Drôn cake be found spread all over with the sacred Clarified Butter, then this should be «brought close together, and» set just on the middle of the sacred Drôn cake.

5. At «the Holy Words», ... *Ashaya nô paiti jamyât*[3] '. . . . in Righteousness approach us[3]' the Helping Priest should stand up,[4] and recite[4] Khv*arata narô!* . . . .[5] 'Partake ye O men! of «this dedicated offering» . . . . . .[5],' and «thereat should» dedicate all; —behold, there is one who says «that this "all" means» "all the offerings."

6. When one is at[6] «the recitation of» . . . *Ashaya nô paiti-jamyât* '. . . . in Righteousness approach us,' one should not look at where[7] the sacred Barsôm twigs «are, if» they lie unwashed[8] with the sacred washing.[8]

7. There is one who says that the Helping Priest «also» has to taste[9] «of the Sacred Cake»; whereas there is another who says that he must not.

8. The sacred Barsôm twigs are to be washed according to the direction[10] of the Leading Priest.

45 A 9. When the tasting «of the Sacred Cake» is done—«and» know that it is well[11] when one who has not to taste it, does not taste

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[1] *Lakhvâr vatâreshn.*

[2] Of course because there is to be manifested here the relationship between the word *frasasti* and the sacred Frasast cake.

If the clarified butter on the service table be only that which is on the Drôn, then it must mean according to what is said here, that the Frasast is to be turned over upon the Drôn with the clarified butter on.

[3] Last words in Yas. VIII, 1. [4] As is done even at present.

[5] Opening words of Yas. VIII, 2. [6] TD adds *amat ol* before *ashaya.*

[7] 𐬀𐬵 seems to be for 𐬀𐬵𐬌 here. If however it be kept, then the meaning must be "at what are the....." [8] A-*pâtiyâp.*

At present the Barsôm twigs are washed with scrupulous care before being placed on the service table, and by the time that the Service reaches the stage mentioned in the text, they are very often sprinkled with clean water.

[9] 𐬌𐬀𐬎 𐬀𐬱𐬌𐬎 should be 𐬌𐬀𐬎 𐬀𐬱𐬌𐬎. See below, Fol. 152, l. 5, ff.

[10] *Râyineshn.* [11] *Pann khûp.*

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it——, then the sacred Drôn cake as well as the sacred Barsôm twigs must[1] all be sprinkled with holy water.[1]

10. When the Thanksgiving Service[2] arrives to that function with careful[3] observations,[3] and when he who has to taste «the Sacred Cake» —as distinct from him who has not to taste because he must not taste it,—has arrived at .....*aêtãm â yâtumanahê*.....[4] '..... «he approaches» unto the «word» of the thought of black power .....,'[4] then because he has not «yet» sung the praise of the Sun of Glory,[5] he must stand up and recite *Nemô Ahurâi*.....[6] 'Devoted homage unto the Being Supreme .....'.[6] And then he must sit down, and he[7] must recite *Ashem Vohû* «the Praise of Righteousness» 3 times.[8]

11. With regard to both these «the sacred Drôn cake and the Barsôm twigs» which must come under the consideration[9] of «every» person that may be among those sitting[10] high «on elevated seats» or down «on the ground», or those fewest that may stand, or those that may be in the corridors,[11] «it must carefully be borne in mind that» when one has to turn one's head at the sacred Drôn cake, one should not gaze at the sacred 45 B
Barsôm twigs, «and that if these be» not[12] washed with scrupulous care,[12] that should not be allowed. Even although one arrive so far

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1 *Shûyeshn.*

The text is clear here; but it is not quite plain why the Drôn also should be sprinkled with holy water, and even that after the tasting. It may however have something to do with the fact that the Service itself is a little disturbed by the operation of tasting the Sacred Cake.

2 *Yasht.* 3 *Hashalaômand* as in TD.

4 Words in the last sentence of Yas. VIII, 4, which in modern practice only the Zaotî recites aloud.

5 *Khûrshît lâ yasht yakavîmûnêt.*

6 These seem to be the opening words of a Formula of Grace in which the Sun also was glorified; see Yas. LXVIII, 22; again cf. Khûrshît Niyâyesh, § 1.

7 [illegible] is for [illegible]. 8 These are recited at the close of Yas. VIII, 4.

9 *Ol mar yâtûnêt.*

10 *Mând* seems to be for *mânênd*; cf. Pr. ماندن = to place.

11 *Aîvârak-gâs*, evidently from Av. [illegible] = to cover round; cf. *parwâr* = gallery.

12 [illegible] is for [illegible].

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with[1] careful observations,[1] still if one do not gaze «so properly», that shall not indeed be the right thing.[2]

Gaôgôshnasp said: Verily, when one has turned one's head towards the sacred Drôn cake, the sacred Barsôm twigs «can» not «receive» consideration.[3]

12. There is one who says thus: Verily, it is after all said that the operation of tasting «the Sacred Offering should take place» to the presence of the sacred Barsôm twigs, notwithstanding that it is not allowed if one «then» turns one's head towards them.[4] And if one choose, one may take to the place of the sacred Barsôm twigs all the things that «can be placed» therewith.

There is one who says thus: Behold, if «the Sacred Twigs» be not washed with scrupulous care,[5] it is unlawful «even» to take them «at» the tasting «of the Sacred Offering».

13. When one has turned one's head at the sacred Drôn cake, then if anything comes between[6] it is not lawful to taste from it. And lest the sacred Drôn cake may not have the right worth of the Sacred Cake, the sacred Barsôm twigs must not be thought of along with the sacred Drôn cake.[7] The good deed of offering up the sacred Drôn cake is
46 A indeed effected «to perfection only» when one has turned one's head «straight» at the sacred Drôn cake.

14. This should lawfully be observed[8] that as often as[9] the tasting

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1 *Hashalaômandîh*, better *hashalaômandîhâ* or *hashalaômand* simply.

2 One must not gaze at the Sacred Twigs at this juncture, because that act is to be directed to the Drôn. Still the Barsôm Twigs are to be ready there; for, if they be not there and be not carefully washed, that must cause a defect in the Service. Hence it is necessary that if one desires that the Service should be as good as is required, the Barsôm should be kept ready and washed with due care.

3 Gaôgôshnasp either means that the Barsôm cannot receive attention when one has to gaze at the Drôn, or that one cannot be gazing at the Barsôm when one has turned one's head straight at the Drôn.

4 One should not think that because one is not to turn one's head at the Barsôm, there is no use thereof in the function of tasting the Drôn, for that use has already been enjoined.

5 [illegible] for [illegible].

6 *Min zak yâmtûnêt.*

7 One should concentrate one's attention on the Drôn.

8 *Pâtakhshâ natrûntan.*

9 *Den*man.....*chand*.....*vad.*

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functions are performed «during the Drôn Service, just so often the things»[1] should be brought in and taken away.

There is one who says that «this happens» three times[2] «altogether» ; and verily that is Vakhshâpûhar[3] «who says so».

15. With regard to the Sacred Offering that may have come «before one», if after all[4] one desire to drink liquor[5] at the function of tasting the sacred Drôn cake, then in so far as liquor is «as it were» a guest in the feasting, it must be placed before the sacred Drôn cake, and the tasting should first be made from the liquor «inasmuch as it demands the precedence of a guest».

16. Afrog said: Behold, as often as one may have to taste from the sacred Drôn cake, one is not to bite[6] at the sacred Drôn cake.

17. The sacred Barsôm twigs should be taken up from the right hand side, and put down on the left, «inasmuch as, when» one tasting «is done», one function «is complete». They should not be kept raised[7] «too high» or placed down[8] «too low» : at such «proper» elevation[9] must they be kept; «because», it is a sin to put them too high[10] 46 B
or too low.[10] And «it must also be borne in mind that» as often as they may remain[11] too long[12] in the hand, «so often» shall it be a wrong thing.

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18. He who said that «this» should be wrong,[13] «likewise» maintained regarding him who has to say Khsh*nao*th*ra*. . .[14] 'According

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[1] Probably the Drôn and Gâûs Hûdhâo, the Frasast, and the wine ; see what just follows, and § 23 below. The Haoma does not belong to the Drôn Service.

It must carefully be borne in mind that the reference here is only to the things that are specially required for the tasting; hence here is no contradiction of what is said above in § 15 of the preceding Appendix B, because there the reference was to the things pertaining to the main service.

[2] Probably the tasting first of the Drôn, then of the Frasast and lastly of the wine. The liquor is accidental and optional.

[3] Perhaps the words *gôft aigh* are missing here; if that be so, the translation will be: "Behold, Vakhshâpûhar said that with regard to....."

[4] *Âkher.* [5] *Dârûk.* [6] *Gazâêt*; Pr. گزیدن=to bite.

[7] *Afrâstak.* [8] *Nigûn.* [9] *Aîtûn frâz.*

[10] *Madam baîn.* [11] *Îstêst*; Pr. ایستادن=to remain. [12] *Lakhvâr.*

[13] *A-shâyat* according to HJ ; TD has *shâyat.*

[14] The first word with which the Holy Service is opened.

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to the Holy pleasure . . . .' that if he be not tired,[1] he should say standing the whole text of Holy Wisdom from Khsh*naothra* . . . . 'According to the Holy Pleasure . . .' «up to» *Amesha Spenta!* . . .[2] 'O ye Beneficent Holy Immortal Powers! . . . .'; if however he be tired, he should say «only» this much standing as is to be recited twice,[3] as is to be recited thrice,[3] «as is to be recited four times»[3], as is for performing Dedication,[4] and as is for holding the formula for opening the function,[5] «and» the section[6] of *Ithâ âṭ yazamaidê* . . . . .[7] 'Thus indeed do we adore in thankfulness . . . .'; aye, if he be still more tired he does not become contemptuous[8] if he say everything sitting.[9]

19. With «the words» . . . . khvarrthem *myazdem* . . . .[10] '. . . food offered up in Dedication . . .' should one first cast a glance on every thing «placed before for the Holy Service», with . . . *haurvata amrrrtâta* . . . .[11] 'the two, Wholesomeness and Deathlessness . . . .' on the sacred Drôn cakes and the sacred Frasast cakes,
47 A with *gâus hudhâo* . . . .[12] 'the Good Animal Product . . . .' on the sacred Clarified Butter, with . . . *âpê*[12] '. . . the Holy Sap' on the wine, with *ûruvairê* . . . .[12] 'the Holy Growth . . . .' on the same[13] as «in the case of» . . . . *Haurvata Amrrrtâta* . . . '. . . . the two, Wholesomeness and Deathlessness . . .'[13] —there is one

[1] *Ranjakîhâ.*

[2] The first words of Yas. VIII, 3; at the end of § 4 one has to sit down for tasting the offerings.

[3] Cf. Vend. X, 4, 8, and 12. The texts to be recited four times are not included in the list here, but see similar statements elsewhere and the 4 Ashem Vohûs in the Drôn Service itself whence the restoration is made.

[4] *Shnômân vazâreshnîh.* [5] *Vâch vakhdûneshnîh.* [6] *Kartak.*

[7] The opening words of Yas. V, and Yas. XXXVII. The whole of their first section forms the most essential part of the Zoroastrian Formula of Grace.

[8] *Tarmîneshnîhâ.* [9] *Yatîbûnân*, a present participial form.

[10] See Yas. III, 1, before commencing which the Leading Priest has even in modern practice to cast a glance on everything in order to see that the requisite things are all ready placed. [11] See Yas. III, 1.

[12] These words do not occur, in the shape they have here, in the Yasna text that we possess. They however occur elsewhere in the Aiwisruthrem Gâh, 5.

[13] *I.e.*, on the Sacred Cakes; but the other opinion quoted just next seems to be better and correct.

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who says, on fresh fruit,[1] with . . . . *aêsmé baoi*dhi . . . .[2] 'both the fuel and the incense . . . .' on the fuel[3] and the incense.

20. «To be very exact», with «the words» . . . khvarrth*em myazdem* . . .[4] '. . . food offered up in Dedication . . .' should one cast a glance, of all things that stand before for the performance of Dedication, on every thing excepting the sacred Frasast cake and the Frasast utensil[5]; «whereas» with *Ima humatâcha huukhtâcha* . . .[6] 'In accordance with this Good Thought and Good Word and Good Deed . . . .' should one cast a glance on everything «whatever» in the «sacred» apparatus[7]; «and» with *Ithâ* . . . .[8] 'Thus then do we adore . . . .' should one cast a glance on everything that is «as it were» a guest[9] in the feasting; still it should be good if «this» were[10] partially covered up.[10]

21. There is one who says thus: Behold, when one is in doubt[11] as to what «particular thing» is to be looked on in the «sacred» apparatus[12] «at a particular stage», or about the «apt» words «while

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[1] *Tarak mîvak*; cf. Pr. ترمیوگ. [2] Cf. Yas. III, 2. [3] 𐬵𐬌𐬥𐬀𐬌 TD. See note to Fol. 149, l. 23, below. [4] See note 10 on previous page.

[5] This exception is here made evidently because the Frasast is more appropriately concerned with the text which is here mentioned just next, and which contains the triplet of Humata, Huukhta and Huvarsta to which the Frasast is dedicated.

[6] These are the opening words of Yas. IV, and to them is dedicated the Frasast; hence it is now included among the things to be glanced upon.

[7] *Khajîdagân* (?), the collected objects; cf. Pr. خجیدن = to assemble; otherwise, *âsâân*=reverentially; cf. Pr. آسا = reverence. See Fol. 85, ll. 1 and 2, and Fol. 89, l. 5.

In modern practice the utensils for the ritual that are cleaned and dipped in the water trough near the ritual table before being taken into use, are collectively known by the technical name of *Ashtâmâ*; and can this be a variation of the word here which may then be read *Asdân*? The word in the text however distinctly points to the prepared ritual table, which makes quite a difference in the sense.

[8] The opening word of Yas. V.

[9] *Mâhmân*; this refers to such things as "liquor," which are not essential to the Service, but which, if one chooses, one may present. See § 15 of this chapter.

[10] *Nihôft*. Of course it could not be meant that this was to be entirely covered up.

The non-essential things must not be placed prominently, hence it should be good if they are partially covered.

[11] *Gûmânik*.

[12] 𐬵𐬌𐬥𐬀𐬌 must be 𐬵𐬌𐬥𐬀𐬌 as above. See also Fol. 85, ll. 1 and 2 for more clearly written forms.

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47 B uttering which one has to look on the several things », or when one desires to offer up in thankfulness a thing that may have come on « late » to the sacred Drôn Service when one has gone through the length of the strophes,[1] then one should commence over again from the beginning of the sacred Drôn Service, « and » one should recite over again the whole extent of the strophes that one has gone through.

The length of the strophes extends up to « the text of » *Yathâ Ahû Vairiyô* . . .[2] ' As is the Lord's Holy Pleasure . . .'[2]

22. At the Holy Act of Dedication every one should be standing. But this is not clear whether every one can taste from what is before.

23. « One should taste » first from the sacred Drôn cake and the Clarified Butter, and then from the sacred Frasast cake and the Clarified Butter, and then from the wine.[3]

There is one who says thus: Note that if one were to take « a taste » from
47, l. 26 everything « that might be there at the Service », that could not be fit.[4]
48, l. 21 There is one who says thus: Behold, if one were to taste all the three,[5] all at a time, that « also » could not be fit.

24. When the Leading Priest takes a taste first of all from any other thing except the sacred Drôn cake, or « when » any other person takes a taste from the sacred Drôn cake before that is done by the Leading Priest, or « when » one acts « against the dictum » *Nôit hîs*

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[1] *Vîchêst* is usually understood to mean a stanza or a strophe; see Sh. Lâ-Sh. XIII, 4, etc. Here however it seems to signify the short sentences that commence or end with such expressions as *ni-vaêdhayêmi hankârayêmi, â-yêsê yêsti, âat dîs â-vaêdhayamahi, yazamaidê*, and *ashaya dadhômi*.

In the case mentioned in the text the reference may be to either Yas. III alone or to all the texts from Yas. III to Yas. VII, which are concerned with the dedication of the Drôn. See the next note.

[2] *Yatâhûkvairiyôk*. This does not refer to the Ahunvars, but to the words *Yathâ Ahû Vairiyô Zaotâ frâ mê mrûtê* and the accompanying words recited by the Râthwi and Zaotî alternately, which occur in this connection first at the end of Yas. III and next at the commencement of Yas. VIII.

[3] *Maê* evidently. It must be " the wine " which is one of the essential presentations in the Service; and it must be distinct from the *dârûk* (=liquor) which is mentioned in § 15 above where it is advised to take the taste first from the liquor and then from the Drôn.

[4] Here are repeated by mistake the previous 21 lines from [illegible] (l. 6).

[5] The Drôn, the Frasast, and the wine. They must be tasted one after another with due ceremonies.

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barôît upa kashem 'One shall not take those « things of dedication » under the arm,'[1] or « when » one puts them down on one's legs, or « when » one puts them down in « some » hole,[2] or « when » one has turned one's head towards the north,——« then » all this « should be » improper.[3]

25. Gaôgôshnasp « on the other hand » said « only this »; These three « things » are not fit[4]: when the Leading Priest takes a taste 49 A
first of all from any other thing except the sacred Drôn cake, or « when » any other person takes a taste from the sacred Drôn cake before the Leading Priest, or « when » one acts against *Nôit hîs barôit upa kashem* 'One shall not take those « things of dedication » under the arm.' « Only » these three « things are described by him as unfit ».

26. The fourfold recitation[5] of *Ashem Vohû* « the Praise of Righteousness » should be discharged[6] as soon as one has completed the function of tasting.

27. If the Leading Priest recite « first the Holy Formula of » *Ithâ*..... the 'Thus then do we adore .....' « prayer, and then the » *Ashem Vohû* « the Praise of Righteousness », that should be wrong; « because, only » when he recites *Ashem Vohû* « the Praise of Righteousness first, and then » *Ithâ*..... the 'Thus then do we adore .....' « prayer, then alone » can it not be wrong.[7]

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[1] *Kasha* literally signifies " the armpit."

[2] Of course it must be objectionable to treat the things so unceremoniously.

[3] *Lâ khûp ash*; or this may be an error for *lâ khûpîhâ*.

In connection with the subject matter of the text here see Sh. Lâ-Sh. XIV, 2-3.

[4] Of course, it could not be that Gaôgôshnasp might have considered the other improprieties as passable. Rather perhaps he must have thought such improprieties too palpable to deserve any special mention.

[5] See Yas. VIII, 4. When the tasting is done 4 Ashem Vohûs and 2 Yathâ Ahû Vairiyas are recited.

[6] *Aô-hîlêt*; cf. Pr. هیلیدن=to dismiss; *aô* represents the Avestan prefix 𐬀𐬬.

[7] If there is no error of the privatives here, the Ashem Vohûs cannot be the 4 that are mentioned just above and in the following paragraph, but those 3 that occur at the close of Yas. VIII, 4. On having recited these the Zaoti must proceed to taste the Sacred Cake; and to do that he is required to recite the Formula of Grace *Ithâ ât yazamaidê*. Of course it may be noted that other Ashem Vohûs occur in this formula also; but they all follow the *Ithâ ât*..... formula, and do not precede it.

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28. When the Helping Priests recite the four admonitions[1] before and after the fourfold recitation of *Ashem Vohû* «the Praise of Righteousness, then alone» can it not be wrong.

There is one who says: « The text does not mean " before and after " the recitation, but » " after all before" « the recitation ».[2]

29. If one repeat the whole[3] of « the passage » *Amesha* ... ...[4] '« O Ye Beneficent Holy » Immortal Powers! ... ...' without gazing on « the things placed before for dedication », then although « that repetition were » twice[5] over, still that should be wrong. « Whereas, on the other hand, when one » recites the rest of the Text of Holy Wisdom through the entire extent of the strophes « without gazing on the things »,
49 B that will not be « thus » wrong.[6]

30. There is one who says thus: Note that whenever one recalls the period of the day, the day, the month, and the Holy[7] Spiritual Essences,[7] then if, among the rest, one recalls « them » without casting a glance on « even » a single thing, that should be wrong.

31. Sôshâns said: Note « on the other hand » that it should be right only when one would say *Ahurahê Mazdâô* .....'..... of the Most Knowing Being Supreme.....' « without thus casting a glance on the things ».[8]

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[1] *Pand*; Pr. پند. The text answering this description appears to be the §§ 3-6 of Yas. VIII, two of which precede and two follow the 4 Ashem Vohûs. It must however be remembered that it is only the Zaoti who recites them now.

[2] These remarks apparently have been based on some Avestan texts; and the terms indicating them appear to have given a doubt as to their exact signification which these doctors here attempt to solve differently. Still according to our explanation in the previous note the former divine must be correct.

[3] Read *Vîsp*.

[4] Yas. VIII, 3.

[5] This passage is recited only once in modern practice.

[6] One may or may not gaze on the things while reciting the other sections of the text.

[7] Read *Artâê Fravart*.

[8] For then one must think deeply and wholly of the Supreme Being Himself.

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CHAPTER IX

ON FAILURE IN CELEBRATION THROUGH INEBRIETY

1. *Yôi aêtê*[1] *maidhyanãm*[2] *parô* khvarr*tôit*[3] *Gâthâo*[4] *nôit srâvayêinti,*[5] **If those « men on whom it is incumbent to sing the Holy Songs » do not sing the Holy Songs through**[6] **the drinking of liquors,**[6] *i.e.,* they drink liquor, become intoxicated, and do not celebrate the Service of the Festival of the Days Sacred to the Holy Songs,[7] *paoirya* varr*sta, aêshãm* sh*yaothanemcha a-chithô-ĭristem,*[8] **« and if that be » through the first committed « act », then their action is uninvolved**[9] **in penalty,**[9] *i.e.,* although they commit an act of the worth of death, this « penalty » does not take root 50 A
in them, *tat* khvarr*nô bâdha asti,* **'provided indeed that' the**[10] **draught is taken**[10] **just in this way** —as it[11] is « also » for thee « the way » to take the draught—, « *viz.* », *dahmô hurãm*[12] khv*araiti, madhô*[13] *aspiya*[14] *—payanghô,* **as, when a pious man drinks the strong drink,**[12] « as » **the liquor of mare's milk,** *dâitya draondo*

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[1] 𐬬𐬀𐬭𐬬𐬀 is for 𐬬𐬀𐬭𐬬𐬀.

[2] 𐬨𐬁𐬭𐬎 means tonic wine, whereas 𐬨𐬀𐬭𐬎 or 𐬨𐬌𐬀𐬭𐬎 means intoxicating liquor. [3] This form is a verbal noun, feminine, ablative singular.

[4] The text has *pâthâo* through mistake.

[5] Here the text returns to the main theme of the book after a long digression.

[6] *Min maê khûreshnih.* [7] *Gâsânbâr,* the festival of the Holy Gâtha days.

[8] Past participle of 𐬵𐬌𐬙 = to turn out, or 𐬴𐬌𐬙 = to mix with. [9] *A-tôzeshn.* If one becomes drunk through taking liquor that proves too much, and if that is the very first fault, one may be excused, provided indeed that he has taken a quantity which is ordinarily considered moderate.

[10] *Khûreshn aît.* The Av. khvarr*nangh* must indicate this meaning, because it has a shade of difference from khvarr*tha.*

[11] *I.e.,* the way of the good man which is mentioned below.

[12] Cf. Vend. XIV, 17 where Ervad Framjee Aspendiyarjee translates " meal of sweet bread " reading the equivalent Pahlavi 𐭧𐭪𐭥 or 𐭧𐭥, *shakar,* Pr. شکر = sugar, which Darmesteter reads here *shakr,* and translates " fermented liquor."

[13] Accusative of *madhangh.*

[14] Adjective from 𐬨𐬀𐬭𐬬𐬀 = mare. Darmesteter renders: " .....drinks fermented liquor, wine, or mare's milk."

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khv*arô* *ma*dhô khv*araiti*, **he drinks « that » liquor**[1] just so much as duty allows **in partaking of the meal**[2] **of the offerings**[2] **in the lawful degree**, *i.e.*, as he partakes of the meal[2] of the offerings[2] in the lawful degree in just the proper quantity, *nôit Gâthanãm a-sruiti âstryêitê*. **and he does not become culpable for his being**[3] **disabled from singing**[3] **the Holy Songs**, *i.e.*, when he does not celebrate the Festival of the Days Sacred to the Holy Songs; **« because that happens despite his having drunk only as much as appeared lawful to take in moderation ».**[4]

50 B 2. *Fra*dhô *draonô* khv*arô* *ma*dh*aitê*, **Whereas indeed if one gets drunk** « through drinking » beyond what duty allows,[5] **in partaking of the meal of the offerings beyond**[6] **the lawful limit**,[6] *i.e.*, « while » he has partaken of that meal of offerings beyond what is lawful in moderation, *nâ Gâthanãm a-sruiti âstryêitê*. **« then that » 'person' must become culpable through not singing the Holy Songs, « because he is disabled from so doing through that immoderate drinking »**; *i.e.*, if he does not[7] then celebrate[8] the Service of the Festival of the Days Sacred to the Holy Songs, he must become culpable.

3. Sôshâ*n*s said: Behold, if one swallow three[9] draughts[10] while

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[1] *Mâdanêt*. [2] *Sûr*; cf. Pr. سور=feast. [3] Lit. " his not singing.

[4] If one drinks the liquor or wine just so much only as is generally known to be of lawfully limited quantity, and yet one's constitution is for the first time discovered to be unable to bear even that limited quantity and one is made drunk and thus disabled from singing the Holy Songs, then one is excused from the guilt hereof, inasmuch as one has taken care to take only that much as was supposed not to bring on such an effect. But after discovering that one cannot bear even what is generally recognised as a lawfully limited quantity, one must discriminately take so much less as should keep that person perfectly sober; otherwise one must be rendered sinful.

[5] *A-khvêshkârîh* is for *a-khvêshkârîhâ*. [6] *Frah-dât*.

[7] *Lâ* has apparently dropped out from here.

[8] *Yazabahûnam* evidently is for *yazabahûnêt*.

[9] In Dâtastân-ê-Dînîk, Chap. LI, 7 three cups are said to be the limit of drink.

[10] *Âp-shamak*; see 𐬀𐬞𐬵𐬌𐬱𐬀𐬴 which renders the Avestan 𐬀𐬞𐬵𐬌𐬱𐬀𐬴 of Vend V, 51. Otherwise *âp-zîgmak* (?) = cup; cf. Pr. زيغال = cup. West reads at Dât. D. LI, 7, *âp-jâmak* (Pr. آبجامه=a drinking cup), but notes that the MSS have it written like *âp-sîmak*; and this may literally mean " that which holds water," cf. Av. 𐬱𐬀𐬨𐬀=yoke. See also the note on the word at Fol. 134, l. 30.

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drinking, and if the three draughts be « found to prove » too much, « the quantity of the drink » should be lessened a little.

4. Kiryâtrŏ-Bûjît said: Verily only when the draughts that one takes are comparatively small may the excess « of draught » be small therein, « and the quantity of the drink » can « only in that case » be lessened « but » a little.[1]

5. Gaôgôshnasp said: Behold, the excess « in the quantity of draught » is the fullest [2] when one[3] drinks to one's fill.[3]

CHAPTER X

ON THE SIDES INTO WHICH THE SACRED MEETING NEED BE DIVIDED

1. *Yôi bis hastrem*[4] *srâvayêinti, ratufrayô;* **As to those who sing** the Holy Songs **« as sitting » in two groups**[5] **in « each individual » meeting**[6] **« for sacred Service »** —there is one who says thus: Verily, when as regards the sides[7] « into which they divide themselves » there are no more than two[8]—, **they « alone » merit the worth of spiritual mastership**; thris *hastrem srâvayêinti, a-ratufrayô.* **« whereas as to those » who 'sing' in three groups in « each individual » 'meeting' « for sacred Service »**, —there is one who says thus: Verily, because three must be too many sides « to divide the meeting in »—, 51 A

[1] The argument is on the statement of Sôshâns that the quantity should be lessened a little; Kiryâtrŏ-Bûjit argues that it should be lessened but a little only when the excess also is but a little, meaning that otherwise the quantity should proportionately be lessened much.

[2] *Pûr.* [3] *Pûr khûreshn.*

[4] This is probably formed of Av. [illegible] = to sit, and the suffix [illegible]. Darm. compares Sans. सत्र = a religious fête.

[5] *Gûrdîh.* Cf. Pr. گرد = a group.

[6] *Hanjamagân.* The references evidently is to the priests assembling to celebrate a great Thanksgiving Service.

[7] *Kôstîh;* or *kôst aê.*

[8] One party must sit on the side of the Zaoti, and the other on the side of the Sraoshâvarz and the Âtarvakhsh; see paragraph 6 below.

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they do not merit the worth of spiritual mastership.[1]

2. Chvat *nitemem hastrem anghat ratufrêê*[2]? How much might be the smallest meeting « for sacred Service », as would insure the worth of spiritual mastership, « and suffice » for the assignment[3] of the places « of officiation »?[3]

3. Thris. A party of three persons.[4]

4. This is manifest from the Avesta « the Holy Wisdom » that there should be « at least » three places[5] « of the officiating divines » at the Holy Service of All the Reverential Ones,[6] at that of the Twelvefold Adoration of All the Worshipful Ones,[7] at that of the Sublime Spiritual Master,[8] and at that of the Holy Spiritual Essences.[9]

5. There is one who says: Verily, « when the places of the officiating divines » are[10] to be assigned either[10] at the Service of All the Reverential Ones,[6] or at that of the Holy Spiritual Essences[9] when

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[1] As noted below in par. 6 the Zaôt, the Hâvanân, and the Frabortâr form one side, and the Âtarvakhsh, the Âberet, and the Sraoshâvarz form the other. This arrangement does not take account of the Âsnâtar and the Raethwishkar. Elsewhere at Fols. 155-156, when describing the whole officiating body, the Nirangastân assigns no fixed places to the Âberet and the Sraoshâvarz, because, it is observed, they have to move about. Hence in any case the fixed places would be three on either side.

[2] Dative singular of *ratufri*.

[3] *Gâs khalakûneshn*.

[4] Evidently the Zaôt, the Âtarvakhsh, and the Sraoshâvarz.

It appears that at least three persons are thought necessary for the performance of a Holy Service. At present it is presumed as if two only are sufficient; but the supervising priest evidently represents the Sraoshâvarz who is to be the third.

[5] If the party were not to consist at least of three persons, these three places could not be filled.

[6] *Visparat*.

[7] *Dvâzdah-Hômâst*.

[8] *Ratwô-Brîzat*; see Sh. Lâ-Sh. Chap. XI, 4, where this name occurs in the form ratavō.gaēθā as also later in our text. Dr. West translates: "the Supreme Chief" who, he says, seems to be Ahura Mazda Himself on the attestation of Yas. LVII, 4—

—yazamaide vīspāiš hāmaspaθmaēdaiš ratavō.gaēθāiš ahurō.dātāiš

See also Yas. LXVI, 1; Visp. IX, 6; and compare Yas. I, 17; Visp. I, 8.

[9] *Artâ Fravart*.

[10] *Aiyôp aê khalakûnd*.

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these take place[1] at the houses of the great,[2] « or » at the closing[3] periods of the Service of the Onefold Adoration of All the Worshipful Ones,[3] and if « in such cases » six persons « are available » to help « at the Service », it[4] should be wrong not to assign places[4] « to all of them ».

6. When there are six persons to help « at the Service », the Leading Invoking Priest,[5] the Priest who expresses the Haoma, and the Priest who presents things[5] must be on one[6] side, and the Priest[7] who kindles the sacred Flame, the Priest who holds duty with the Purifying 51 B
Fluid, and the Priest who is having executed the Commands of the Spirit of the Moral Order[7] must be on the other[6] side.

7. Thus then it must be proper[8] only when « these officiating divines are » more than two; « and » when « they are » more than « even » three, there can be nothing which must not render that proper.[9]

8. When there happens to be one person more on one side « than on the other », it should be well if that is on the side of the Leading Invoking Priest.[10]

CHAPTER X: APPENDIX A

MISCELLANEOUS OBSERVATIONS

1. Although a helping attendant may have come « to the Service » from the « very » beginning, still so long as « the officiating divines » do

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1 [illegible] should be [illegible].

2 *Shâyikân*; Pr. شایگان; otherwise, *yazeshnikân*=those who are having the services performed.

3 The reference seems to be to the every twelfth day of the Service when the Vendidad is added in the holy recital; see Bah. Yt. II, 59, note 5.

4 *A lâ khalakûneshn.* It is implied that though three persons should be sufficient for the performance of the Service, still if more are available they must be given the assignable places.

5 *Zaôt, Hâvanân,* and *Frabortâr.* 6 *Aê-aê.*

7 *Âtarvakhsh, Âberet,* and *Sraôshâvarz.*

The Âsnâtar and the Raethwishkar of the Avestan list of Visp. III are omitted here, but appear in the fuller list at Fols. 155-156.

8 [illegible] of TD is preferable to [illegible] of HJ.

9 The places need be at least three, but they may be increased up to eight.

10 *Zaôtân* is not a plural but an adjective from *Zaôt.*

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not commence the fourfold recitation of « the Holy Formula » "As is the Lord's Holy Pleasure"[1] he should by[2] no means[3] recite it « before them ».[3]

2. If « again » he come afterwards, then if « not heeding » at whatsoever point « of the recital» he may have come, he hold the prayer for opening the function and « at once » go on with the recitation as he may find proceeding, that « too » should be wrong.[4]

3. When the « Holy Formula » "As is the Lord's Holy Pleasure"[5] is recited 4 times[5] and the Holy Songs[6] are taken up[7] and recited onwards, « it should well be remembered that » even as it is necessary « to recite » what precedes and equally necessary « to recite » what follows, it is « likewise » not allowable to omit[8] what is in the middle.[9]

4. To omit what is in the middle may be just such, as when one « has recited »[9] the Holy Songs of the Ahunavaiti cluster, and one does not then recite the Holy Songs of the Ushtavaiti cluster, but recites directly next the Holy Songs of the Spe*n*tâ-Mainyû cluster.

52 A « Once that » they are entered on,[10] unless[11] they be recited through entirely, it should be wrong; because it cannot be fit to let any « of these » Holy Songs be left unsaid[12] inasmuch as such three « consecutive groups of » chapters must be sung through « entirely ».

5. When one must sing all the Holy Songs, then whatever is of the nature of song should also be sung in « the proper » singing way, as for instance this: *Isatvâstrahê Zarathustrôis nemô!* 'Homage unto Isatvâstra the Zarathushtrian « Manifestation »!'[13]

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[1] *Yatâhûkvairiyôk.* According to what follows the reference appears to be to the Ahunvars at the close of Yas. XXVII, 7; and they must then be taken with the texts that follow, to form an introduction to the Gâthas. Otherwise these could be the four Ahunvars introducing the Âfringân of the Gâhambâr.

[2] This is the force of *âkher lâ.*

[3] He should be in no hurry to recite it before they have commenced.

[4] It is not quite plain from the text whether it is held unlawful to join late in the service altogether, or simply to join in reciting at once at a broken period of the Holy Text. If the latter is the meaning it should be proper to join in at a fit point.

[5] See note 1 above. [6] *Gâs*, the Gâthas; see what follows.

[7] *Bain vakhdûnît yakavîmûnêt.* [8] *Andarg shaîkûntan.*

[9] *Srâyêt* seems to have dropped out from here. [10] *Bain vakhdûnt.*

[11] *Barâ.* [12] *A-gôft.* [13] This text is not preserved in the extant Avesta.

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6. In the Vîsparat « the Service of All the Reverential Ones » one should pound[1] the Haoma at « the words » *Vîspâo gaêthâo*[2]..... 'All Life-Centres.....' when all the Holy Songs[3] will have been sung through; otherwise « one may do so » at the Holy Song of Vohû Khshathra[4] « or Virtue's Kingdom ». In the Dvâzdah-Hômâst « the Service of the Twelve-fold Adoration of All the Worshipful Ones, one should pound it » at the 33rd Chapter[5] « of the Yasna » after[6] the opening sections.[6] And in the Aêvak-Hômâst « the Service of the Onefold Adoration of All the Worshipful Ones, one should do so » at the sections as they will have come on up to the chapter of Tâ Vé Ur*uv*âtâ.....[7] « The Canons for You ..... » ; and thereafter[8] one must leave off « pounding ».[9]

There is one who says that by so stopping at that Holy Song, no virtuous act will have been achieved.

CHAPTER X: APPENDIX B

ON THE FRAVARTÎNÎKÂN

1. And the « doctor that is cited just above » likewise maintains

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[1] *Hûneshn.* [2] These are the opening words of Yas. LV.

[3] Yas. LIV is evidently included in these.

[4] The text has *Vohûshat.*

[5] *Fragart* ; as a rule *hât* is the term that indicates " chapter " in the case of the Yasna, whereas the former term is used in relation with such texts as the Vendidâd.

[6] *Javît min kart bûn-î* ; *kart* usually is *kartak.* The reference is to the first four sections of the chapter; see note 9 below.

[7] *Tâvéûrvat* ; [illegible] is imperfect for [illegible].

These are the opening words of Yas. XXXI.

[8] *Vâtîk* (?) ; cf. Ar. بعد.

[9] Is it meant that in this case the pounding operation is to run through every section of Yas. XXVIII-XXX? At present it does not take place during these chapters, nor during the recital of both the 55th and 51st chapters, but is commenced with the Ahunvars at the close of Yas. XXVII, 2, continued during §§ 4-7 of that chapter, and resumed at Yas. XXXI, 5, at Yas. XXXII, 3, l. 3, and lastly at the 3rd line of § 4 of the 33rd chapter, which last point is specialised above for the *Dvâzdah-Hômâst.*

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thus that of the ten days generally[1] dedicated to the Holy Spiritual
52 B Essences,[1] on the first five days « one should hold the Service with » the Dedication : *Ahurahê Mazdâô Raêvatô* Khvarr*nanguhatô*..... *ashâunãm* .....[2] '« According to the Holy Pleasure..... » of the Omniscient Supreme Being, the Brilliant and the Glorious One....., « and of the Holy Spiritual Essences » of the righteous ones.....'

Sôshâ*n*s said : Verily, this must be done on days and nights[3] equally.

2. On the five[4] intervening days « consecrated to the five clusters » of the Holy Songs,[4] the Dedication should be: *Ahurahê Mazdâô* ..... *Gâthâbyô*..... *ashâunãm*.....[5] '« According to the Holy Pleasure..... » of the Omniscient Supreme Being, « the Brilliant and the Glorious One » .....for the « beneficent and spiritually efficient » Holy Songs, ... « and of the great and mighty Spiritual Essences » of the righteous ones.....'; and this[6] should be performed as essentially requisite on all[6] the five intervening days « consecrated to the five clusters » of the Holy Songs.

3. There is one who says thus : Verily the expression *Gâthâbyô* 'for the Holy Songs' cannot[7] but be used as essential[7] on those five days in

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[1] *Fravartîngân* ; but above, on P. 20 of the text, it was *Fravartînikân* and below it is *Fravartikân*.

It is remarkable that the number of the *Fravartînikân* days is fixed here to be ten, which exactly accords with the *dasa pairi* khsha*panô* of Yt. XIII, 49 and of the Âfrîngân of Ardâ Fravash, as belonging to which last the passage is quoted just a little below in § 6. These ten days are evidently the last of the year, comprising the last five days of the last month and the five intercalary Gâtha days ; because these latter are stated in §§ 2 and 10 below as the next five of the ten, and because § 11 below determines the New Year Day to be distinct from the Fravartingân days.

[2] See the opening portion of the Afrîngân of Ardâ Fravash.

[3] *Yôm lailiyâ*. 𐬌𐬀𐬎𐬌𐬌𐬀 should be 𐬌𐬀𐬎𐬌𐬌𐬀𐬎.

[4] *5 yôm bain gâs*.

[5] See the opening portion of the Afrîngân of the Gâthas; and see also § 2 of the Prelude to the Gâthas, as given, for instance, in Ervad Kângâ's Gujerati transliteration.

[6] *Aê hamâê shalîtâ vabîdûntan*. 𐬌̂ seems to be for 𐬌𐬁 as appearing in a similar relation just a little above.

[7] *Vad lâ shalîtâ vabîdûnt*.

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order that there may « fully » be accepted « all these services », when there are celebrated on those five days the[1] Service of the Days sacred to the Holy Songs, the Ceremony of the Three Nights after Death, the Service[2] of the Purchase « of Heavenly Blessing » on Earth,[2] and the Service of expressing the Haoma Beverage and of offering up in dedication the sacred Drôn cake,[1] even as it should be proper « to manage that way ».

4. « If however we be so careless as to use the expression » *Gâthâbyô* 'for the Holy Songs' likewise[3] on the five days « specially »[4] sacred to the Holy Spiritual Essences,[5] then « evidently » no Conscien-cious[6] Loving Veneration[6] can proceed from us in such a case.

5. There « is incurred » the Bâzâê penalty « of ninety Stîrs »[7] redeemable with the sacred Drôn cake Service, when the Holy Spiritual 53 A
Essences are not « venerated » with the Service of Faith.[8]

6. Of the ten days generally dedicated to the Holy Spiritual Essences, on the first five days the Dedication should be *Ahurahê Mazdâô* ....., *ashâunâm* ....., *yâo vîsâdha âvayêinti*[9] .....

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[1] *Gâsânbâr, Setâih, Gêtee-Kharît, Hôm-Drôn.*

[2] See Bûnd. XXX, 28, note 1 by Dr. West, and above, Aêr. VII, 6.

[3] 𐬌𐬀𐬵 𐬀𐬎 as in TD.

[4] Because generally there are dedicated ten days to them: these five, which are the last of the twelfth month, and the five Gâtha days which follow them.

[5] Impropriety of expressions must show a neglectful attitude, and must render a service futile.

[6] *Aûsôfrît.* West renders " propitiation of angels "; see Bah. Yt. II, 45, and Sh. Lâ-Sh. XIII, 30.

It may be noted that according to what is said at the close of Fol. 123 the Aûsôfrit dedicated to the Ratwô-Brizat, the Sublime Lord, equals the performance of the Dvâzdah-Hômâst and the Drôn Service.

[7] Or, 360 Dirhams.

The performance of the Drôn Service must, according to Sh. Lâ-Sh. XVI, 6, score a merit of 1,200 Dirhams ; hence a service of so much greater value must have been required for redeeming the Bâzâê penalty ; see Fol. 123, l. 8, Fol. 124, l. 12, Fol. 134, ll. 19, 21, Fol. 148, l. 20, and Fol. 152, ll. 1, 3, 18.

[8] *Yasht ê pann Var* ; see below, Fol. 69, l. 9 ; otherwise *Hât ê pann Var*= " the Chapter of Faith " ; or, " the chapter used at the Ordeal of Faith." The reference may then be to Yas. XII.

[9] See the opening portion of the Âfrîngân of Ardâ Fravash, and Yt. XIII, 49, wherein follows the statement about the ten days.

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'« According to the Holy Pleasure..... » of the Omniscient Supreme Being, « the Brilliant and the Glorious One, ...and of the great and mighty Spiritual Essences » of the righteous, ... who come to the boroughs of the faithful .....'

7. Note that the Dedication which is to be addressed in [1] every case,[1] need be one « in each case » : one for [2] the opening period of [2] the ten days generally kept sacred to the Holy Spiritual Essences, and one for the closing period of the ten days generally kept sacred to the Holy Spiritual Essences.

8. Afrog said: Verily, « on these days, only » one Dedication need be recited all through, « whereas » Vakhshâpûhar said « there need be » three.[3]

These [4] statements [5] will have both been taken into account [5] if one « special dedication » be pronounced in each of the two cases [6]: « one for the opening period and one for the closing period of these days ».

9. On those ten days generally kept sacred to the Holy Spiritual Essences, in every case when the Leading Priest has to recite the initial service at the head of the Fire, he should recite thrice the Praise of Righteousness and « then » take the fuel and incense forth to the Fire.

10. There should be no difference « in all this relatively to » the night or the day.[7]

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[1] Supposing that [illegible] is for *kôlâ-ân*; otherwise, *kûrân*="at the gathering," Pr. کوران=assembly.

[2] *Barâ baîn* should be *bûn baîn* ; cf. *rôêsh*man *baîn* just below.

[3] Evidently one for the first five days, one for the last five days, and one for all the ten commonly.

[4] [illegible] seems to be for [illegible].

[5] *Yamallelûneshn amâr.*

[6] The text may also yield the meaning, "if both (dedications) be recited together"; but this sense should be entirely unsuited here.

The main writer's decision in the previous statement that there need be two distinct dedications—one for each of the two periods of the ten days, meets midway the opinions of Afrog and Vakhshâpûhar.

[7] *I.e.*, the same practice should be followed during the day as during the night.

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There is one who says thus: Verily, it is otherwise[1] at night in the 53 B
Thanksgiving Service of the Holy Spiritual Essences during the ten days generally kept sacred to the Holy Spiritual Essences: « so that in that case » on the first five days the Dedication in the Service of the New Initiate[2] « should be » *Ahurahê Mazdâô ..... Mithrahê*[3] ..... *vîspaêshãm*[4] ..... *ashâunãm Fravashinãm* ..... ' « According to the Holy Pleasure ..... » of the Most Wise Lord, « the Brilliant and the Glorious One », ... and of the Just[5] and Beaming Love,[5] « the Bond[6] of the whole World »,[6] .....of all « the Worshipful Ones » ..... and of the Spiritual Essences of the righteous ones,..... ...,' and on the five[7] intervening days sacred to the Holy Songs,[7] « that should » verily « be » *Ahurahê Mazdâô ..... Mithrahê ..... Gâthâbyô*[8] ..... *vîspaêshãm ..... ashâunãm*[8] *Fravashinãm* ..... ' « According to the Holy Pleasure » of the Omniscient Supreme Being, « the Brilliant and the Glorious One » ..... and of the Just and Beaming Love « the Bond of the whole World », ... for the Holy Songs..... ..., of all... ..... and of the Spiritual Essences of the righteous ones..... ...'

11. Âtrŏpât-ê-Dât-Farrokhŏ said: Behold, the Service of the New Initiate is not at all[9] different on the days generally kept sacred to the Holy Spiritual Essences, from « what it is » on the New Year Day.[10]

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[1] *Aiyôp aê.* This has reference to the statement in the last paragraph.

[2] *Naôk Nâêvar*; see Fol. 65, l. 7; 68, l. 20; 69, ll. 3, 8, 12; 92, l. 11; 121 (A); 168, l. 10.

[3] See the Khshnuman of the Meherangân Âfringân. This doctor requires this addition in the services of the night evidently because Mithra who presides over Light is helpful in dispelling the foul effects of darkness, both physical and spiritual.

[4] See the Khshnuman of the Haft Ameshaspand Âfringân, etc.

[5] *Mithra*; see the Meher Yasht where these ideas form the main vein of the theme.

[6] *Vouru-gao-yaoitis*, the usual title of Mithra. *Vouru* = whole; *gao* = the world; *yaoiti*=bond, from *yu*=to unite.

[7] *Panj yôm bain gâs.*

[8] The text has *vîspaêshãm Gâthâbyô ashaonãm.*

[9] *Hich*; otherwise *ach*=also.

[10] The New Year Day is here clearly distinguished from the Fravartingân hence this is limited to only the 10 preceding days.

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CHAPTER XI

ON DISINCLINED CELEBRATION OF THE HOLY SONGS

1A, *Yôi Gâthâo pairi ukhshaiti*[1] *srâvayêinti,* **As to those who**[2] **sing the Holy Songs through disinclining**[3] **extraneous necessity,**[3] as when the Thanksgiving Service is performed « merely » for the expiation[4] of sin,[4] ———

2. There is one who says: Note that « the term *ukhshaiti* indicates that » they have to go in for it.

54 A 1B. —*yêzi a-rastrem*[5] *pairi-aokhta pairi-âdhayêinti,*[6] **if they sing 'astray'**[7] **irregularly**[8] **with wandering**[9] **speech,** *vâ vachat apayêinti, a-ratufrayô;* **or pass**[10] **speech over speech,** *i.e.*, do[11] not take any care,[11] **'then they do not merit the worth of spiritual mastership'**; *pascha vâ parô vâ pairi-âdhayêinti, a-ratufrayô.* **« so also if » they sing 'asray' behind or before** as when one recites the threefold[12] Praise of Righteousness[12] first but does not sing « first » the Holy Songs, **then also they do not merit the worth of spiritual mastership.**[13]

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1 This must be the instrumental singular of the noun *ukhshaiti*=" what is growing up accidentally." The Pahalavi has rendered it freely.

The [illegible] of TD cannot fit.

2 [illegible] should be [illegible].

3 *Awêzâr*; cf. Pr. بیزار=loathing; otherwise *awêchâr*; Pr. بیچارگی=necessity. Darmesteter doubtingly reads *ap ashar.*

4 *Patîn*; cf. Pr. بتینه =penitence=Av. *paitita.*

5 *A*=not+*rastra*=regularity.

6 Cf. *ûdhayôit* of Vend. IX, 12, where that signifies " shall recite aloud."

7 *Pairi* indicates this sense. 8 *Tanbân*; cf. Pr. تنبیدن=to twist.

9 *Barâ,* lit. = distant. 10 *Aiyâpênd.* 11 *Lâ ranjakîhâ.*

12 The number in the text is not plain, but these Ashem Vohûs must be those three that are recited at the close of every Gâtha chapter. Hence the point must be that it should be wrong to recite them first and then the Gâtha chapters.

13 It is no use singing the Holy Songs without putting one's heart and soul into the act. If one runs carelessly through them as simply having to have done with a disagreeable necessity, one scores no virtuous deed.

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3. Behold, whosoever may recite the text of the Holy Wisdom in[1] « such » various manners[1] « as » holding, carrying or bringing « things », or while sleepy, should recite that over again[2] « in right manner, for » if one do not thus recite again, that evidently « can » not « be » good; « nevertheless » up to the day till which one has not known this, that need not be illegal.[3]

CHAPTER XII

ON THE METHOD OF SINGING THE HOLY SONGS

1. *Katha Zaota Gâthâo frasrâvayêiti?* **How shall the Leading Priest sing the Holy Songs?**

2. *Naêma vachastasti, madhemya vacha, Zarathustri mana.* 54 B
Bearing in aim[4] the stanza formation as regards the constructive basis of the stanza,[5] **with « sweet and calm » moderate voice,** *i.e.*, letting the recital be moderate « in every way[6] », **and according to the understanding of Zarathushtra**[7] with regard to the metric lines[8] and stanzas.

1-1 *Vîn vîn.*

2 For, all that is recited in the above manner is cancelled from efficacy and value.

3 If one be ignorant that to recite the Holy Text in this manner is wrong, then, until he knows that, his deed is not cancelled from efficacy and value even though he may sing in the wrong manner through that ignorance.

4 The Avestan *naêma* and the Pahlavi *nîmak*, with other meanings, signify thus. At first sight, however, one may construe the sense. " Half a stanza (at a time)"; but where the stanzas have an odd number of lines, it should be awkward to take a little pause at the e x a c t middle of every stanza. It may however signify "About half a stanza (at a time) " ; if so, it may seem to have been advised to prevent hurry in the singing, or perhaps because the Assisting Priests had to follow on the Zaotî's having sung first.

5 Otherwise, " from the (right) beginning of the stanza " ; and then it might be meant that it must not be a n y half of the stanza, but the half taken from the right beginning, and divided at about the middle.

6 *E.g.*, in pitch, loudness, and speed.

7 As Zarathushtra has implicitly indicated in the construction of the Gâthas. Cf. Pr. سامان = understanding.

8 *Gâs* has this meaning here ; cf. Sh. Lâ-Sh., XIII, 5.

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3A, *Yézicha aêtê vachô apayêiti, yôi henti Gâthâhva bisâmrûta, thrisâmrûtacha, chathrusâmrûtacha,*[1] **If one pass over, *i.e.*, omit, those words among the Holy Songs, that are to be repeated twice, and those that are to be repeated thrice, and those that are to be repeated four times,** *daêvanûm krrrta,*[2] and which are **to the demons destructive, *viz.*,** those words which are to be repeated twice, etc.,—

55 A 4. There is one who says thus : Behold, it is the Holy Songs themselves that become destructive « to the demons » when there are recited among them those words which are to be repeated twice, « etc. »[3]

3B. ——*aêtaêshûm vachûm aratufrayô.*[4] **then on account « of the omission » of those words they[4] « must become » wanting in the worth of spiritual mastership** despite all[5] « care they take in other respects ».

CHAPTER XIII

ON THE OMISSION OF TEXTS TO BE REPEATED TWICE, ETC.

1. *Kaya henti vacha bisâmrûta?* **Which are those words that are to be repeated twice?**[6]

2. *Ahyâ yâsâ.....* **'Of this I pray « in grateful and devoted homage » .....'** « Yas. XXVIII, 1 ».

Humatanûm..... **'Of Good Thought « we are the partisans » .....'** « Yas. XXXV, 2 ».

Ashahyâ âat sairê..... **'Under the Power of the Holy Order « are the blessed gifts » .....'** « Yas. XXXV, 8 ».

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[1] See Vend. Chap. X.

[2] Darmesteter calls attention to Yas. LXXI, 7 ; see also Vend. X, 5-6, etc.

[3] According to this critic it is not these words by themselves that have this efficacy, but it is the power of the Holy Songs themselves that has it when this is supplemented by the power of these words.

[4] Notice that the plural number here signifies that all engaged in the Service are involved in the fault.

[5] *Pann hamâê lakhvâr.* [6] See Vend. X, 4, and below, Fol. 84, l. 6.

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Yathâ Tû î ..... 'As Thou O Lord Omniscient! « hast verily thought » .....' « Yas. XXXIX, 4 ».

Humâîm Thwâ *Îzîm* ..... 'Of good worth and Worshipful « we deem » Thee.....' « Yas. XLI, 3 ».

Thwôi *staotara*schâ..... 'Thy glorifiers « we proclaim ourselves » .....' « Yas. XLI, 5 ».

Ustâ ahmâi..... 'Divine Happiness « is » for him .....' « Yas. XLIII, 1 ».

Spentâ mainyû..... 'Through the Full Holy Spirit.....' « Yas. XLVII, 1 ».

Vohû Khshathrem *Vairiim*..... 'The Good Kingdom « is » the desirable « lot » .....' « Yas. LI, 1 ».

Vahistâ istis ..... 'The most excellent wish « of Zarathustra hath been heard » .....' « Yas. LIII, 1 ».

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3. *Kaya* thrisâmrûta? Which are those that are to be repeated thrice ?[1]

4. *Ashem Vohû* ..... 'Righteous Perfectness « is the Highest Good » .....' « Yas. XXVII, 11, etc. ».

Yé Sevistô..... 'He who is the Most Beneficent « Holy Spirit » .....' « Yas. XXXIII, 11 ».

*Hu*khshathrôtemâi..... 'For the Most Virtuous King « is verily the Kingdom » .....' « Yas. XXXV, 5 ». 55 B

*Duzh*varrnâis ..... 'Through « their » wicked creeds « poison becomes current » .....'[2] « Yas. LIII, 9 ».

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5. *Kaya* chathrusâmrûta? Which are those that are to be repeated four times among the Holy Songs ?[2]

6. *Yathâ Ahû Vairiyô*..... 'As « is » the Lord's Holy Pleasure.....' « Yas. XXVII, 7, etc. ».

Mazdâ at môi ..... 'Unto me « declare » then O Omniscient! .....' « Yas. XXXIV, 15 ».

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[1] See Vend. X, 8, and below, Fol. 84, l. 6.

[2] See Vend. X, 12, and below, Fol. 84, l. 7.

The term *Gâsân* includes besides the Gâthas proper, all the Gâthic pieces.

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Â Airyêmâ ..... **'Let the Valued Nobility « approach for gladness » .....'** « Yas. LIV, 1 ».

7. As[1] regards these[1] « valued texts, nowithstanding all » the text of the Holy Wisdom « that may come » before there occur[2] the texts to be recited twice, the texts to be recited thrice, and the texts to be recited four times in the course of all the Holy Songs, « it must be borne in mind that » without[3] those[3] « efficient and essential texts » there can be effected no Thanksgiving Service « for what occurs » either before « those omissions » or after « them ».

8. « In every case » when all the texts that are to be repeated twice, or all those that are to be repeated thrice, or all[4] those that are to be repeated four times, or the performance of Dedication, or the recital[5] of the formula for opening a sacred function,[5] or the Service[6] of following out the Spirit of the Moral Order,[6] or the Service of offering up the sacred Drôn cake to the Spirit of the Moral Order, or the Thanksgiving[7] Service on expressing the Haoma beverage,[7] or the Service[8] of the Adoration of all the Worshipful Ones, or the Thanksgiving Service « of the Seven Chapters »,[8] or « the chapter of » *Tat Sôidhis*—[9] 'That advantage—,' or a fourth[10] of the Holy Songs,[10] or
56 A the Holy Songs in[11] their entirety,[11] are omitted, then the Thanksgiving Service does not[12] take effect « for what occurs » either before « those omissions » or after them.

9. All this is for advantage[13] in order that all may be on guard, and immediately[14] on a text being omitted[14] one may not proceed any further ; if however « despite one's attention having to be kept on guard» one slightingly omits a text, then the Thanksgiving Service does not take effect for « what occurs » either before « those omissions » or

1-1 *Denman.* 2 *Yahavûnêt.* 3-3 *Barâ ash.*

4 [illegible] is for [illegible]. 5 *Vâch vakhdûneshnîh.*

6 *Srôsh-bareshnîh.* 7 *Hôm Yasna.*

8 *Hômâst aiyôp Yasna*; see above, Fol. 33, l. 19. 9 Yas. LVIII.

10 Probably this was a name of some selections from the Gâthas. Again *chatrûshôtak* may be a mistake for *chîtak*=selections.

11 *Pann aê bûn.* 12 Notice the double negative here and above.

13 *Pann sûtakîh.* 14 *Vâchakîh bûn shaîkûnt.*

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after them. « Because, for instance », if a text to be recited twice is omitted when that text to be recited twice occurs, then until the time to recite it arrives, all the Thanksgiving Service « previous to that » has taken effect, but when it is omitted to recite that text at the time there accrues to one the occasion to recite it, then the Thanksgiving Service does no longer retain its effect.[1]

10. If the Leading Priest has omitted the recital of the initial service, he must recite back the initial service and must recite all again the text of the Holy Wisdom thence forwards.[2] And from the moment that the Leading Priest has arrived at the initial service, he must be constantly on guard so long as all «the holy texts»[3] are arriving; « but » 56 B if he be not « so » on guard, he must at any rate manage that the[4] speeches best to be said[4] be recited « properly ».

11. Afrog said : Behold, on having to recite a text[5] specially for oneself[5] one must recite the initial service « therefor » ; and one must stop[6] at the text of Holy Wisdom which is « specially » for the Leading Priest.[7]

12. There is one who says thus : Verily, in a thing that one must manage oneself « as one's special function », wherever that may arrive, one must recite an initial service therefor.[8]

13. There is one who says thus : Verily, wherever the occasion may arise,[9] one must recite the initial service ; « and » one must stop

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[1] Until one of these effective and essential texts is actually omitted, the Service has been taking effect ; but as soon as that omission occurs, all that has been effected before that omission, as also all that may be effected in what follows it, are cancelled and rendered useless.

About this, several special opinions are given in what follows.

[2] *I.e.*, from the initial service.

[3] Of course it is not only the important texts that are intended here, because these are mentioned distinctly in the remark which follows.

[4] *Vâchak-tûm gôft.* [5] *Vâchaki-ash.* [6] Otherwise "stand up."

[7] All engaged in the Service must understand to perform their special functions of their own accord, and must know by themselves to stop where there may arrive a text specially to be recited by the Leading Priest alone.

[8] Whenever one who is engaged in a Service has to begin a special function, one must commence with the initial service therefor.

[9] *Mat yakavîmûnêt;*

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at the text of Holy Wisdom which is specially for the Leading Priest.[1]

14. If the Leading Priest have omitted a text, and if he discover that « by himself » then he shall recite just that text back again, and shall stop « to do so just » at that text of Holy Wisdom « where that omission is discovered » ; if however he do not discover it « by himself, but another must point it out to him », then he shall begin « the whole Service » over again.[2]

57 A 15. That « applies to errors respecting » the very same Holy Book ; and what « must apply to errors respecting » another Holy Book « in the same service » is in no way to be different.[3]

« There is one who » said that, with regard to the same Holy Book, if one discovers « by oneself » from where one has to recite over again, then « surely » one shall recite again the whole text of Holy Wisdom « just » from that forwards ; but when one does not discover « it by oneself », then « also » one shall recite over again from the right beginning of that Holy Book « only ».[4] About « errors respecting » other Holy Books « this critic » was of the same view « as above ».[4]

CHAPTER XIV

ON THE NATURE OF THE CIRCUMSTANCES WHEREIN THE HOLY SONGS MAY BE SUNG

1. *Kanghãm nâ Gâthanãm srutanãm aratufris ?* **For what Holy Songs that are sung does a person fail to gain spiritual merit ?**

[1] This remark is very much the same as that of Afrog above.

[2] The difference between this statement and the following remark of another doctor of the religion is apparently this: the writer here means that when the omission is not detected by oneself directly, then it cannot be rectified without annulling the entire porotin of the Service that is already achieved, irrespective of what Fragart of the Service that has occurred in ; whereas the next writer means that even if the error be not detected by oneself directly, still if it be found out in the course of the s a m e Fragart that is being managed at the time, then, the priest may repeat the Service not whole but only from the commencement of just that Fragart.

[3] That is, if the error be not detected and rectified by oneself directly but be found out by another then the entire Service must be repeated from its right beginning, which, according to the next writer, applies only to the case when the error is detected not during the s a m e Fragart that is being managed at the time, but during a Fragart that has followed another in the same Service. [4] See note 2 above.

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2. *Yâo maêzô vâ fra vâ* shâimnô[1] *srâvayêiti;* **For those that one sings while making water**[2] **or easing nature**[3]; « *i.e.*, for those » in any case, that one sings while one is in the act of making water or of easing nature; *aêtaêshãm vachãm aratufris.* **for such utterances one obtains no spiritual merit.**

3. *Adhacha*[4] *uiti yatha kathacha dahmô Staota Yasnya haurva* 57 B *dadhâiti,* **But otherwise when a holy man,** *viz.*, a Helping Priest, **gives out, in whatsoever manner,**[5] **the Worshipful Glorifications**[6] **in « their » entire extent** when[7] he may have been on priestly command,[7] —there is one who « says that » " the holy man " « signifies » the Leading Priest——, *paurvât vâ naêmât aparât vâ,* **whether at an earlier point,**[8] *i.e.*, near the adoration of the Holy Flame,[9] **or at a later,** *i.e.*, near the adoration[10] of the Holy Sap,[9] *ayô vâ tacha vâ, histemnô vâ âonghânô vâ*

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[1] Darmesteter has already corrected thus *frâvâ* shâimnô of the text. This indeed removes the syntactical difficulty which must otherwise present itself; but neither the readings of both the texts nor the radical signification can clearly support it.

[2] *Mîzân* ; See Pr. ميزيه ن.

[3] *Riyân*; See Pr. ريذن.

[4] The text has *adhaêcha.*

[5] This is what *uiti yatha kathacha* means; see Vend. II, 11, etc.

[6] The Staota Yasnya; see above, note to Aêrpatastân, VI, 3.

[7] Or, " as having behaved according to the law of propriety."

[8] Point in the greater text in whose midst the Staota Yasnya was placed.

[9] Perhaps Yas. Chaps. LXII and LXV. If this supposition be right the Staota Yasnya must originally have occurred between these chapters. It need not be startling to think that the chapters of the Yasna might originally have a different arrangement from what they have now. And we know that at the earlier stage of the Yasna special attention is paid to the Holy Flame whereas at its later stage it is paid to the Holy Sap. Why might not then the chapter specially devoted to Holy Flame have occupied a place at the earlier stage?

If however, this supposition be not correct, the reference may be to the Âtash and Âbân Niyâyeshes recited one at the earlier and the other at the later stage of the Yasna Service.

[10] Reject ꝑ𐬀𐬎 for 𐬀𐬎𐬎 written above it in the text.

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dathânô[1] *vâ, baremnô vâ vazemnô vâ aiwyâstô, atha ratufris.* **while walking or running, standing or sitting or lying down,**[1] **riding or driving** « *i.e.,* » *barô-aspô, vazô-rathô,* 'riding the horse or
58 A driving the chaise,' **or while girding the belt on,**[2] **« even » then he can gain spiritual merit.**[3]

CHAPTER XIV : APPENDIX A

ON THE MANNER OF CLOSING THE HOLY SERVICE

1. Ki*r*yât*r*ŏ-Bû*j*it said: Behold, this is what is manifest from the Holy Wisdom that in case the Leading Priest have not handed over the sacred Barsôm twigs to him[4] who manages the sacred apparatus[4] and yet have closed the Holy Service, he shall be lacking in spiritual merit; hence only after having handed the sacred Barsôm twigs over to him who manages the sacred apparatus, should the Leading Priest always end « the Holy Service ».

2. Sôshâ*n*s said: Verily, so long as any[5] kind of function[5] « whatsoever » remains to be performed « the Holy Service » should not be ended.

3. Vakhshâpûhar said: Behold, « to see the necessity of commanding that only » when every kind of function is performed should « the

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[1] The Pahlavi has noted an appropriate meaning of *dathânô* in [illegible] =" lying down." It would have been almost impossible to discover it without this help of the Pahlavi.

The portion of this sentence from *histemnô* to the end, is elsewhere found as Fragment Tehmuras, XI. Darmesteter, recalling *paidhyamnô* of Yt. I, 17, suggests *pathânô* as the correct word; but there appears no necessity to read the word thus differently. The *barô-aspô vazô rathô* of the gloss is also cited in Pah. Vend. VI, 26.

[2] *Madam valam*; cf. Ar. ولم=belt.

[3] This is allowed to the priest perhaps because he is occupied all his time in reciting sacred texts, so that he may be engaged in reciting them coincidentally with some of the conditions mentioned.

[4] *Zîn-dâr*; the reference must be to the priest who serves at the Holy Service as " Frabortar."

At present the Leading Priest hands over the Barsôm to the Helping Priest at the end of the text proper of Yas. LXXII, and before the conclusion.

[5] *Kolâ vîn kâr.*

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Holy Service » be ended, may indicate « that there may be » a lack of faith in some « things ».[1]

4. It will be meeting each of these 3 judgments « respectively » when in ending the Holy Service such a thing « happens » owing either « in the first case » to their being newly initiated,[2] or « in the next » to their not remembering the instructions,[3] or « in the third » owing, « notwithstanding their being » without any disbelief « otherwise », to their being in distrust concerning « the consequence of » this « circumstance » as to when it should be that the Leading Priest should « finally » 58 B leave the sacred Barsôm twigs with him who manages the sacred apparatus.[4]

5A, When the Helping Priest has recited without « any » lack of faith the special formula for opening the function « of washing », washed with scrupulous care the seat of the Holy Flame, and washed the hands, then should he place them on the sacred Barsôm twigs.[5]——

There is one who says thus : Behold, once that one has washed the hands, it is not proper to place them on the sacred Barsôm twigs.[6]

6. There is one who says thus : Behold, if one were to say thus : " Keep « your » wits," [7] that should be improper.[8]

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[1] It would be necessary to issue such a command only when it would be likely that the thing might not be performed; and a thing might not be performed when there might be a lack of faith therein.

[2] *Naôk nâvar datak* (?). This will correspond to the judgment of Kiryâtrŏ-Bûjit.

[3] This will correspond to the judgment of Sôshâns.

[4] This will correspond to the judgment of Vakhshâpûhar.

[5] These seem to be the operations of the Helping Priest after the Barsôm twigs are finally handed over to him by the Zaotar, before they close what might perhaps be a qualifying service only ; see note 6 on next page. The commencement of the service proper is described below from l. 29 of this folio onwards.

[6] This critic perhaps thought that after receiving the Barsôm twigs from the Zaotar, the Helping Priest had to put them aside finally, and hence no more attention was to be paid to a manipulation of theirs which concerned only the main service in hand.

[7] *Hôsh yakhsênûn.*

[8] Every priest engaged in the Holy Service must be the most expert in his concern, and will therefore do his part best ; hence it will not be becoming to say " Keep your wits " to a person such as this.

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5B.—« And then » should he recite the special [1] little service for the holy precincts of the sacred Barsôm twigs.[1]

7. Sôshâns said : Behold, if owing to one's being in haste, one recite it [2] even on the way,[3] that verily is allowed.

8. One should recite « things according to » the Holy Science [4] of the Causes.[4] And if one have not adored the Resplendent Sun of Glory, one should verily adore Him.[5] If « however » one is to end the Holy Service « speedily », one may say the sacred texts less.

CHAPTER XIV : APPENDIX B

ON THE MANNER OF OPENING THE HOLY SERVICE

1. When one comes over again [6] to the Holy Service one should recite thrice [7] the Praise of Righteousness,[7] « and » *Fravarânê* « the
59 A Formula of Faith, and hallow » what period of day one may have,[8] « and recite further the text » [8] : *Tava*[9] *Âtars puthra Ahurahê Mazdâô* khsh*naothra*[9] ..... 'According to Thy holy pleasure O Life-Flame!

[1] *Vâch pann Var ê Barsôm.* As putting down the sacred Barsôm twigs must mark the close of the Service this seems to refer to the recitation of the text accompanying the act of assigning the Barsôm their final place. See the words *Nemô ŭruvairê vanguhi Mazda-dhâitê ashaonê* which refer to the Barsôm and appear at the close of the Yasna. [2] *I.e., vâch pann Var ê Barsôm.*

[3] "On the way" perhaps to the final place of the Barsôm or perhaps to the well or stream where the Service is ended. [4] *Nask pann Chimiyân.*

This literature seems to have contained instructions concerning sacred services, Of course, it could not be meant that the literature itself was to be recited through.

[5] See the words *Hvarr* Khsh*aêtem Ameshem Raêm Aurvat-aspem yazamaidê*, at the close of the Yasna.

[6] We have seen above that a service is said to have just closed. Apparently, as we have already supposed, it may be the earlier service which the priests who are to be engaged in the service proper, have to go through to qualify themselves for the latter. And this must then be the reason why it is said that they "come over a g a i n to the Service." [7] *Ashem Vohûk 3.*

[8] See the commencement of the Preliminary Service given before the text of the Yasna in, for instance, Ervad Tehmurasp's Text Book.

[9] These are the words that occur in the Preliminary Service just after the text mentioned above. But our text additionally has *Âthrô Ahurahê Mazdâô puthra* before these words, and this arrangement is preserved in § 9 at the end of the Preliminary Service as it is given in Ervad Tehmurasp's text. But we cannot be certain whether it is an error to have these additional words just here, or whether in ancient times they had their proper place even here.

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Thou offspring of the Most Wise... ... ... ' up to the end.[1]

2. « Thus » one should say the special formula for opening the sacred function, and recite thrice the Praise of Righteousness, and for[2] the second time[2] wash the seat of the Sacred Flame with scrupulous care; then one should again proceed to the seat of the Leading Priest, and place the hand upon the sacred Barsôm twigs, and again recite *Ashem Vohû 3* «the Praise of Righteousness 3 times»,[3] *Fravarânê* « the Formula of Faith » and the Dedication,[3] and « thus » say the small preliminary service « as » for the Smaller[4] Thanksgiving Service.[4]

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3. Afrog said: Behold, in the Greater[5] « Thanksgiving Service one should say » *Yathâ Ahû Vairiyô yô Zaotâ*[6] ... ... 'As is the Lord's Holy Pleasure « so declares unto me he » who is the Leading Priest' .....

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[1] *Vad sar.* This refers to the words *yasnâicha*, *vahmâicha*, khsh*naothrâicha*, *frasastayaêcha.*

[2] *Lakhvâr ol gâs*; because the Service is being repeated. It is, however, likely that these words are simply a mistaken repetition of the words that follow.

It must be noted that in modern practice also 3 Ashem Vohûs are recited and the seat of the Holy Flame washed at this stage just as is described here.

[3] See end of § 2 and § 3 in the latter part of the Preliminary Service.

As can be seen from Ervad Tehmurasp's text the arrangement here described is quite the same as what we have at present. But it will appear from what follows immediately that the ancient doctors of the religion were not themselves agreed as to the exact nature of one text.

[4] *Yasht ê Kas.* The smaller service as indicated by this, may be the abridged service which the priests have to go through to qualify themselves for the service proper and which is presumed to have preceded the service which is now being described. At Fol. 168, ll. 19-20, it is defined to have lesser value than the *Yasht ê Hâvan.* Otherwise it may be one of the services to be distinguished from the Hômâsts and other greater services such as the Visparad and the Vendîdâd. See Fols. 67, l. 23; 76, ll. 27, 30; 81, l. 29; 86, l. 21; 132, ll. 14-17; 151, l. 8; 152, l. 22; and 168, l. 19.

[5] *Pann zak ê Mas.* This must be any of the services which can be distinguished from the Yasht ê Kas or the ordinary Yazeshn; see the note just preceding, and the vague definition in Fol. 93, ll. 16-18. See also Fols. 67, l. 27; 76, ll. 28, 30; 81, l, 29; 132, l. 14; 151. l. 10; and 153, l. 21.

[6] This occurs in our present arrangement after the text mentioned in note 1 above. It must be noted that this statement as well as all which follow in this Appendix are simply amplifications of what is said in the preceding sections.

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4. Vakhshâpûhar said: Behold, « there should rather be said »: *Yathâ Ahû Vairiyô yô Âtarrvakhshô* ... ... —*Athâ Ratus* ... ... 'As is the Lord's Holy Pleasure « so declares unto me he » who is the Feeder of the Sacred Flame.'[1] ——'So the Spiritual Master « shall declare even through Righteousness as the knowing righteous person ».'

59 B As to why he[2] « would have » this « done », that is not plain.[1]

5. There is one who says thus : « There shall be said »: *Yathâ Ahû Vairiyô yô Âtarrvakhshô, yô Zaotâ*.....— *Athâ Ratus* ..... 'As is the Lord's Holy Pleasure « so declare unto me » he who is the Feeder of the sacred Fire « and » he who is the Leading Priest.'[3] —'So the Spiritual Master « shall declare even through Righteousness as the knowing righteous person ».'

6. Now that the Helping Priest has completed « the sacred preparations »,[4] and "because all blessedness is for him who is good,"[5] so if « to do it » there be no Âtarvakhsh, « the Feeder of the sacred Flame » *yô bityô Zaota* 'who is the second Leading Priest,'[6] « and » as

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[1] Cf. Yas. XV, 4, and Vîsp. III, 6.

Vakhshâpûhar will have this difference apparently because the sacred Flame is specially attended to at this stage of the Service ; and he will therefore give supreme importance to the holy minister tending it. But as the idea refers itself to the entire service and not to a part of it, the other opinion is evidently correct, especially because the practice it maintains is preserved even to modern times.

[2] HJ has *pann zak ê olman* after *olman*, but that is rightly absent in TD.

[3] This doctor reconciles the two previous decisions.

[4] Previous to the commencement of the service proper the Helping Priest has prepared and sanctified all things required in the Service, and up to this he has been holding charge of them, which the Leading Priest now proceeds to take over to himself.

[5] This does not appear to be the prayer wherewith the Râthwî gives up his charge, because at any rate in modern practice, there is no such prayer to be recited by him at this stage. After the texts discussed just above, the Leading Priest now recites 3 Ashem Vohûs and washes the seat of the sacred Fire. Still these words here evidently point to an Avestan original, and appear to be a scholastic quotation. The same expression recurs at Fol. 67, ll. 14 and 15 below.

[6] In other words he is second to the Leading Priest.

Note that above at § 5A of the preceding Appendix, it is the Râthwî who washes the seat at the close of the Service ; whereas while opening the Service, it seems to be meant that if there be the Atarvakhsh present at this stage, he must wash it, otherwise the Zaotî must wash it, and not the Râthwî.

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the use[1] of very much of the text of Holy Wisdom[1] is not in this case[2] of even[3] the least[3] consequence, one « who is to officiate as the Leading Priest » should « simply » say *Ashem Vohû* « the Praise of Righteousness » thrice, and wash with scrupulous care the seat of the sacred Fire. « Then » he should proceed to the seat of the Leading Priest, and wash the hands and place them on the sacred Barsôm twigs, and be established as the Leading Priest in « the management of » the Text of Holy Wisdom.[4]

7. There is one who says thus: Behold, besides *Ashem Vohû* « the Praise of Righteousness » one should recite the prayer *Yathâ Ahû* 60 A
Vairiyô..... ' As is the Lord's Holy Pleasure.....' twice while on the way « to the seat of the Leading Priest ».[5]

8. There is one who says thus: Behold, one[6] should verily recite *Fravarânê* « the Formula of Faith again,[7] evidently » because one has not yet recited it in the capacity of the Leading Priest.

CHAPTER XIV: APPENDIX C

ON IMPROPRIETY OF CHATTER BY THE LEADING PRIEST[8]

1. Verily, according to all the teachings, when there occurs the time when the Leading Priest has to enter on the commencement of « the Service » with « the prayer » *Frastuyê*—[9] ' I glorify—,' so that having recited the formula for opening the sacred function the Leading

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[1] *Vêsh Avastâkih.* [2] *Jîvâk.* [3] *Mindavamîch.*

[4] Otherwise the sense may be " he must stand to (recite) the Holy Text which specially appertains to the Leading Priest."

[5] The same is done now; see the Preliminary Service in Ervad Tehmurasp's Text, end of page 2 and commencement of 3.

[6] [illegible] is apparently for [illegible]. [7] See page 6 of the Preliminary Service.

[8] Cf. Sh. Lâ-Sh., Chap. V.

[9] It will be noticed that in modern practice the *Frastuyê* precedes the last *Fravarânê* in the Preliminary Service, and is the first Avestan text which the Zaoti recites after having taken charge of his special function in the Service.

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Priest enters on the commencement « of the Service »[1] with « the prayer » *Frastuyê*— 'I glorify,' then while he performs[2] the obeisance,[2] if the Leading Priest chatters,[3] then although he may proceed to perform the « holy » function,[4] still the whole Thanksgiving Service «must be considered to have come» to an end.[5]

2. Mâhgôshnasp said: Behold, if « the Leading Priest » have taken up the portion[6] of the Holy Wisdom which appertains « solely » to the Helping Priest,[6] then « also » the Holy Thanksgiving Service must be brought to an end.

3. Sôshâns said: Behold, at whatever place may the Leading Priest chatter, there the Thanksgiving Service « must be brought to » an end by everybody.[7]

4. About this have « all » been most agreed that when the close « of the Service » takes place on the side of the Leading Priest, then the Helping Priests also should close « it ».

60 B 5. And when there is a sheep or a goat[8] « to be dedicated » in the Thanksgiving Service, then also, while the Leading Priest performs obeisance,[9] if he chatters « at the time », then although indeed he will proceed to perform the «sacred» office,[10] « still » in so far as the sheep or the goat is not to be slaughtered[11] « in such a case », one must not

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[1] Our text has ... after ..., but that is omitted in TD.

[2] *Namêt*; Av. ... The reference is to the whole initial operation.

[3] *Darâyêt*; see Pr. .... It must be noted that this act is condemnable at any stage in the Service. See below.

[4] *Kâr aê vazârtan vazlûnêt*; see what follows in similar relation in § 5 below.

[5] Chattering is an act quite unseemly at a sacred Service, and is rightly said to cancel it when it is manifested at just the initial stage and that too by the Leading Priest.

[6] Those texts that are specially assigned to the Râthwî must be recited by him alone; because if the Zaoti were to recite them the Service would of course be spoiled.

[7] This makes plain that not only has the Zaotî to retire from the Service, but the Service itself is to be closed.

[8] The term *gôspand* implies either "sheep" or "goat."

[9] ... should be ....

[10] *Kâr.*

[11] *Naksûntan*; see Fol. 69, ll. 7-8; and Fol. 85, l. 24.

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slaughter it. If however it be killed «already», even then the Hallowed Portion [1] must not be offered.

6. And while one performs obeisance on a token,[2] if indeed one «directly» proceeds to perform the «sacred» office «thereon in proper manner», the Hallowed Portion can be offered; but if one have chattered, then it cannot be offered.

7. When the token is dedicated in thankfulness according to the text of Holy Wisdom, then though the «special» Drôn cake is to be left out «from the Service, still» the Hallowed Portion must be offered,[3] «for», throughout the length of the Holy Service the Spirit [4] of Holy Lawabidingness [4] is of [5] course [5] and indeed advanced [6] in accordance therewith.[6]

8. When that Holy Service has in it the Hallowed Portion, and when the Leading Priest has expressed obeisance, then although he may chatter «only» as he proceeds simply to explain[7] the duties[7] of the function, still as the Hallowed Portion is not to be offered even then, it must not be offered.[8]

9. When one has performed obeisance for the Holy Service and 61 A
directly proceeds to perform the «sacred» office, then one has verily to «say» the special formula for opening the sacred function and to celebrate the sacred Drôn cake Service; but if one has chattered, then it must not be celebrated.[8]

10. Behold, it is after all said by Vakhshâpûhar who previously [9]

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[1] *Zôhar.* [2] *Gûnâ*; cf. Pr. گونا = form, Av. 𐬔𐬀𐬊𐬥𐬀 = colour; sinew. The token may simply be "milk."

The word may also be a derivative of Av. 𐬔𐬀𐬊, meaning milk or some milk-product.

[3] This indicates that the Service does not materially suffer for the omission of the Drôn in this case, although this is necessary when there is to be dedicated an animal. The reference evidently is to a special Drôn Service, the Bâzâê ê Drôn.

[4] *Spendômat*; Av. *Spenta Âramaiti.* [5] *Pann yahvûn.*

[6] *Ham aûrûsvarîh kûneshn*; Av. *ŭruthvarr.* [7] *Kâr farshûntan.*

Even when making explanations during the Service one must not chatter.

[8] In other words the Service must be closed as having been spoiled.

[9] *Pîshîk*; see § 3 of Appendix A just above for Vakhshâpûhar's opinion on want of faith in sacred things.

The word may otherwise be read *pâyîyak* = a degree.

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spoke rather [1] severely [1] about it, that « the penalty of » not [2] celebrating [2] indeed the sacred Drôn cake Service which redeems the Bâzâê penalty,[3] as apart [4] from the Holy Service,[4] becomes most when even those that are « otherwise » without disbelief, have no trust therein.[5]

11. It will not be proper if one carries the close of the sacred Drôn cake Service which redeems the Bâzâê penalty,[3] into the night.[6]

12. Afrog verily [7] made out « the proper close of the Service to be at the section containing » *âcha nicha* [8] ' towards and under it.' [9]

CHAPTER XV

ON TANÂPÛHARS AMONG THOSE CELEBRATING A SERVICE

1. *Dahmô Zaota, tanu-*þ*rrtha upa-sraotârô*, **If the Leading Peiest is a pious man, « but » those who attend him in service are ingrafted with sin in their persons,** *i.e.*, are of deadly
61 B worth, *yêzi dîs* [10] *tanu-*þ*rrtha* [10] *vaêdha*, [11] **« and » if he 'has been'**

[1] *Khvârtar.* [2] *A-yazeshn* as in TD.

[3] The Bâzâê is equal to 90 Stirs or 360 Dirhams. Cf. Fols. *52*, l. *30*; *134*, ll. 19-21 ; 148, l, *20* ; *152*, ll. 1, 3 and 18.

[4] *Javit mîn Yazeshn, i.e.*, apart from the main body of the Thanksgiving Service. Note that the merit of celebrating the Yasna Service is one hundred Tanâpûhars while that of consecrating the Drôn is only one; see Sh. Lâ-Sh. XVI, 6.

[5] If they omit its celebration not, for instance, through error or forgetfulness or unavoidable difficulties, but for want of trust in its efficacy, then the penalty for that omission, as Vakhshâpûhar rightly says, must be greater than when it is on account simply of error, forgetfulness, or unavoidable difficulties. Hence it is that Vakhshâpûhar will be strict towards those who show want of faith in the least degree.

[6] When the Drôn Cake Service is being celebrated during daytime it should in no case be allowed to terminate into night; care must be taken to manage it in such a way that it may be finished off during daytime.

[7] ꬹ꬯ is for ꬹ꬯. [8] Yas. LXVIII, 21.

[9] Thus Afrog would consider what follows this passage in the Yasna as post-terminal; and hence Afrog probably intended that the Bâzâê ê Drôn could be performed just hereif necessary, and that there would be no harm if the post-terminal text continued into the night.

[10] The text wrongly has *dis tanu-*þ*rrthô*.

[11] Perfect tense, third person singular, Parasmaipada. The prefix of reduplication is dropped. The Pahlavi translates it with the adjective *âkâs*.

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acquainted with their being[1] ingrafted with sin in their persons,[1] *aêtavatô*[2] *ratufris*, *yavat fra-maraiti*[3]; then he scores spiritual merit for just so much as he celebrates[3] «by himself», *i.e.*, «for» what is his own individual performance; *yêzi âat dîs*[4] *nôit tanu-p*rrrtha[4] *vaêdha*, if however he 'has' not 'been' acquainted with their being ingrafted with sin in their persons, *vîspanãm Gâthanãm ratufris*. then he scores spiritual merit for all the Holy Songs «that are sung at the Service».

2. *Tanu-p*rrrthô[4] *Zaota, dahma upa-sraotârô*, If the Leading Priest is ingrafted with sin in his person, «but» those who attend him in service are pious men, *i.e.*, if the Leading Priest is of deadly worth, *yêzi dim tanu-p*rrrthem *vîd*arr,[5] and if they 'have been' acquainted with his being ingrafted with sin in his person, *aêtavatô ratufrayô yavat framarenti*; then they score spiritual merit for just so much as they celebrate by «themselves», *i.e.*, «for» what are their own individual performances; *yêzi* 62 A *âat dim nôit tanu-p*rrrthem *vîd*arr,[5] if however they 'have' not 'been' acquainted with his being ingrafted with sin in his person, *vîspanãm Gâthanãm ratufrayô*.[4] then they score spiritual merit for all the Holy Songs «that are sung at the Service».[6]

[1] Note the abstract noun form *tanâpûharkih* of the Pahlavi for the Avestan *tanu-p*rrrtha. [2] The text has *aêvatô*, but see below.

[3] *Frâz manitûnêt*; see Fol. 32, l. 16. [4] Note the evident mistakes in the text.

[5] Perfect, Parasmaipada, third person plural. The root is strengthened by lengthening the radical vowel.

Darmesteter already noted that this must be the form of the word in the text which is miswritten *vîvarr* here as well as below.

[6] Every participant in the Holy Service gains a certain amount of spiritual merit for his participation therein; and that merit has, for each participant, its fullest strength promoted through the good work done by all engaged in the Service jointly, provided all these have been absolutely good men.

If however some one of these is a sinful person and if he has sincerely joined in the Service to achieve good, then, according to the remarks that follow in the text, such a person's good deed goes towards the effacement of his sin. But if he is not sincere then his effort is fruitless and achieves no good whatever, and his sin remains in the same amount.

The others in such a case who are good men engaged with such sinful persons in the celebration of the Holy Service, obtain their whole strength of spiritual merit if they are not acquainted with the sinfulness of the others; if however they are, then they obtain only that portion of the whole strength of spiritual merit which corresponds simply to the part they individually have played in the celebration of the Holy Service.

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3. Note that that which « is » as good and « which » one of deadly worth utters out of one's being penitent [1] is not « left as surplus »[2] good: for though such a one's hands may be scrupulously cleaned, and though good action and virtue may be effected by that « individual », still the worship « simply » goes towards « the effacement of » [2] the retribution.[3]

4. There is one who says thus: Behold, if a person of deadly worth have after all uttered « the good » out of fear, compulsion, or compelling [4] justice,[4] rather than out [5] of free choice,[5] and notwithstanding that through « one's » incapability one would not have proceeded «to do so» still one have been made to proceed «thereto», then although that person in deadly worth will have been « made to do it » to make penitence, « still » that should be illegal. Hence though such a one's
62 B hands may be scrupulously cleaned,[6] still that « individual » is to be avoided from the Thanksgiving Service of others.

There is one who says thus: Behold, the Holy Thanksgiving Service is not « then » effected at all.

There is one who says thus: Behold, not even [7] the least [7] good deed or virtue is achieved « by such a one ».[8]

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[1] *Patîtîk.*

[2] Taking all together this must be the sense. If the participation of the Tanâpûhars in the Service were positively bad, or of no efficiency in any case, then no good however small could have been achieved by even the good, for then, these would have participated in a sort of corrupted or mutilated service ; but it is plain from what has preceded that the good participating in the Service with the Tanâpûhars could share greater or smaller merit, and needed not reject them altogether as quite unfit, for, it is there implied that they could tolerate their participation even knowingly. Still it is evident that when the Tanâpûhars had no sincerity for participating in the Service and if this was known, they were to be disqualified and rejected ; indeed the opinions quoted below would reject altogether the Service itself in which insincere Tanâpûhars might have joined in any way.

[3] *Pûhal.* [4] *Zûrvân-dât.*

[5] *Hakhtak*; Av. *hakhta* used in the earliest portion of this work.

[6] *I.e.*, though one may observe all outward cleanliness. [7] *Mindavamîch.*

[8] Notice that when the Tanâpûhar is sincere in the performance of the Service and is capable therefor, then he d o e s achieve good deed and virtue though that is neutralised in cancelling his wickedness ; see § 3 above and note 2 just preceding.

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5. *Dahmô Zaota, dahma upa-sraotârô, vîspê ratufrayô.* « If » **the Leading Priest is a pious man, « and » those who attend him in service are « also » pious men, « then »** surely **all score « complete » spiritual merit.**

6. *Tanu-*prrrthô *Zaota, tanu-*prrrtha *upa-sraotârô, vîspê a-ratu-frayô.* « If » **the Leading Priest is ingrafted with sin in his person and if those who attend him in service are « also » ingrafted with sin in their persons, « then » all fail to score « any the least » spiritual merit.**

CHAPTER XVI

ON THE QUALIFICATIONS OF THE WOMAN AND THE CHILD FOR CONDUCTING A HOLY SERVICE

1. *Kaya*chit[1] *nâ*[2] *dahmanãm Zaothrâdha*[3] *ratufrayô;* **Any** persons **whatever of the pious 'among us' are spiritually fit for the priestly office ;** *nâirikaya*oschit[4] *a*prrrnâyukahêchit. « **hence there will be fit the priestly office » even of the female** in services performed » among one's kith and kin[5] **and of the child** in 63 A « services performed even » among strangers.[5]

2. *Yêzi vaêtha*[6] *hâthanãm*[7] thwarrséscha[8] *fra-taurvâoscha,*

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[1] The text has *kayâchit.*

[2] As *kayachit* and *ratufrayô* are of course plural, *nâ* cannot be the singular nominative of *nar,* for, it will not agree with those. It is evidently therefore the first personal pronoun, genitive plural.

[3] This form seems to be the ablative singular of *Zaothra*=priestly office. Darmesteter however thinks it to be an abstract form from *Zaotar* by the addition of a suffix corresponding to the Sanskrit *tâ*; and the form of the clause that follows may favour such a solution.

[4] It must be corrected thus.

[5] For, female modesty does not permit women to go freely among strangers, though children may go among them ; whereas there need be no such prohibition against women going freely among their kith and kin. See the close of P. 22, P. 23, and Fol. 6, l. 11 and following, and Fol. 8, l. 16 and following. Darm. renders " one's own wife and the child of others."

[6] Perfect tense. [7] *Hâtha* must be a neuter form of *hâiti.*

[8] Darm. takes this word as singular; but evidently it must be plural. The *é* replaces *â*; hence *és* = *âs* = *âo* which is the plural of the neuter base ending *angh.*

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When one « such as these » is acquainted with the terminations[1] and the pauses among the Sacred Chapters, *i.e.*, for making « proper » commencement « of one's special portions », *ant*arr *hâiti*sh*u Yasnem frâiz*is.[2] **then that individual is qualified for helping during the course of the chapters[3] in the celebration of the Holy Thanksgiving Service;** for such a one knows at what places one has to speak.[4]

3. When a child is bright[5] and knows the worship by heart and is without the lack of faith, it is fit for the function of the Holy Thanksgiving Service, and indeed for every « good » function.

4. A woman, unless she be menstruous, can celebrate the Holy Thanksgiving Service with the Hallowed Portion. « Indeed when » she is menstruous, she should not be left in the residence[6] in daily use[6] and must be kept 15 paces away[7] from a « sacred » function,——there is one who says 30 paces[8] « away ». And note besides « that it is required of her that » *Nôit tâ nâirika kasu* kh*r*a*th*w*a* 'That woman « who may celebrate the Holy Service » must not be with small understanding.'

5. When one recites « the dedication » of the Hallowed Portion of the Holy Saps, then if « jointly with that » all be « engaged » in Thanksgiving, that should not be improper.[9]

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[1] Darm. has already noted that *barsôm* is an error for *barîn*, we may rather say, for *barhîn*, because *barhînîtan* is the equivalent of thwrrrs.

[2] This is the verbal adjective of fitness : ـیک is a variant of ـیشک and the termination ـ represents ـیه, one of the suffixes to form such adjectives. See Kanga's grammer, § 565.

[3] ۱۳۵۵۱ is wrong for ۱۳۵۵۱ (*hâtân*).

[4] To be thus fit, one must know where to stop in the recitation, either to manage things in the Service or to let another recite his portion. Similarly one must know where to take up a recitation which pertains to oneself.

[5] *Zîrak*, Pr. زیرک intelligent.

[6] *Yôm-bût* ; Sem. *yôm* = day, and Pr. بوت = a dwelling place, or *gôm-bût* = a reed cottage; Pr. گومبت. See Vend. XVI, 2. [7] See Vend. XVI, 3-4.

[8] The doctor who said so had perhaps in view such passages as Vend. V, 48.

[9] The reference probably is to Yas. LXVI, 1 which the Zaotî and the Râthwî recite together.

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6. If one recite the « praise » of the Holy Life Flames without 63 B the Hallowed Portion, that should be improper.

7. Âtrŏ Farnbâg Nôsâê[1] said: Behold, except in the function wherein the Holy Wisdom is approving[2] a woman as fit, she is otherwise unfit.

8. Âtrŏ Aûharmazdân said: It is observed that « except when » she is declared unfit « for some function », she is otherwise fit.[3]

9. Gaôgôshnasp said: Behold, it should be the superior[4] « functions » wherein the Holy Wisdom may declare her unfit. And verily[5] he defines those thus: Behold, « they » cannot perform the Service of Dedication to the Resplendent Sun of Glory; they cannot celebrate the Service of the Praise of the Moon of Prolific Grace; they cannot say "keep your disposition good"[6]; they cannot be directors[7] of business[7]; they cannot be in presidentships.[8]

CONCLUDING GLORIFICATION

Ashem Vohû Vahistem astî[9]; **Righteousness is the Highest Weal**[10]; this « means » that accumulation of Virtue is excellent—*Ustâ*

[1] Cf. Pr. نس=intellect. [2] *Dôst*=friendly; favourable.

[3] This is a wiser decision; for, the functions for which a woman may be fit are too many to be noted all of them in the texts of the Holy Wisdom; whereas it may rightly be expected that those wherein she is unfit must generally be noted; hence it should be fair to consider her fit for all other functions for which she is not actually declared unfit.

[4] *Chîr*, Pr. چیره = high. [5] ... must be ... as in TD.

[6] This must be an utterance of a person in sacerdotal authority, to those under him.

[7] *Khûtâê rûzîn*, lit. masters of business; Pr. روزي = business. Note however that as is already said at P. 21, l. 12, ff. they were considered fit for conducting family business. For their other qualifications see note 4 to Aêr. III, 1.

[8] *Levîn-gâsih*, presidentship; *pîsh-gâs* signifies president, director of affairs. Cf. P. 22 of the text above.

[9] This of course forms no part of the subject matter previously discussed; but as is the custom elsewhere among sacred writings, this Holy Text is put at the end to sanctify the close. For its profound signification see a study in Zartoshti, Vol. II, No. 2.

[10] *Apâtîh*; cf. Pr. ... =prosperous. Dr. West reads the word *âzâdîh*, and translates "excellence." See his note to S. B. E. Vol. XXXVII, Dînk. Bk. VIII, Chap. II, 5.

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64 A *astî, Ustâ ahmâi,* **it is felicitous**[1] —*i.e.,* Righteousness, **even for that one « is it » felicitous**—*viz.,* for that one who is promoting it, *hyat Ashâi Vahistâi Ashem.* **who**[2] is the righteousness promoter[3] **of Righteousness** that is best, which it is **for Righteousness the Most Excellent Good** that that one achieves.[4]

The End of the First Book.[4]

The Commencement of the Second.

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[1] The Pahlavi is evidently free; for, the original *Ustâ* is a noun form.

[2] [illegible] should be [illegible].

[3] *Ahrâyînîtâr.*

[4] The mass of the matter which precedes cannot be assigned merely to a chapter which is usually construed to be the signification in this connection; hence what is called Fragart is here fittingly designated as "Book." Cf. for similar divisions such works of the ancients as Aristotle's Nicomachean Ethics, etc.

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NÎRANGASTÂN

OR

THE CODE OF THE DIVINE SERVICE

BOOK II

ON GLORIFICATIONS AND DEDICATIONS

THE BENEDICTION

To « the Glory of » the Name and Power of the Giver, the Perfect in Himself, the Virtuous and the Wise, « we inscribe » the Second Book of the Nîrangastân according to the teaching of Sôshâ*n*s. May it remain in blessed existence! 64, l. 6

CHAPTER I

ON THE SINFULNESS OF NOT SINGING THE HOLY SONGS THROUGH PROFANITY OR PERVERSITY

1. *Yô Gâthâo a-srâvayô ãstâ*[1] *vâ tarômaiti vâ, tanûm p*rrry*êiti.* **Whoever « is » not singing** in thanksgiving **the Holy Songs owing to profanity,**[2] as when one says that there is no religion, **'or owing to perversity,'** as when though one admits that « religion »

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[1] From forms preserved elsewhere in the Avesta it appears that the base must be *ãsta*, and as the case here must be instrumental as *tarômaiti* indicates, *ãsta* would evidently be the correct form. But as *ãstâ* reappears below, it may have been used in this case as a feminine word, instrumental here, and nominative in the instance which follows.

[2] In the Gâthas the word *ãsta* is translated [illegible] in Pahlavi, and seems to mean "detriment." The Pahlavi form in Nirangastân looks to be [illegible] which Darmesteter reads *anît-îh* and translates "negation," "unbelief," evidently taking it as short for *an-aît-îh*. The general sense appears to be of "profane denial of the necessity and usefulness of religion and things sacred."

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exists, yet one « is » no giver of reverence[1] thereto, **does** verily **ingraft one's person with sin.**

2. *Katârô*[2] *ãstâ? Katârô tarômaitis?* **What of these two « is » profanity? And what of these two « is » perversity?**

64 B 3. *Yâ hacha Daênayât Mâzdayasnôit apastûitis.* **That which « is » the abjuration of the Religion which worships the Most High and Wise.** Verily that must be an utterence from one's own firm decision.[3]

4. Behold the Holy Wisdom makes[4] the observation[4] that if one speaks thus in word « as well as » in thought, "Verily there is no religion," then immediately is one ingrafted with sin, *i.e.*, in deadly worth for the length of a year.

5. That it is being ingrafted with sin in one's person, is manifested from this passage—that is to say, that it is being in deadly worth for the length of a year, is manifested from this passage « here »:—

Yô hacha Daênayât Mâzdayasnôit apa-stvôit thris vaghzhibis, hakat vîpaiti[5]*-chit.* 'Whoever must abjure the Religion which worships the Most High and Wise with the three expressions « of thought, word, and deed, will » immediately « meet » with some calamity.'

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[1] *Âzâtîh.* Darmesteter reads *âpâtîh*, and translates "when he says: It exists but is of no good use"; but this would not explain perversity.

[2] The text has *kô* but the Pahlavi translates *katâr*, and *katârô* follows immediately in the same relation.

The word is in common gender and is declined like the masculine; whereas *ãstâ* and *tarômaitis* are evidently feminine.

[3] *Vachîr.* If one says this quite seriously and has firmly decided that religion is of no practical benefit, then that proves that one is so far corrupted in the soul as to be both profane and perverse; whereas if one does not say so earnestly but utters it unmeaningly, then one is not to be judged so corrupt.

[4] *Yamallelûnêt*, as in TD.

[5] This word is unknown to us, but may be derived from Av. [illegible] = to befall. By adding to this the primary suffix ' an abstract feminine noun can be obtained.

From what precedes and from the omission of the translation of this sentence into Pahlavi, Darmesteter takes it to be a quotation belonging to the commentary. Yet it continues so well the sense of the main text that it might safely be assigned a place in it.

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6. If however one does not express it as having been seriously entertained in thought, one does not [1] at all [1] become of deadly worth. « And besides », if although one contemplates it very much in mind still one does not express it in word, then one does not become « quite » of deadly worth.[2]

7. Raôshan said: Verily, this involvement [3] « in calamity » is 65 A decided when one entertains « the abjuration » meaningly [4] with the treble [5] weight [5] « of thought, word, and deed, and when therefore » one quite becomes of deadly worth. But if one expresses [6] it a s speech or i n speech, then one becomes of deadly worth « only » at the time when one « also » performs deeds accordingly. And one will be doing deeds accordingly « immediately » when there commences « from one » chatter [7] « during sacred things ».[8]

8. If one has to be in penitence [9] for a year one must perform for that the Service of the New Initiate [10]; and one must discharge [11] the spiritual Tanâpûhar penalty [12] « of 1200 Dirhams ».

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[1] *Lûêt lâ.* The double negative is an emphasised negative and not an affirmative.

Whatever one does not express in thought is unmeant, for, everything that we do mean we always express in thought, and what is unmeant cannot be brought to judgment; hence what is not expressed in thought cannot be of deadly worth.

[2] It is of course not meant that a person is not at all bad for this, but only that one is not completely bad when one simply entertains the thing in mind but does not give expression to it and thereby add to the resulting wickedness by attempting to give currency to one's own bad notion.

[3] Namely, what the Avesta has noted just above.

[4] *Pann mineshn.* [5] *3-bâr.*

[6] Of course "meaningly." [7] *Drâyânîneshnîh.*

[8] The act of merely expressing one's hatred is here taken as the Act of Word, and the act of chatter is considered to be the Act of Deed.

An Act of Thought would be the mere entertainment of an idea; an Act of Word would be the mere expression of that idea; and an Act of Deed would be the fulfilment of that idea. Hence, in so far as it may fulfil an idea, the tongue may be used in an Act of Deed.

[9] Lit. "as penitent."

[10] *Naôk-Nâêvar*; see above, Fol. 53, l. 18, note. The person is so completely disqualified that he must perform the Service of the New Initiate to be qualified again.

[11] *Vazâreshn.*

[12] This has reference to the sin under discussion.

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9. The good deeds and virtues that one may previously have achieved arrive[1] to counterbalance[1] « the sin under penitence ».[2] But those that are under « the due of » another cannot be « made » one's own.

10. If however one « on whom it is incumbent to do so » do not pursue[3] deeds of penitence,[3] then it is lawful, even in the case of a spiritual master, to use severity[4] in order that « that person » may be in penitence. « Nevertheless » if owing to the spiritual master's smiting, « such » a spiritual master perish, « then that spiritual master shall fall » into deadly worth « through that act ».[5]

11. If one may say « something profane » towards « Blessed » Zaratôsht, one will have « as it were » said so towards the Religion « itself; and » had one said so towards the Omniscient Lord « Himself »,
65 B that would not have been a more base thing.[6] « Hence », beware[7] lest[7] you be rebellious![8]

12. If one will say « something profane » towards a law among

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[1] *Levat*man *yâmtûnêt.* The Zoroastrian Philosophers of Pahlavi times gave each good act and each bad act a certain weight; so that a good act of one weight counterbalanced and neutralised a bad act of the same weight.

A Tanâpûhar weight, either of good or bad acts, is equal to 1200 Dirhams.

[2] Cf. Dâtastân-ê-Dînîk, Pûrseshn XII.

[3] Lit. " be as penitent."

[4] Cf. Pr. شکستن = to be severe.

[5] This m a y signify that the spiritual master would be thus much sinful by becoming fatally severe o n l y on another spiritual master to be made penitent for his sins, but the degree of his sin would be less when his severity would produce the same result on some other person. Still there is nothing here which o u g h t to signify that that need be the meaning.

The sense however would be rendered quite general if the word [illegible] in ..... [illegible] were taken as intrusive. The remaining words [illegible] and [illegible] then would refer only to the correcting spiritual master.

[6] If one will say something profane towards Righteous Zarathushtra it will be almost as sacrilegious as saying the same towards the Omniscient Lord, because the profanity will in that case apply also to the Good Religion which pertains to the Divine Being Himself.

[7] *Al at.*

[8] *Girâê*; cf. Pr. گرائیدن = to be rebellious.

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aliens, « its justification will be » dependent[1] on what may be its nature.[1] It is not lawful to praise a wicked law as in the least a great creed. If one will praise it for « simply obtaining » power, dignity, or wealth, one will be in deadly worth. « But » if one must praise it out of fear for « the safety of » one's person, it is not plain « how that will be ».[2]

13. Behold as regards whatever « law that may have » the good constitution, whenever one will praise[3] that, one must praise it conscientiously.

14. When one passes from the Good Law to a wicked « creed » one becomes of deadly worth; but when one passes from one wicked « law » to « another » wicked « law », one does not become of « any more »[4] deadly worth « than what one is already in ».

Vakhshâpûhar said: Verily, one will not[5] become « of any more deadly worth than what one is arleady in, only » in the case when « with regard to » the rank into which one passes, one « rank » is not worse than another.[6]

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[1] *Az ê pann aê yahvûn.*

It will not evidently be right to deprecate the laws of aliens in every case ; all good laws even of the aliens must be reverenced, because the Holy Religion of the Mazdayasnas claims all good laws as its own.

[2] Evidently and at any rate such a person must be judged less severely.

[3] TD omits the second [illegible].

[4] This of course is implied. One who professes a wicked law is already in deadly worth, and therefore does not become any more wicked by passing into another similar creed, provided indeed, as Vakhshâpûhar rightly observes, the degree of the wickedness of the latter is just equal to that of the first.

[5] [illegible] is for [illegible].

[6] One will not be worse for changing one bad creed for another, unless the latter is not in the same degree of badness; because one will then be more or less bad according as the creed which one enters is more or less bad than that which one has left.

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15. One must not undertake the [1] Initial Service of Thanksgiving and Praise [1] from one of the people of the alien ways, nor should one entrust it unto such a one. And although such a person may verily proceed to the place « of its celebration », still because the King of Kings must command thus : "You shall not say thanksgiving on the
66 A sacred Drôn cake," so of course one cannot celebrate it.[2] Indeed one cannot but show implicit obedience when he commands that one shall not celebrate a thanksgiving.

CHAPTER II

ON THE GREAT SUPERIORITY OF RECALLING ALOUD A SINGLE MEASURED EXPRESSION OF THE HOLY SONGS, OVER NOT RECITING THEM AT ALL

1. *Yô Gâthâo a-srâvayô yârr-drâjô, apa tanûm pairyêiti.* **Whoever[3] fails to sing the Holy Songs through the « whole » length of the year** « and » does not celebrate the days sacred to the Holy Songs, **ingrafts one's person with sin the most[4] intensely.**[4]

2. *Yêzi âonghãm ôyãm*[5] *pê*[6]*-vâchim fra-maraiti,* **If « however »**

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[1] Evidently a Bâj such as the Srôsh or the Drôn Bâj. Otherwise the sense might be, "receive the catchword in the Service;" and then the reference might be to the words *Yathâ Ahû Vairiyô Zaotâ,* etc., which are exchanged between the Zaotî and the Râthwî in the holy services. Still see § 3 of Ch. II : App. A below.

[2] Does it appear from this that strangers and non-Zoroastrians could be present at a Holy Service but could not take part therein? for, it is not said that the King of Kings commanded them not to attend it ; he simply commanded them not to celebrate it.

[3] [illegible] is for [illegible].

[4] This is the force of the Avestan *apa* and the Pahlavi *barâ.*

In the case of profanity or perversity this sinfulness is present from the very first.

[5] Genitive plural of the feminine of *aêva* = single ; individual.

[6] *Pê* is translated *patmân* ; otherwise it is altogether a strange form. The Pahlavi scholars themselves are in doubt as to the exact meaning.

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one recalls aloud « even a single » measured expression of those several « clusters of Holy Songs »,——

Sôshâ*n*s said : Verily « this[1] refers to » letting[2] forth an utterance, « *i.e.*, » speaking out a word.[2]

Ki*r*yâtr*ŏ*-Bû*j*it said : Behold « this refers to » reciting the Preliminary Formula.[3]

——*pairi*-shê *hô p*arr*tô-tanunãm stô*ong*haiti*, **then one amongst those who have ingrafted their persons with sin stands « in moral worth » far behind such a one**[4] *yahmat hac*h*a tem ava-raod*h*enti*.[5] **than**[6] **whom**[6] **they**[7] **hold in lower worth**[7] **that « former**[8] **person »**[8] owing to « that former person » being 66 B ingrafted with sin in his person for not celebrating the days sacred to the Holy Songs.[9]

3. From this place it becomes manifest according to the Holy Wisdom that when one has not celebrated with[10] thoroughness[10] the five days sacred to the Holy Songs, then one « has evidently become » deserving[11] of reproach.[11]

4. Sôshâ*n*s said : Note that « the statement » "one lets[12] forth

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[1] *I.e.*, recalling aloud the *pê-vâchim*.

[2] Darmesteter renders: "if he say the whole in *bâj* and a word in loud voice."

[3] Sôshâ*n*s thought that the reference was to any measured word of the Gâthas; whereas Ki*r*yâtr*ŏ*-Bû*j*it was of opinion that the Preliminary Formula was meant.

[4] *I.e.*, one who recalls aloud a measured expression.

[5] From Av. = to estimate at a low worth; cf. Yas. I, 22.

[6] *Mûn min*, because is for .

[7] The Avestân must be so translated literally; but the Pahlavi has the absolute verbal form *khafrûneshn* which besides has a derived idiomatic meaning ; cf. Pr. =to separate; to distinguish. Note that at Fol. 71, l. 13, ff. the expression is rendered *apârkinêt*, signifying " passes over."

[8] *I.e.*, the *tanu-p*rrrtha.

[9] The person who recites a mere measured word or a formula of the Holy Gâthas is considered far superior to one who does not recite them at all.

[10] *Avîr*. [11] *Dush-sham*; Pr. . Or "peaceless," reading *aê-shnom* as in TD. [12] should be .

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an utterance," *i.e.*, " one speaks out a word " « implies » that " one smatters it out."[1]

5. Kiryâtrŏ-Bûjît said: Behold, the moment one fails to recite the Preliminary Formula there certainly commences[2] « the guilt of » one's being ingrafted with sin in one's person for not celebrating the days sacred to the Holy Songs.

6. The case « of scoring spiritual merit for recalling aloud a single measured expression » can happen « only » when one may not have eaten too heavy a meal « at the time »; because if one may have eaten a heavy meal and if one will smatter out, then owing to the offensive smell « that must come from one's body » there must commence « the greater guilt of » one's being ingrafted with sin « entirely, even » notwithstanding that one will have smattered out « the measured expression ».[3]

7. If one is able to celebrate the Thanksgiving Service and does not celebrate it, « one commits » a great sin, « although » there is not committed a positive sin.[4]

8. Raôshan said: Behold, such « a positive sin » will arise when one will have smattered out in sinfulness.[5]

67 A 9. When one smatters out « thus » it becomes equally the darkest[6] thing[6] as that when one does not offer up thanks « and yet »

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[1] *Drâyêt.* Probably it is thought that one who is so incapable as to be able to speak forth only a word, can simply smatter it out.

[2] Kiryâtrŏ-Bûjît sticks to his meaning of *pê-vâchim*, and considers that when one does not recite even the short service preliminary to the singing of the Holy Songs, there immediately commences the sin for not singing the Holy Songs at all.

[3] Even the smattering out of a single measured expression among the Holy Songs gives one great precedence over one who does not sing those songs at all; but that is the case only if there is no further defect herein which exists when the mouth is smelling bad owing to a heavy meal. So that in that case no advantage over the Tanâpûhar sinner is gained even by one who smatters out a measured expression.

[4] It is not a sin of committing a bad act, but a sin of omitting a good act.

Girweshnik vanâs literally means the "sin through taking up," as distinguished from the " sin through leaving out."

[5] For, this would be committing a positively bad act.

[6] *Tûmtûm*; the first *tûm* = Av. *temangh*; the second is the sign of the superlative.

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eats, « or when » one does not observe the proper cleanliness « and yet » offers up in thankfulness the sacred Drôn cake, « or when there occur » all other cases of this kind.[1]

10. When one will have « thus » smattered out « in sinfulness », then there cannot have been « effected » by one the celebration of the days sacred to the Holy Songs, there cannot have been « effected » by one the Equinoctial [2] Celebration,[2] and there cannot have been celebrated by one « effectively » the Service [3] of Willing Praise.[3]

CHAPTER II: APPENDIX A

ON LACK OF FAITH REGARDING THE HOLY SERVICE

1. If one partakes « of the offered portion » with lack of faith when one celebrates the days sacred to the Holy Songs, then there cannot become celebrated by one the Equinoctial Celebration, and there should not be celebrated by one the Service of Willing Praise.[3]

2. Vakhshâpûhar declared one's eating thus « with lack of faith » to be in a degree more degraded than « even that » when « one eats » though one has not offered up thanks « on the bounties procured ».[4]

3. One should not be entrusted the Initial [5] Service of Thanksgiving and Praise,[5] if one does not know the performance [6] by heart; « indeed » one should not « then » undertake it « at all » even though one might be entrusted with its performance.

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[1] *Apârîk hamâg bain den*man. [2] *Rapîtwin*. See note 3to § 15 of App. B below, and compare Sh. Lâ-Sh. XII, 31 end, and Bûnd. II, 9. See again below, Fol. 70, l. 4; Fol. 76, l. 25; and Fol. 102, l. 16.

[3] *Aûsôfrît*. See note 6 to Fol. 52, l. 30; and compare the close of Fol. 123. It is evident that all the three services are closely related, the failure of one affects all the three.

[4] Because the former is a sin of commission and the latter a sin of omission. Besides Vakhshâpûhar is always stern against those lacking in faith.

[5] *Vâch*; probably such as the Srôsh and Drôn Bâjs. [6] *Kart*.

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4. Whenever an occasion may have arisen[1] « to meet for the function », then « leaving aside the point » whether all be faithful « therein » or « whether » all faithless,[2] in so far as "all blessedness is evidently for the good,"[3] so only if goodness is not lacking in manifestation[4] « among the performers », the celebrators of the dedication of
67 B the sacred Drôn cake can « in that case » undertake for others the Initial Service of Thanksgiving and Praise; but when that is lacking in manifestation then if they celebrate the dedication of the sacred Drôn cake and undertake the Initial Service of Thanksgiving and Praise for others, that must be wrong.

5. When all[5] « engaged in the Service join in » offering up in dedication the sacred Drôn cake, it must indeed be well,[6] even though both « the celebrators[7] of the Service as also those having it had celebrated »[7] will simply have recited incongruously « together. And really » it will be well if both these « sides » will join in offering up in dedication the sacred Drôn cake, because it is not proper that « in this case » only a single person need serve as a second to the Leading Officiating Priest,[8] « though » Vakhshâpûhar has said that this is allowable.

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[1] ۱۳۵۶ is for ۱۳۶.

[2] That is to say, leaving aside the point of their faith in the intrinsic value of what they have met for.

[3] Recall the same expression in Fol. 59, l. 21 or Nir. I, Chap. XIV: App. B, 6.

[4] Reading *a lâ shâyêt*.

[5] Does this refer only to the priestly fold?

[6] If all present at the Service say the Preliminary Service and join in the dedication of the sacred Drôn cake, that must indeed be good even though the inexpert among them can only smatter out that service; because that will, in any case, manifest zeal on their part to participate actively in offering up thanks for Nature's bounties.

[7] It is not plain to whom else the reference would be if not to these.

[8] Evidently more persons were necessary for the actual celebration of the Holy Service when the Zoroastrian fold embraced millions of souls; and two only did not suffice then as now. But here the reference is to a point where it is a matter of difference of opinion whether the Râthwî alone should help the Zaotî in the function under consideration, or whether the whole congregation also should join the Râthwî.

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6. When one has by heart the Holy Worship, and is without any lack of faith, then one is fit for every function in the Smaller Thanksgiving Services.[1] And any person « thus qualified » is legible for the office of the Leading Officiating Priest « in that case ».

7. When « one is so qualified as to have » by heart « the Holy Book of » the Consummate[2] Word,[2] then one must have celebrated[3] the Service of All the Reverential Ones or the Service[4] of the Admonitions[4]; and « when that is so, such individual » is qualified for every function in the Greater[5] « Thanksgiving Services ».

8. Vakhshâpûhar said: Behold having the Consummate Word by heart is useful always for ascertaining[6] what is to be performed according to the Holy Wisdom before « undertaking the actual » Thanksgiving Service « itself. For », at the Thanksgiving Service in the commencement when the helping attendant will have come, this much must be ascertained, and the Leading Officiating Priest must inspect it, that the Sacred Barsôm twigs are tied, the « vitalising » Haoma drink is prepared, the Haoma twigs are found, and the Holy Water[7] is kept ready, « with the recitation of » the special text of Holy Wisdom 68 A

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[1] See above, note 4 to Nîr. Bk. I, XIV: App. B, 2.

[2] *Hâtôkht*; Av. 𐬵𐬀𐬙𐬀𐬴𐬀. See note 6 below.

[3] Visparat and Srôb must be the preliminary courses of instruction which one must master before acquiring proficiency in the Hâtôkht.

[4-4] *Srôb*; Av. 𐬯𐬁𐬹𐬌𐬯𐬁𐬹=admonition, canon. Srôb must also signify the holy texts used at the Service.

[5] 𐬌𐬎 must be 𐬌𐬎. See above, note 5 to Nîr. Bk. I, XIV: App. B, 3.

[6] *Awê-gûmân kûneshn.*

The Hâtôkht gave with other causes and essentials, the cause and the essentials of every ceremonial. Hence its knowledge was necessary to qualify the Leading Priest of a Great Service, who was to see that everything was right and good for it. See Dink. Bk. VIII, Chap. XLV.

[7] 𐬵𐬀𐬱𐬎 is for 𐬵𐬀𐬱𐬎 which TD gives.

Zôhar generally signifies the "hallowed portion" of the dedication, but specially it means the consecrated electrised water used during the Holy Service in the preparation of the Haoma drink. It is filled out at the Preparatory Service from the basin in which the Vars is agitated a thousand times while reciting the 101 Names of the Divine Being.

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for each.[1] So that if they have come short herein of finding[2] the Haoma twigs, and of having the Holy Water kept ready, then just because they will have done so through being wavering « on the necessity thereof », that must be wrong, inasmuch as the deed should have been carried out *Garmã dârê*[3] " in warm acuteness "—— there is one who says, even as the Religion « should have been carried out so ».[4]

9. If when one completes « the undertaking » without any misgiving « about it » one makes oneself elated[5] « thereon », then that is wrong. But if when one completes it and goes out, another makes one elated « thereon », then that may be allowed.[6]

10. Note that Law does not stand in subordination to Interest.[7]

11. Âzât-Mart said: Every thanksgiving service, « even » besides
68 B that which is for the Leading Officiating Priest, must be performed without any misgiving « about its efficacy », as all thanksgiving « performed » with misgiving « about its efficacy » goes « simply » towards « the effacement[8] of » retribution.

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[1] *Pann tan.* See the commencement of Tehmurasp Anklesaria's edition of Yasna with the Ritual.

[2] [illegible] is for [illegible].

[3] This phrase seems to be the accusative plural of Av. *garma*=warm, and *dâra*=acuteness, from *dar*=to cut, to be sharp.

[4] According to this critic the Religion is vitally concerned in the presence of the several things at the Holy Service.

Or, his meaning may only generally purpose to say that as much acuteness is to be shown here as in the case of the Religion itself.

[5] *Lâlâ kûnêt*; [illegible] must be corrected to [illegible].

[6] [illegible] is evidently for [illegible] or [illegible] simply.

[7] *Dûsheshnîh.* Av. [illegible].

It is meant that interest must be subordinated to law; whereas interest preponderates in one when one is overjoyed at one's success in a religious performance, and compliments oneself thereon. One who thought more of duty and law than of pleasure and personal interest would not so far be absorbed in the pleasantness about one's success, but would rather think of further good activity.

[8] Cf. above, Fol. 62, l. 9 or Nir. Bk. I, XV, 3.

What will go towards the effacement of retribution is yet something as a positive good deed; and a degree of good is scored even by one who performs the Service with misgiving, evidently because it evinces some faith that one should perform it at all. See the remark that follows.

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12. Whether not to perform what will go « simply » towards « the effacement of » retribution, or no, is not plain ; though Afrog said: Verily I am of opinion that people should not leave out performing « even » that.[1]

CHAPTER II: APPENDIX B

ON THE FIRST SERVICE FOR THE NEW INITIATE[2]

1. At the « very » first service « that is performed by one » there should be solemnised the[3] Dedication Formula of the New Initiate.[3] If however one be in misgiving « about its efficiency » there should be « performed » the Service of the New Initiate and there should « besides » be « performed » the Service of the Thirty Divine Powers made presiding over Days. And it should be better if the Service of the Thirty Divine Powers made presiding over Days is « that »[4] with the ampler text of the Holy Wisdom.[5]

2. There is « however » one who says that it is not proper to celebrate the Service of the Thirty Divine Powers made presiding over Days, at the very commencement « of one's practice ». In any case indeed, it should not be proper if they glorify the Holy Spiritual Essences « in such circumstance ».

3. Sôshâns said: Verily, if one says « at the very first » *Ahurahê Mazdâô Raêvatô* Khvarr*nanguhatô*——[6] ' « According to the pleasure » of the Lord Most Wise, the Brilliant and the Glorious One .....,' that is wrong; for, according to the Hâtôkht « the Holy Book of the Consummate Word » the first dedication should be performed « with the words : "According to the pleasure » of the Sublime Lord....."[7]

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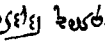
[1] Afrog is of course right. [2] Chap. VI : App. A, I refers to his initiation.

[3] *Shnôman ê Naôk Nâêvar.* See Shâyast Lâ-Shâyast X, 2 ; XIII, 2.

[4] The greater of the two Sîrôzas, the formulæ of dedication to the Thirty Divine Powers ; see S.B.E. Vol. XXIII, commencement.

[5] *I.e.* at the commencement of one's practice. [6] See Yas. I, 1.

[7] *Ratwôk-Brîzat.* Av.  . See Yas. I, 17, etc.

As this phrase refers to God Himself, the distinction here is of titles, not of persons.

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69 A 4. It is allowed to celebrate the Service of the Admonitions[1] with every dedication; but « this should be » including « the words: "According to the pleasure » of the Sublime Lord....."[2]

5. There is one who says thus: Verily, in any « service » whatsoever which one celebrates just for the first time « in all one's practice », one should perform the dedication of the New Initiate.

6. Âzât-Mart said: Behold the person who glorifies the Religion should celebrate well the worship of the Dvâzdah-Hômâst « the Twelvefold Service of All the Worshipful Ones », as well as the Service of the Sublime Lord. And if one desires one's presentations to be more acceptable, it is proper to sacrifice sheep or goats at all « such » services.[3] And if one have misgivings about « the sufficiency of » the Service of the New Initiate, then « one must besides celebrate » the Service of Faith.[4]

7. There is one who says « it may be allowed » even if the first Service « be » that of the Hâtôkht « the Consummate Word ».[5]

8. There is one who says « it may be allowed » even though the first service « be » the Rapîtwîn « the Equinoctial Celebration ».[6]

9. It is allowed to partake of the sacred[7] Drôn cake dedicated to the Spirit of the Moral Order[7] in every thanksgiving service,[8] except in the Service of the New Initiate « which is performed » in misgivings,[9] and in that under the officiating leadership of a lady,[10] and in the Drôn

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[1] See above, § 7 of the preceding Appedix A.

[2] *I.e.*, these words should occur in every such dedication.

[3] See Sh. Lâ-Sh. XI, 4; Nîr. Bk. I, XIV: App. C, 5 above; Fol. 85, l. 24 below; and Dink. Bk. VIII, Chap. VII, 1.

[4] See above, Nîr. Bk. I, X: App. B, 5.

[5] Otherwise, "the Service of the Hâtôkht also (should be included) in the first Service."

[6] Otherwise, "the Service of the Rapîtwîn also (should be included) in the first Service."

[7] *Srôsh-Drôn*. Yas. III-VII constitute the text of the Srôsh-Drôn.

[8] Apparently the reference is to the tasting by the Officiating Priest's own self. In the cases mentioned just next as those wherein it is not permitted, it appears to be prohibited in the first two probably because of the deficient qualification of the Leading Priests in those, and in the third probably because that service is performed simply to redeem a penalty.

[9] See § 1 above. [10] See above, Nîr. Bk. I, XVI, etc.

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Service for « redeeming » the Bâzâê[1] « penalty of 90 Stîrs of 4 Dirhams each »; in « all » others[2] it is allowed « to partake of it ».[3]

10. « Of the ten days of the Fravartînîkân », one should celebrate well the first[4] five days[4] « specially devoted to the Holy Spiritual Essences as well as » the five days devoted to the Holy Songs. On « either of » these five days the « least »[5] proper number of those joining the Feast[6] should be 10, « though » there is one who says 8. 69 B « And the text » *Sârahê*..... ' Of the head ..... ' is[7] not in disagreement « herewith »,[8] although there is one who says that « the text » *Sârahê* ..... ' Of the head ..... ' is[7] in disagreement « herewith ».

11. « When » the person who desires to proceed to a « sacred » function[9] dutifully, thinks thus: " I cannot return in time," then he may leave out « the text » *Pancha, tisrô, dasa* ..... *rathwâm*[10] ' The five, three, ten ..... of the Spiritual Masters,' and may « accordingly » celebrate the Season Festival. And there will

[1] Thus the redeeming good deed is of considerably greater value; for even the commonest Drôn offering has the value of a Tanâpûhar of three hundred Stirs; see Sh. Lâ-Sh. XVI, 6. This Drôn Service appears to have usually been performed for redeeming the act of sacrificing an animal at a sacred function.

[2] Reading *zakâê*. [3] See note 8 on previous page. [4] *Panjak-ê-fratûm*. See above, Nîr. Bk. I, Chap. X: App. B; and Dînk. Bk. VIII, Chap. VII, 11-13.

Otherwise the expression may signify "the first five days of the Season Festivals," constituting the first Season Festival itself. It might be recommended to celebrate them well and with particular care evidently because they would form the first great festival of the year.

[5] The meaning must be this; for it is impossible that the huge congregations which must needs have assembled at the great national festivals, should have been bidden to meet in no larger parties than those of ten or eight only. These small numbers must refer to the l e a s t decent numbers of the assembled parties. And as the reference is plainly to all those that join the feast, we cannot understand the allusion to be to the officiating body simply.

[6] *Vashtamuntân*, lit.=feasters. The assembled persons partake of the things offered up in the Âfringân that is celebrated at the Season Festivals.

[7] As TD adds after

[8] *I.e.*, with probably the opinion that the least number should be 10.

[9] must be or

[10] This text is not preserved among the texts that are handed down to us.

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« then » be « gained » to him the good deed *hazangrem maêshanâm*[1] ' « of the value of » a thousand sheep.'

12. When however he can return in time then on his celebrating[2] « the full service accordingly », there is « gained » to him the « superior » good deed *hazangrem gavanâm*[1] ' « of the value of » a thousand cattle-heads.'

13. When one is able to celebrate the Service and does not celebrate, then whether there takes root in one the Avaoîrisht[3] penalty or no is not[4] plain.

14. Raôshan said: Note that only in case when some have to
70 A celebrate the Holy Service moderately,[5] may they omit « the text » ...

[1] Darmesteter rightly refers to Âfrîn-ê-Gâhambâr, 7-8, where these texts are ascribed to the Hâtôkht which is mentioned in § 7 of the preceding Appendix.

Apparently these values express the degrees of virtue achieved in either case. In this respect we may compare Fol. 74, ll. 10-12 below, and Pah. Vend. IV, 2. The Pasu and the Staora there may stand for the Maêsha and the Gao here. In the Pahlavi Vendidad the Pasu is valued at only 3 Stirs and the Staora at 12. On that analogy the preceding value here must be only a fourth of the latter. As according to Sh. Lâ-Sh. XVI, 6 the smallest worship scores a good deed of the value of 30,000 Stirs, each Gao here would be valued at 30 Stirs which is much more than the value assigned to the Staora in the Vendidad, but may to a certain extent match with the value given below in Fol. 74, ll. 10-12. See note 1 to IV, 5, below.

[2] 𐬛𐬀𐬎𐬎 𐬌𐬀𐬎𐬎𐬀𐬌𐬀𐬥 would be better than 𐬛𐬀𐬎𐬎 𐬌𐬀𐬎𐬎𐬀𐬌𐬀𐬥 which the text gives.

[3] TD has 𐬀𐬯𐬀𐬎𐬀𐬵𐬀𐬌𐬀𐬥 as HJ also has below; HJ here has 𐬀𐬯𐬀𐬎𐬀𐬵𐬀𐬌𐬀𐬥.

The value of the moral weight Avaoîrisht is not consistently given; yet that given in Sh. Lâ-Sh. XVI, 5, viz. twenty-five Stirs, is most acceptable, for, according to Vend. IV, 17 its value must be above Âgerept and under Arrdûsh; and the value of the latter is consistently given at "thirty"—presumably "Stirs" though that is not mentioned, whereas that of the former though variously given elsewhere is noted to be sixteen Stirs in Sh. Lâ-Sh. XVI, 5, the notation whereof appears to be the most correct of all. See also Sh. Lâ-Sh. I, 2, and XI, 3.

It must be noted again that the simplest Yazeshn Service is worth a hundred Tanâpûhars or 30,000 Stirs; see Sh. Lâ-Sh. XVI, 6.

[4] 𐬛 must be supplied here in the text. See § 16 below.

[5] *I.e.*, when some difficulties cause positive hindrance as in the case mentioned above, and when an abridgment of the Service is permitted; for, if one were to abridge the Service even though there were no such difficulty, it would show one's indifference to the performance which would not therefore accumulate as a positive good deed but would simply serve to efface sins.

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.....*rathwãm*..... ' ..... of the Spiritual Masters..... '; otherwise one should not leave out even « the text » .....*rathwãm* ..... '.....of the Spiritual Masters.....,' « for, then » the Service will « have the efficacy simply to » go towards the effacement of sin.

15. « It is noted in this connection that » these are the celebrations that are acceptable « the most essentially »,[1] *viz.*, those of the Season Festivals and the First[2] Equinoctial[3] Celebration,[3] together with the threefold[4] celebration of Setûîh « the Service of the Three Nights after Death », and the celebrations of the days sacred to the Holy Spiritual Essences.[1]

16. So also it becomes acceptable « the most essentially »[1] when the Moon[5] of Prolific Grace is glorified three times every

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[1] Cf. Sh. Lâ-Sh., XII, 31 where it is said that according to the Hûspâram Nask, of which the Nîrangastân is a portion, the non-celebration of the Season-Festival, the Rapitwîn, the Three Nights after Death, the days sacred to the Holy Spiritual Essences, and the Sun and the Moon, is seriouly taken into consideration at the judgment of the soul.

[2] *I.e.* the Vernal Equinox.

[3] *Rapîtwîn* firstly means "that pertaining to the mean day or the midday." Hence it not only indicates the midday but also the Equinoxes on which the "mean day" falls. It then signifies the south, for the sun who is the cause of the day appeared to the primitive Iranians to take his course across the south, inasmuch as Irân Vêj was situated up in the Northern Hemisphere. Lastly it indicates the Power said to be manifesting itself in the South and guarding the Entrance to Heaven which was located in that direction probably because of the beneficent forces said to be focussing themselves there. This is how tradition is explained. But the theme can be viewed from a clearer light of comprehension. The midday represents the midday of the Eternal Life when the rising soul reaches the Frâdat-F*sh*u state of the Holy Thrift and Prosperous Advancement which is placed at the middle of spiritual advance in the scheme of the Mazdean philosophy, and hence marks the Entrance to the Heavenly Condition. See the Rapitwîn Gâh.

As regards the Service itself, even as such texts as Bûnd. II, 8-9 hint, and as modern practice indicates, it is the Thanksgiving Service which is performed in the Rapitwîn Gâh in a certain period of the year, and in which of course this Power and Ideal is glorified along with other things. And Fol. 76, l. 25 ff. and Fol. 102, l. 16 ff. make it still more plain that it signifies the celebration of the Equinoxes; see notes at these places. The Equinox also ideally signifies the mid-stage of spiritual advance.

[4] TD omits اوزیه.

[5] The text has "new moon" which must be wrong; see the next note.

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month[1] and the Sun of Glory thrice every day.[2] And it is manifest from the Holy Wisdom that it is according to the Holy Wisdom that « the penalty for not celebrating them » stands at the value of an Avaoîrîsht[3]; but about other « worships the penalty » is not clear.

17. There is one who says thus: Verily it is thuswise that when in the Season Festivals the Sun « is not glorified this way, the penalty therefor » stands at the value of an Avaoîrîsht for every threefold[3] « neglect thereof. Whereas » there is one who says: « It stands so » for every onefold[3] « neglect thereof only ».

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[1] Once every of the three weeks into which the original sidereal or lunar month was divided. If, from the 30 days of the lunar month, we take away the three additional days Daê-pa-Âdar, Daê-pa-Meher, and Daê-pa-Dîn, the remaining 27 days of the sidereal month may just be divided into three periods of 9 days each; whereas similarly the fuller lunar month might be divided into three periods of about 10 days each: the *Antarr*-mâo*n*gha, or the days of the new moon; the *Prrr*nô-mâo*n*gha, or the days of the full moon; and the Vi*sh*apta*th*a, or the days of the intenser nights. Darmesteter assigns each of these three only five days, but then he falls into a difficulty about the remaining days of the month; see his note 5 on p. 90 of S. B. E. Vol. XXIII.

It may be noted in this connection that the Chinese and the Egyptians had weeks of 10 days each, and the Babylonians and the Hebrews divided the month into six weeks of 5 days each. Hence it is conceivable that when the Iranian month was given 30 days, the Iranian week might correspondingly have been assigned 10 days. No doubt the peculiar position of the three days latterly added to the month must suggest a division into four weeks, the first two of 7 days each and the next two of 8 days each, still it is not evident that this should have been just the original position; indeed the original position could have been quite such as to have admitted of three equal divisions in this case also, which, according to the hint from the Avesta and the practice of glorifying the Moon thrice in the month, was evidently the case with the original shorter month of the Iranian Calendar.

The Revâyats also advise that the Moon should be glorified at least three times every month. Hence the statement "new moon" must be an error here, even as it is already noted. Indeed there appears no reason why the sense should thus be specialised.

[2] See Sh. Lâ-Sh. VII, 1.

[3] In Sh. Lâ-Sh. VII, 4 the good deed of every single glorification of the Sun, or of the Moon, or of the Fire is valued at a Tanâpûhar of three hundred Stîrs; whereas the Avaoirisht is about twenty-five Stîrs only. Still Sh. Lâ-Sh. VII, 3 notes that the guilt of not glorifying the Sun once is only thirty Stîrs.

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18. There is one who says thus[1]: Behold, those[2] having faith[2] in the sacred Barsôm twigs may hold them «in ordeal», and those having faith in ordeal must allow this; « but » when so allowed they must hold 70 B them according to the rule.

19. Dât-ê-Vêh[3] said: Verily, the ordeal with the sacred Barsôm twigs cannot be performed as a « sure » test.[4] « Whereas » there is one who says « that it can be performed as a sure » remedy.[5]

CHAPTER III

ON THE PENALTIES FOR OMISSIONS IN THE HOLY SERVICE, EXTENDING INTO PERIODS OF THE YEAR

1. *Yô Gâthanûm ôyum vâchim apayâiti, aêvûm vâ vachastastîm,* **If one passes over,** *i.e*, omits **a single word or a single stanza or strophe among the Holy Songs,** *thri vâ âzâiti*[6] *ayarr-drâjô vâ vâstryât.* «**then**» '**one shall expiate it**' **with three** blows «**of**

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[1] This remark seems altogether alien to the theme under consideration; but it is noted here perhaps with reference to a statement about the Barsôm twigs a little above, or perhaps it is recorded merely as an important observation from one of the doctors who sat on illucidating the text, and had fallen into a digression.

The Barsôm twigs were used in one kind of ordeal; see S. B. E. Vol. XXXVII, Dink. Bk. VIII, Ch. XX, 12.

[2-2] *Aôstôbârân.* This indicates that only those who had faith in ordeals were to undergo them.

[3] The text has *Dât-ê-Shapîr*; but see above, note 10 to Aêr. V, 18.

[4] *Hastûih*; Pr. = justice; truth.

Dât-ê-Vêh's doubt challenges orthodoxy, and shows how the minds of the Zoroastrian sages were clear of all blind faith.

[5] *Bishizânih.* Cf. Dink. VIII, Ch. XX, 66 which says: "he who undergoes the sacred twig ordeal has atoned best."

[6] This word is apparently formed out of Av. = "to expiate a sin with"; cf. the constant word which is used in the Vendidad to indicate "atonement for sin."

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the weapon of the Moral Order » [1] **or by toiling** [2] **in good industry** [3] **through the length of a day** « in order that » the Holy Service « may be made » good « thereon ».

2. *Atha bityâo* [3] *; atha thrityâo ;* **« And it shall be » thus for the second « omissions », and thus « also » for the third,**—— Sôshâns explained « thus » ; Kiryâtrŏ-Bûjît « explained »: Verily « the exact translation should be thus »: It shall be " the same [4] when there are two « such omissions " ; and » it shall be " the same when there are three " [5] ; ——*atha vîspem â ahmât yat hê hanjasaiti yatha* chathru-
71 A *shûm yâo Gâthâo a-srâvayô, hyat* Arrdusha *hê* shyaothnem. **and so on,** as one explains, **from that forwards, all up to when there passes by one as much as a fourth** of the year [6] **without one's reciting the Holy Songs « with perfection »,** [7] **at which**

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[1] *Srôshôcharanâm,* as reasonably supposed by the Pahlavi a little later. This assigns to it here the indefinite sense of " blows " which might indicate spiritual as well as physical sufferance. Indeed the penalty was transmutable into a moral weight or fine of from one to one-third of a Farmân of four Stirs or sixteen Dirhams each. And three Srôshôcharanâms were generally supposed to be the least weight that affected the judgment after death ; see West's valuable note 3 to Sh. Lâ-Sh. IV, 10.

[2] The Pahlavi should be *vâstrineshn* as below at Fol. 71, l. 20; for, the original *vâstryât* is very suitably an abstract noun here.

[3] The full expression might be *bityâo Gâthâo a-srâvayô* = " not singing (portions of) the Holy Songs secondly."

[4] It appears advisable to restore 𐬀𐬵𐬀𐬥 just after 𐬵𐬀𐬥.

[5] The translation of Sôshâns appears more in keeping with the text ; but Kiryâtrŏ-Bûjît was probably led to his explanation by some statements which follow that in certain cases the repetition of guilt up to certain limits did not multiply the penalty accordingly, but kept it the same.

[6] The Pahlavi seems rather to indicate, " not reciting a fourth of the Songs (to be recited) during the year," and appears to discuss accordingly in the note below at the commencement of the next Folio. But in the same relation there follows here *vîspem tarô yârr drâjô* ; and for this reason we are persuaded to take the fractions to have reference directly to " year," and not to " Holy Songs."

[7] The point is not about not singing the Gâthas at all, but about continuing to sing them with negligence and omissions. The actual text might lead one to suppose as if the reference were to not singing the Gâthas at all; but the context can make us more exact.

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moment one's act is « encumbered » with the Arrdûsh penalty « of 30 Stîrs ».

3. Thrishûm *tarô* Khv*araya; naêmem tarô Bâzujataya*[1]; *vîspem tarô* yârr *drâjô*[2] *hê hîm Yâtem*[3] *âstryêitê.* « And when the thing continues » through[4] one-third « the year's length, then the act is encumbered » with the Khôr[5] penalty « of sixty Stîrs »; when through half, then with the Bâzâê[6] penalty « of ninety Stîrs »; and when through the whole length of the year, then thereat is one encumbered with the culpability of the Yât[7] penalty « of a hundred and eighty Stîrs ».

4. *Yat*-chit *pas*chaêta *aêvûm ratufritîm ava-rao*dh*ayêiti, tanûm pairyêiti.* Then afterwards even if one passes over,[8] *i.e.*, omits a single spiritual glorification, one ingrafts one's person with sin « for having thereby incurred the Tanâpûhar penalty ». 71 B

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[1] Thus TD. [2] The text has *drâjê.*

[3] *Hîm* indicates that *Yâtem* must be feminine, and hence its base must be *Yât.*

[4] 𐬵𐬀𐬙𐬀𐬨𐬀 should be corrected into 𐬵𐬀𐬙𐬀𐬨𐬌 which is the Pahlavi form for Av. 𐬵𐬀𐬙𐬀𐬨𐬌.

[5] This literally means "the culpability of causing a wound"; cf. Av. 𐬵𐬀𐬙𐬀𐬨𐬌 = wound.

[6] This literally means "the culpability of smiting with the arm's might."

[7] Literally, "the culpability of endangering life"; cf. Av. 𐬵𐬀𐬙𐬀𐬨𐬌𐬌𐬀 = life.

These culpabilities were understood in Pahlavi times to be transmutable into fines or good deeds of corresponding fixed values; and these terms were further also applied to these amounts of good deed which cancelled the corresponding sins, but not necessarily implying sins already committed. See Sh. Lâ-Sh. I, 2 and XVI, 5-6, and Dink. Bk. VIII, Ch. XXXI, 39.

Again, recalling Vend. IV, 26, 30, 34, and 37 Darmesteter notes that the *Arrdus, Khv*ara, Bâzu-jata, and Yât penalties could be redeemed with 15, 30, 50, and 70 blows respectively. Thus each blow, *i.e.* Sraos*hô-ch*arana, is in that case valued at about 2 Stîrs.

[8] *Apârkînêt.* Previously at Fol. 66, l. 14, it may be recollected, the word in the text has been used with a different shade of meaning and accordingly translated *Khafrûneshn* there.

This omission is so severely judged because the guilt of omitting words or portions of the Holy Text is continued into the second year, and has become hardened.

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5A, *Yô Gâthanâm aêvâm ratufritîm ava-raodhayêiti, thri vâ âzâiti ayarr drâjô vâ vâstryât;* **If « again » one « just » omits « but » a single spiritual glorification[1] among the Holy Songs, 'then « also » one shall expiate « the guilt » with three' « blows of the weapon of the Moral Order », or by toiling in good industry 'through the length of a day,'** « in order that » the Holy Service « may be made » good « thereon » ;———

6. Note that « the Holy Writer » repeats « all this » for this reason that it may be known that a spiritual glorification and a stanza or strophe are both of one value « so far ».[2]

5B. ——*atha vîspem â ahmât yat hê hanjasaiti yatha thrishûm yâo Gâthâo a-srâvayô.....* up to *.....tanûm pairyêiti.*

The translation « hereof is » just according to what has been stated « in the previous case».[3]

7. This is what is manifest from the Holy Wisdom concerning the omission of the Holy Text[4] in a Thanksgiving Service that

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[1] As distinct from the omission of "a word or a stanza or strophe" discussed above. In this case the penalty is so light because here the guilt has just taken place; whereas it is so severe in the case immediately preceding because there it has a reference to its continuation so further as into the second year.

[2] "So far," because there is a difference further on. When there is no more omission of the text here than that which is required to be corrected in due time, the first serious penalty sets in in this case when it is not corrected even at the end of a third of the year and not earlier *i.e.*, at the end of a fourth of the year, as in the previous case; and this constitutes a marked difference between the two cases.

[3] It is however not plain whether the *Arrdus* penalty sets in here, or the *Khvarâ*; for, the first serious penalty sets in in this case at the end of a third of the year, whereas in the previous case it sets in earlier, *i.e.*, at the end of a fourth of the year, and is there taken to be the *Arrdus* penalty. The penalty setting in in the previous case at the end of a third of the year is there taken to be the second penalty, and hence it is stated to be the more serious penalty *Khvarâ*; but in the second case the penalty that commences at the expiration of that period is considered to be the first penalty and not the second. Hence it remains doubtful whether the first serious penalty in the second case must be the first serious penalty of the first, or the penalty which sets in at the expiration of a third of the year in the first case, but is there the second serious penalty. Cf. however Dink. Bk. IX, Ch. XII, 15 where the first serious penalty incurred is stated to be the *Arrdus*.

[4] *Nask.*

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is undertaken « for performance », that when the Leading Officiating Priest has undertaken the whole Thanksgiving Service and when the Helping Priest has solemnly said this: "I will perform this Thanksgiving Service for thee," then as far as[1] a fourth[2] of the Holy Songs,[2] regarding every word that is omitted at an earlier stage or a later Sôshâns has declared « the sense of the Holy Wisdom to be thus »: Verily for every one thereof one must suffer the penalty of three Srôshôcharanâms, whereas Kiryâtrô-Bûjît has declared « it to be thus »: Verily for all « the omissions » together the « penalty » must be no more than three Srôshôcharanâms « only »,— till at last when one has come up to the fourth « without remedying the fault », the Arrdûsh penalty takes foundation[3]; 72 A

« And that » as for the Srôshôcharanâms « that are prescribed as penalty in this case, all the scholars » are agreed that none « are mentioned[4] in the Holy Wisdom »[4];

8. « And that when one has come up to » one-third, the Khôr penalty « takes root »; when up to half, the Bâzâê penalty; and when up to the whole, the Yât penalty « of 180 Stîrs »; and that although during this « first » year[5] they may be omitted ever[6] by far the oftenest,[6]

[1] *Vad ol.*

[2] In this note the fractions are taken in relation to the quantity of the Holy Songs, and indeed this sense may seem as suitable to the Avestan as that which takes them in relation to the extent of the year; but then the text *vispem tarô yârr drâjô* which has occurred a little previously, is too clear to allow any other meaning in that case. The two could however be reconciled, and either considered indifferently, if the whole quantity of the Holy Songs referred to in the text were those to be finished along the extent of the whole year, (which needed not be only a single quantity of the Holy Songs, for, the Holy Songs were to be repeated over and over again during the year,) in such a way that the quantitative proportions would be running parallel in both the cases, so that a fourth of the whole quantity of the Holy Songs to be sung over would be finished in a fourth of the year, and so on.

[3] *Pâyîyak vakhdûnêt.*

[4] Recall the texts of §§ 1 and 5A just above where *thri vâ âzâiti* simply occurs.

[5] The year and the Holy Songs to be recited during it are indeed so closely associated in the mind of the writer, that after having talked only of the quantity of "the Songs" so far, he abruptly presents "the year" in the same tone of continuity.

[6] *Avîr kabad*; otherwise, "ever by far the most (of the text)."

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« the penalty can amount to » no more than the Yât « simply »;[1]

9. And « further » that during the next year « of continued guilt », for an omission « even » to the length of a single stanza or strophe among the Holy Songs, or for one of the smallest extent in the rest of the entire text of Holy Wisdom, there is incurred the Tanâpûhar penalty « of 300 Stîrs »; and that although during that « second » year « of continued guilt » they may be omitted ever by far the oftenest, « the penalty amounts to » no more than the Tanâpûhar « simply ».

10. One's carrying out Services to atone for « sins of the values of » Arrdûsh, Khôr, Bâzâê, Yât, and Tanâpûhar, committed against
72 B injured parties,[2] and neutralising[3] « sins of such values » committed against one's own nature,[3] are both virtuous actions.

[1] When a guilt is repeated to a certain extent, it becomes indicated that it has taken deep root and must take some time to extirpate it; hence during this time when the guilt remains deep rooted before the best means of removing it can produce their effect, actions of the guilt must, for that time, proceed rather out of the force of that established fault than out of special purpose; and therefore, moral judgment cannot take notice of these uncontrollable repetitions any more than of only the first action of the deep rooted guilt, because that represents the presence of the guilt just so much as any amount of repetitions during that time may.

Thus it has been determined that during the first year of a guilt's appearance the highest intensity to which it can reach is that which deserves the Yât penalty simply which, if seriously borne out, must remove the guilt; so no more penalty need be prescribed for the repetition of actions which do not increase the intensity of the guilt, but which only naturally spring from that intensity. This intensity increases to the Tanâpûhar when the guilt is carried into the next year; but the increased intensity swells no further during this second year, and deserves the same greater penalty of one Tanâpûhar for the whole of that year, whether the guilt be manifested in one action or more.

[2] The phrase *bain hamâhmahrân* occurs in this sense in Sh. Lâ-Sh. VIII, 14. That chapter mentions two kinds of sins: the *vinâs-ê-hamâhmahrân*, and the *vinâs-ê-rûbânîk*; and Dr. West in his note 3 to § 1 of that chapter cleverly explains them to mean respectively "the sins whose committal has caused harm to others both animals and men" besides degrading the sinners who have committed them and in which satisfaction must first be made to the injured before the sins can otherwise be atoned for, and those in which others are not injured at all but "which affect the sinners' own selves only" and are atoned for by means in which no satisfaction is to be made to others.

The *rûbânîk* sins are called *gaûharîk* in our text.

[3] *Gaûharîk lakhvâr vabidûneshn.*

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11. There is one who observes thus: Note however that it must not be that what one has really to perform « in neutralising a sin of omission » be just so much « only » as may have been actually omitted from the Holy Service.[1]

12. There is one who says thus: Verily, «even in the case» when one recites the Holy Text in the Thanksgiving Service « undertaken on behalf » of others, it is not proper « when, for neutralising the sin of some omission », one simply repeats aloud just so much « only as is actually omitted ».[2]

13. When one undertakes Dvâzdah-Hômâst « the Twelvefold Service of All the Worshipful Ones » and does not celebrate it, « the penalty therefor » is no more than the Khôr.

14. When one undertakes the Haoma Service [3] and when one has « previously » affirmed thus: " I will celebrate it with so many Barsôm twigs," [4] then for each and all of the Barsôm twigs « that be omitted there is incurred the penalty of the value of » a Khôr « of sixty Stîrs »; and though with howmanysoever of the Barsôm twigs « this Service » need be celebrated, « the penalty hereof » is no more than « of the value of » a Khôr « of sixty Stîrs, for all the Barsôm twigs whatsoever ».[5]

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[1] There can be no chastisement in enjoining simply to repeat what is omitted; something more must be prescribed by way of penalty.

[2] *I.e.*, rectification of omissions in services undertaken on behalf of others also requires that something more than merely the repetition of what is omitted be prescribed by way of penalty.

[3] *Hôm Yasna.*

[4] In modern practice 15 twigs are used in the Rapitwin Yazeshn, 22 in the Simple Yazeshn, 34 in the Vendidâd, and 35 in the Visparat Yazeshn. See Tehmurasp Anklesaria's Yasna with the Ritual, p. IX. Whereas the ancient mode is noted below in Fol. 168, ll. 2-22, and Fol. 173, ll. 11-12, or Nir. III, Chap. VII: App. A which compare.

[5] When we bear in mind the statement in the previous paragraph that even when one fails to celebrate the Dvâzdah-Hômâst undertaken on behalf of others, one incurs but the Khôr penalty, we see no reason why it should be any more here.

Again, we have assumed that the reference in this case is to the omissions of the twigs, inasmuch as the general theme here has been about omissions in sacred undertakings; if however the reference be to the value of every twig that is used, and not to the penalty for every twig that is omitted, the translation can be rendered accordingly.

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15. When one undertakes a Holy Service, then this « circumstance » as to with how many persons need that be undertaken by one, is not « quite » evident. Afrog « however » maintained: Verily it
73 A can be undertaken by one with five expert persons under one's[1] guiding control[1]; and Gaôgôshnasp said: Verily it can be undertaken by one with two expert persons who need not be under one's guiding control.[2]

CHAPTER IV

ON THE PENALTIES FOR NOT GLORIFYING THE HOLY SONGS ONESELF AND OBSTRUCTING ANOTHER, IN THE SAME OR ALTERNATE HALF YEARS

1. *Yô Gâthâo a-srâvayô naêmem yârr drâjô*, « **When** » **one is not glorifying the Holy Songs,** *i.e.*, does not celebrate[3] the days sacred to the Holy Songs, **for the length of half[4] the year,** *tat paiti ainîm*[5] *dahmem Gâthanãm sraothrâo pairistayêiti*,[6] « **and** » **along with it[7] prevents[8] another pious man from the glorification of the Holy Songs,** *i.e.*, does not allow others to celebrate «them», *yadhôit*[9]

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[1] *Dûsfranâm*; see above Fol. 32, l. 1 with the note there, and also ll. 10, 19, 20, 24, and 26 in that same folio.

[2] Because those who need not be under guiding control can undertake greater responsibility than those who can help themselves only when guided.

[3] [illegible] should be [illegible].

[4] *Palag* is miswritten [illegible].

[5] Here and a little later the text has *aênem*.

[6] This word occurs in Vend. XVIII, 63.

[7] Lit. "by that," or "besides that."

Here, one's not singing the Holy Songs oneself and preventing others from singing them are simultaneous actions, and perhaps concern the same events; in what follows they are separate actions occurring at different periods and each concerning distinct events. Hence in the former case the actions which manifest wickedness appear only during one period, whereas in the latter they appear during two periods and prove that the wickedness is enduring; so the guilt is proportionately less in the previous circumstance.

[8] *Pâtîrânînêt.*

[9] Thus in TD; Cf. Vend. XVI, 17.

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naêmem[1] *yâo Gâthâo a-srâvayô hyât*[2]*; atha âstryêitê.* **then the case is just « only » as if one had « simply » failed glorifying the** 73 B **Holy Songs for half « the year and had done nothing besides; so that that person » incurs penalty « simply » in accordance therewith.**[3]

2. *Paourum vâ naêmem yârr,*[4] *aparem vâ, pairistayêiti, peshô-tanus.* **« Whereas, if one does not commit both these faults during the same half year, but commits one of them » either during the half year previous « to that when he commits the other**—as when » one does not glorify « the Holy Songs » oneself, and later does not allow others to glorify « them »,—**or during that subsequent « to that when he commits the other**—as when » one does not glorify « the Holy Songs » oneself, and previously has not allowed others to glorify them,— **« then in so far as » one prevents others « from glorifying the Holy Songs » quite in a distinct way, one « incurs the greater Tanâpûhar penalty, and » becomes ingrafted with sin in one's person.**[5]

3. This is what becomes manifest from the Holy Wisdom that when one does not first celebrate the Holy Songs oneself and in that

[1] The text has *naêm.*

[2] The Pahlavi translates *yahvûnt havmanâê*; so it must be potential, Parasmaipada, third person, singular of the root *ah* = to be; and consequently the *hyat* of the text is corrected to *hyât.*

[3] It has previously been stated in § 3 of the preceding chapter that the guilt of simply not correcting omissions in the Gâthas through a full half year incurs the Bâzâê penalty of ninety Stîrs, whereas in the note following in the text here, the Khôr and the Avaoîrîsht penalties of eighty-five Stîrs both together are said to be incurred for not singing the Gâthas altogether during a whole half year. Such difference is evidently due to the fact that one shows greater faultiness if one neglects to rectify even what is comparatively much easier.

[4] The text has *yâ,* but the Pahlavi translates *shanat.*

[5] The Avestan at first sight appears to relate the alternative periods of time primarily to one's action of preventing others, implying the action of one's own omission of the duty as occurring in the other corresponding period. But taking the Avestan words here along with those that precede, the Pahlavi translation acquires the strength of an equally good rendering; at any rate it has shown remarkable ingenuity in catching the sense of the original that while one of the actions falls in one of the alternative periods, the other falls in the other, thus making the guilt here much more intense than in the previous case.

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besides, does not allow[1] others to celebrate « them », then there take root in one the Khôr and Avaoîrîsht penalties « of sixty and twenty-five Stîrs for both together[2]; but » when one does not first celebrate « the Holy Songs » oneself and does not next allow others to celebrate them, or when one does not next celebrate « the Holy Songs » oneself and has not previously allowed others to celebrate « them », then one
74 A becomes ingrafted with sin in one's person « by incurring the Tanâpûhar penalty of 300 Stîrs ».

4. « It is to be noted in this relation that » the days sacred to the Holy Songs should not be celebrated[3] all[4] at once collectively[4] instead of the several distinct days sacred to the Holy Songs; « for, if they are celebrated » all at once[5] collectively on the same one day sacred to a cluster of the Holy Songs,[5] half the Tanâpûhar penalty « gets » foundation « in one according to the text » : *pairyâvarstâo*[6] ..... *khêt*[7] '« if the celebration of the several distinct days sacred to the Holy Songs were » effected collectively together, « half the Tanâpûhar penalty » would take place « in that case ».' There is one who says thus: Verily that would amount even to the Yât penalty.[8]

5. *Yô Gâthâo a-srâvayô naêmem* yârr, « **When again » one is not glorifying the Holy Songs,** *i.e.*, « does not celebrate » the days sacred to the Holy Songs, **for half the year,** *tat paiti ainîm dahmem jainti*, « **and » in so doing « also » smites another pious man,** Arr*dus vâ*, *aghryô-staorem vâ*, *bi-staorem vâ*, *Yât mazanghem vâ* khv*arem*,[9] « **causing » hurt redeemable**[10] **with the penalty**[10] **of**

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[1] *Shaikûnêt* must be supplied in the text.

[2] This must be the meaning in view of ll. 15 and 16 of this folio and l. 18 of the next.

[3] *Yazbahûntan.* [4] *Aêvakartak.*

[5] The words on the folio margin must be put into the body of the text here.

[6] Feminine, nominative plural. [7] This is perhaps the Aorist of *ah*.

[8] Not exactly: for, the Yât amounts to 180 Stîrs, whereas half the Tanâpûhar would amount to 150 Stîrs only.

[9] This word does not signify the moral weight, but simply implies "hurt"; cf. Vend. IV, §§ 30, 34, 37. It may besides be noticed that the base here differs from the base of the word indicating the moral weight, for, that is Khv*arâ*.

[10] *Mazangh* is simply transliterated in the Pahlavi where it must be read accordingly.

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the value of the Arrdûsh, or of a precious beast,[1] or of two beasts,[1] or of the Yât, khv*arôit*[2] *hê anghat* ch*i*th*ayaêcha*[3] *upa-brrrtayaêcha.*[3] **« then » according to the hurt caused** 74 B **is « such a one » liable to the punishment to be endured.**

6. Hence owing to the sin « men » commit afterwards by[4] the addition of[4] « such » wounds, « the total guilt » does not remain to be « simply » that of the Khôr[5] and Avaoîrîsht[5] penalties; for, not celebrating the days sacred to the Holy Songs is « alone » at[6] the least[6] a sin of the Khôr and Avaoîrîsht penalties. « Thus the fact that that » does not remain as « this » simple[7] circumstance when it is besides associated with « the crime of » wounding, is manifest from the Holy Wisdom; but this « detail as to » whether that does not « also » remain « as this simple circumstance » when it is associated with « the guilt of » omitting « some other » Holy Text « besides »,[8] is not plain.

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[1] These must correspond to the Khôr and the Bâzâê penalties respectively; so that a precious beast of burden must be valued at sixty Stîrs, and two of medium value at ninety Stîrs together, each fetching forty-five. In the Pahlavi version of Vend. IV, 2, however, an ordinary beast is valued at only twelve Stîrs. Still notice that above at § 12 of Chap. II: App. B just preceding, a *Gao* appears to be valued at 30 Stîrs.

[2] Here the base ends in *i*, whereas just above it ended in *a*.

[3] Dative singular of ch*i*th*i*=punishment, and *upa-brrrti*=endurance.

[4] *Levat*man.

[5] The proper way of writing should have been 𐬬𐬀𐬎𐬭𐬀𐬌𐬰 | 𐬬𐬰; but the same form as here recurs just below.

It is plain that the penalties noted above in respect of the person causing hurt to others besides not celebrating the Holy Songs for half the year, are to be in addition to the Khôr and Avaoîrîsht penalties; because, the Arrdûsh, for instance, which is the least of them and amounts only to 30 Stîrs, does not evidently include these.

[6] *Mindavam-ich Mindavam.*

[7] *Napsh*man.

[8] Besides the text of the Gâthas.

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CHAPTER V

ON THE RIGHT GLORIFICATION OF THE PERIODS RELATING TO LIFE'S DAWN[1]

1. *Kahmât hacha Ushahinanãm gâthanãm*[2] *ratufris fra-jasaiti?* **From when shall 'the right[3] glorification'[3] of the periods relating to the Dawn take place?** *i.e.*, at what time should the Thanksgiving Service of the periods relating to the Dawn be performed?

2. *Hacha maidhyayâi* khsha*pat hu-va*khshâi *pairi sachâiti.* **It shall be gone through « during the period » from mid-night up to sun-rise.**

75 A *Itha*[4] *aiwi-gâma.*[5] **« It shall be » so in winter.**

3. *Âat hama,*[5] *yêzi para hu-va*khshât *Ahunavaitîmcha*[6] *Gâthãm srâvayêiti,* **Whereas in summer, if[7] one sings before sun-rise[8]**

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[1] Notice the very remarkable fact here that among the Glorifications relating to the several Gâhs, that relating to the Ushahina Gâtha is described first, whereas the others relating to the other Gâhs commencing with the Hâvani Gâtha in the usual order, follow it. Considering this along with the fact that among the several appellations *nmânya, vîsya, zantuma, da*khyuma, and *Zarâthustrôtema* associated with the several Gâhs, the first, *nmânya* is associated with the Ushahin Gâh and the rest with the other Gâhs in the usual order —(see Gâh V, 1, 6; Yas. I, 7; Yas. II, 7; Yas. III, 9)—, one must arrive at the presumption already floated elsewhere that the Ushahin Gâh was originally the first Gâh of the day, even as it is so natural to take it, and not the Hâvani. The Ushahin in its higher sense is evidently the Dawn of the Illumined Life.

[2] Here as well as in the instances which occur later, the word *gâthanãm* is used to express the periods of the day divided relatively to the earth's illumination by the sun. In its higher sense it expresses the periods of spiritual progress illumined by the Sun of Righteousness.

[3] In the Pahlavi there must be supplied here the words 𐭥𐭮𐭱𐭮𐭩𐭥𐭩 𐭩𐭭 to translate the original 𐭥𐭮𐭱𐭮𐭩𐭥𐭩 which means a "service performed with every propriety."

[4] Thus HJ; TD has 𐭠𐭮.

[5] These forms are used for the singular locative case; cf. the form *hama* used for locative in several places as Vend. V, 42; Vend. XV, 45; Yas. XVI, 10; etc.

[6] The text has *Ahunavatcha.*

[7] 𐭩𐭭𐭥 should be replaced by 𐭩𐭭.

[8] 𐭥𐭮𐭩𐭮𐭩𐭭 is wrong for 𐭥𐭮𐭩𐭭 (*hû-vakhsh*).

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«only» the Ahunavaiti group of Holy Songs, *Yasnem*cha *Haptanghâitîm*, *Ustavaitîm Hâitîm*cha, and the Thanksgiving Service[1] of the Seven Chapters, and the Chapter of the Ushtavaiti «the Holy Song of the Holy Bliss», so[2] that the function is not yet completed,[2] *an-â-strrrtô paschaêta avâo yâo anyâo srâvayôit â maidhyât frâyarât*.[3] then «one is» no transgressor, *i.e.*, without «any» guilt, even though one must sing through those «chapters» which «are still» remaining, in the time following up to[4] the mid-forenoon,[3] even[5] as[5] «the proper time appertaining to» the night will not have changed «still».[6]

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[1] ꬹꬱꬽ should be ꬹꬱꬽ (*Yasna-ch*). [2] *Ê azash kâr lûêt.*

In summer the sun rises earlier than in winter according as a place is away from the equator; hence in such places the period of time between midnight and sunrise is naturally shorter in summer; so that though one would perform one's functions with the same regularity and speed as in winter, one would be able to perform less in summer, as the time therefor would be shorter; for this reason the time of finishing the functions must then be extended into the next period of the day.

It will be seen from what is signified below, and from Bûnd. XXV, 4-5, that in the place where the times here discussed held good, the summer day was double the winter day and the winter night double the summer night. This indicates that the sun rose there at 4 A.M. and set at 8 P.M. in summer, and rose at 8 A.M. and set at 4 P.M. in winter, approximately, and that the place was situated about 50° N. Lat.

[3] The first half of the day is called Frâyara as the second is called Uzayara; see below, Fol. 92, ll. 4-5.

This midforenoon would be the mean time between 4 A.M. and 12 Noon in summer, *i.e.*, 8 A.M. which was exactly the time of sunrise in winter; hence the time allotted to the services of the Ushahin extended through the same length in summer and in winter.

[4] ꬹꬽ should be ꬹꬱ ꬽ.

[5] ꬹꬱ as in TD; HJ has ꬹꬱꬹ ꬹꬱ. ꬹ should be omitted; see Fol. 104, l. 16.

[6] *I.e.*, the average time of the night will not have run through at sunrise then. In the high latitude of 50° N., where this was written, the sun must rise in summer at 4 A.M., an hour so early as to encroach considerably on the time of the average night; hence it is that the service which ought otherwise to be finished in night time is there allowed to be extended into daytime in summer.

Similarly as the sun must set there much earlier in winter than in summer, *viz.*, at 4 P.M., the service which must finish by sunset in summer is there allowed to extend up to midnight in winter; see below on the Service of the Uzirin Gâh, Fol. 104, l. 16.

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4. Note that that Thanksgiving Service is always the best which
75 B is started in such a way [1] that it must be finished within the fixed period of the day. « Yet also » regarding the commencement, « even » when it is started in such a way that one knows thus : " I can recite through the Holy Text of the Thanksgiving Service within the fixed period of the day," one can « be said to » have started it properly only when « the speed also is maintained » onwards properly.[2]

5. There is one who says: « The reference [3] in the above case is only to » the half of the Holy Thanksgiving Service « which is required to be finished within each of the two fixed periods that are mentioned there ».

6. There is one who says « the reference [3] here is just to » the Hômâst [4] « the Service of All the Worshipful Ones ».

7. When the time is not known to one, and still « the Service » is started at any odd time, that cannot be allowed.[5]

There is « however » one who says : Verily that also may be allowed,[6] although of course the former is better than this other when that is started in this « odd » way.

8. There is one who says : One should be able to have drunk the « vitalising » Haoma drink just at the proper time.[7] And while one is holding it under « thanksgiving, if some » circumstance arise, and if one attend thereto, that cannot be right; hence verily if one attend to such « a circumstance » when there comes up the time

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1 As advised above.

2 A good start will practically be useless if a good speed is not maintained afterwards.

3 *I.e.*, the reference to what is to be finished within one fixed period of time.

4 See the valuable note 5 to Bah. Yt. II, 59 in S.B.E., Vol. V.

One may however observe that our text nowhere indicates that the performance of the Hômâsts is to be limited to the purpose there set down.

5 Because the Service or its portion belonging to one period may, in this case, run into another, which, according to the idea here maintained, is not permissible.

6 [illegible] apparently represents [illegible]. This doctor evidently thought that it was indifferent when a service began, only if it ended in right time.

7 The Haoma beverage is drunk during the recitation of Yas. XI, 10.

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therefor « in the Service » in which the « vitalising» Haoma drink is « to be » drunk, one will have discharged « one's duty but » indifferently.[1]

9. When an animal « is to be dedicated » in the Service, then, when the time therefor comes up, if « that » animal is not « already » slaughtered it must not be slaughtered « just then »,[2] but when it is slaughtered « already » one should verily offer up the Hallowed Portion « thereof »,[3] as the Service « is to be attended to » with the Hallowed Portion when the time therefor comes up.[4] 76 A

10. Âzât-Mart said: Behold, every of the four times[5] when one pounds the sacred Haoma one is of course to offer up the Hallowed Portion;[6] « so also » when one has to pound it « but » once or twice, even then « must it be done » accordingly.[7]

11. If one do not partake of[8] « anything » at any time during the Service, one cannot offer up the Hallowed Portion.

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1 *Gûmânîk.*

2 As it is noted at Fol. 85, ll. 24-29 or § 6 of App. C, II, below, the animal is to be sacrificed at the function of tasting the sacred Drôn cake which is partaken of at Yas. VIII, 4. Also cf. Fol. 60, ll. 19-20; Fol. 69, ll. 7-8; Fol. 82 ll. 10-12; etc.

3 At present meat is not used at the Service in the way here described, but is represented by clarified butter which is placed on the Drôn, and partaken of therewith.

4 𐬞𐬀𐬎𐬌𐬎𐬎𐬀 may be wrong for 𐬞𐬀𐬎𐬌𐬎𐬎𐬀.

The clarified butter which probably represents meat is brought forth on the ritual table at the commencement of Yas. III.

5 At present the Haoma is first pounded repeatedly during the recital of Chap. XXVII in the Yasna, then again at Chap. XXXI, 5, again at Chap. XXXII, 3, l. 3, and again at Chap. XXXIII, 4, l. 3.

It might however be pounded only once or twice at what might be the smaller services.

6 At present no such offering is made, except that a little of the consecrated water is poured into the Haoma mortar at Yas. XXVII, 5, and in different ways at different places. It is not plain whether the same Hallowed Portion is required to be offered repeatedly, or different portions.

7 *Pann aê yahavûn*, recurring a little below in another form *pann aê baûn*, *baûn* being Aryan for the Semitic *yahavûn*.

8 At present the Leading Priest partakes of the Drôn and Clarified Butter at Yas. VIII, 4, and drinks the Haoma beverage at Yas. XI, 10. The dedicated eatables and drinks are to be partaken of not only to manifest our gratitude for nature's bounties, but also to take benefit of their consecration.

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12. When one is to partake of the sacred Drôn cake dedicated to the Spirit of the Moral Order, « then » when the time therefor comes up,[1] one should raise one's hand from the sacred Barsôm twigs,[2] and should recite the preliminary formula « before tasting it ». One's preparing « at this time » even a single « thing » for the « sacred » function « in hand », is not permitted.[3] On the other hand when those « that are engaged » in the Holy Service have utilised, « for instance », the « vitalising » Haoma drink « prepared quite » at a distinct Service, « just » then can they have been in the right way in the « sacred » function that will have « thus » been performed.[4]

13. « And also » when the « sacred » Drôn cake dedicated to
76 B the Spirit of the Moral Order is partaken of if one pound the Haoma twigs « just but » once or twice, even then « must it be wrong » accordingly.[5]

14. « Whereas », when « in the Service of » the « sacred » Drôn cake dedicated to the Spirit of the Moral Order the time therefor[6] comes on, « then » one is to raise one's hand from the « sacred » Barsôm twigs « for managing these other things », and one is to recite the Preliminary Service « therefor, inasmuch as » one's preparing « such other » things of every sort for the « sacred » function is essential « notwithstanding the fact that » those « engaged in the Holy Service » have

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[1] Evidently the reference is to Yas. VIII, 4, where the Drôn is tasted before drinking the Haoma at Yas. XI, 10.

[2] The Barsôm twigs are constantly and variously manipulated at the Holy Service.

[3] Everything required at the Holy Service is kept prepared, having been previously made ready at the Preparatory Service. Only the Haoma drink is prepared at the Main Service, but that also cannot be drunk during the same service.

[4] At present also the Haoma drink prepared at the Preparatory Service alone is drunk at Yas. XI, 10, during the Main Service.

[5] As we have already observed in note 7 on previous page, *baûn* is here the Aryan equivalent of *yahavûn*.

The reference here is evidently to the Haoma that is presently to be drunk at Yas. XI, 10, and which is required to have been prepared previously at the Preparatory Service.

[6] For managing such other things as binding the Barsôm twigs and pounding the Haoma pieces.

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not to utilise the « vitalising » Haoma drink excepting « that which is prepared » at a different Thanksgiving Service.

15. « So indeed one has to manage such things » as binding other « sacred » Barsôm twigs[1] and preparing other Haoma drink,[2] upon « using » the « sacred » Barsôm twigs that have been tied at a different period of the day and the Haoma drink that has been prepared at a different period of the day.[3]

16. The same[4] « procedure » is required in the First[5] Equinoctial Celebration ;[6] « although » there is one who says thus: Verily, there is not required just that « in that case ».

17. When one has « previously » performed the Greater[6] « Thanksgiving Service » and « then » desires to perform the Lesser,[6] one has « simply » to draw closer again[7] « the bands of the Barsôm bundle » and make the knots[8] tight « again ».

18. When « however » one has « previously » performed the Lesser « Thanksgiving Service », and « then » desires to perform the 77 A
Greater, one has « in that case » to untie[9] « the Barsôm bundle altogether », and to tie it up again.

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[1] Knots are tied to the Barsôm band at Yas. XIII, 7, and during the recital of Yas. LXXII.

[2] Haoma is pounded at places mentioned in note 5 to § 10 just above.

[3] These are made ready at the Preparatory Service which is described in Ervad Tehmurasp's Yasna with the Ritual, at pp. I-XXIII, and some of it in our text below, at from Fol. 77, l. 10 onwards, etc. Of course the reference cannot be to the use of the things that have already been treated at another service, although it is mentioned immediately below that the Barsôm at least could be used a g a i n either at a lesser or at a greater service indifferently to a certain extent.

[4] *Zak ê aêvakîch.*

It is implied here that the procedure might be different in the case of other services ; but it is not hinted as to what that could be.

[5] The f i r s t equinoctial celebration is evidently the v e r n a l ; the second which is mentioned below at Fol. 102, l. 16 ff., along with the first, would be the a u t u m n a l.

[6] See notes 4 and 5 to Nir. I, Chap. XIV : App. B, 2 and 3.

[7] *Lakhvâr âkhanjeshn* ; Av. 𐬫𐬀𐬵𐬀𐬙𐬌-𐬀𐬵 = to draw together.

[8] *Garas* ; Pr. گرس.

[9] *Levat*man *vasheshn*, from *vashâtan*, Pr. گشادن.

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19. There is one who says thus: Verily, when one ties up « the sacred Barsôm bundle again » if one do not tie it just higher up,[1] that cannot be proper.

20. « In such a case of a second use of » the sacred Barsôm twigs, a separate washing[2] is not necessary— « neither » separate washing « nor » separate sacred Fire « nor » separate spreading out, as there is one who says « so ».[3]

21. Barôshand[4] Aûharmazd said: A separate religious observance « thereon is necessary » for this reason that at the time when one verily ties up « again » the sacred Barsôm twigs, one must evidently untie them « before that », hence « with regard to the second function » no separate religious observance « takes place » thereon; « whereas that » is essentially requisite for the Barsôm.[5]

CHAPTER V: APPENDIX A

ON PREPARING THE BARSOM, THE TWIG OF LIFE

1. The time of tying up the sacred Barsôm twigs is not of course manifest « just here; but it is to be noted that » they are to be tied up « in a Preparatory Service, and » during the functions assigned to the Hâvanân priest[6] « whose business is to express the Haoma drink ».

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[1] The Barsôm twigs are to be tied at the lowest third of their length according to what is said below at Fol. 79, l. 20, ff. or §§ 19-20 of the following Appendix; hence as they cannot be tied on the same place over again, they must be tied just a little higher up.

[2] *Shûi.*

[3] There existed a difference among the ancient doctors as to whether the Barsôm taken for use at another service after having been used at a previous service, required another special consecration for such repeated use.

[4] A strange name; but cf. Pr. بروشان = a prince.

[5] In untying the Barsôm twigs to use them for a second time one places them in a condition similar to as if they were taken just fresh for the service; hence though a similar observance must have occurred for the previous service where they were used, a special consecration is evidently requisite to qualify them for use in quite a new service.

[6] At present also the Barsôm twigs are tied at a preparatory service where almost the same operations mentioned below are observed. For a description of that service see Ervad Tehmurasp's Yasna with the Ritual, p. X. See also below at Fol. 154, l. 20, ff., and Fol. 176, l. 29, ff.

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2. « To do that » one must turn one's head towards the side where the sacred Fire is « blazing, and one must recite » *Ashem Vohû 3* « the Praise of Righteousness 3 times, and the formula » *Fravarânê Mazdayasnô* ..... 'I confess myself the worshipper of the Most Wise.....,' « and must glorify » the period of the day which it then may be, and recite *Ahurahê Mazdâô Raêvatô* Khvarr*nanguhatô* khsh*naothra*..... up to ..... *frasastayaêcha*[1] 'According to the Holy Pleasure of the Most Wise Lord, the Brilliant, and the Glorious One .....' up to '..... and for glorification.' 77 B

« Thus » one must say the holy formula for opening that function.[2]

3. « Then » one must recite *Ashem Vohû 4* « the Praise of Righteousness 4 times »; and every of the « first » three times « of the recital » one must wash the Barsôm from the stem-end[3] to the leaf-end,[3] and while one shall be reciting the remaining once one must wash it once from the leaf-end to the stem-end: « in any case » one must so manage that once at least of all the repetitions every branch may receive a thorough washing from the fore-end.[4]

4. « And » there is one who says thus: Verily, if « the Barsôm twigs » receive « such washing from only the fore-end »[5] all the four times, « evidently » that cannot be proper.

5. There is one who says thus: Verily, if one wash less than « in all » that « process described here », that « also » should be improper.

6. As regards the Barsôm[6] twig that is to lie prostrate,[6] the

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[1] In the present usage some other texts occur before this for which refer at the place indicated in the previous note.

[2] We have here at present, *Yathâ Ahû Vairiyô Zaotâ frâ mê mrûtê.—Athâ Ratus ashâtchit hacha frâ ashava vîdhvâo mraotû.*

[3] *Bûn* and *sar* must mean thus in the case of the twigs.

[4] *I.e.*, from the leaf-end. [5] *I.e.*, only from the leaf-end.

It is of course convenient to wash the twigs mostly from the stem-end; for otherwise the water cannot reach the stalks well; pouring water down the stem-ends must not only wash the stalks, but must also disperse it among the leaves: Nevertheless pouring water once besides this from the leaf-end must ensure thorough washing.

[6] *Frâkhôgâm*, *Barrsman Fraka* of the Avesta, which occurs later in the Nirangastân in Fol. 156, l. 1. This is the twig which is placed at the foot of the Barsôm-stand towards the milk-cup, and is now called *Frâgâm*.

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band[1] «for the Barsôm bundle», and the Barsôm[2] twig of the Hallowed Portion,[2] that will «all» have come together «in combination» with «the rest of» the Barsôm twigs, «it is clear enough that» when the washing of the Barsôm twigs comes to the close, the Barsôm twig that is to lie prostrate «will have already received» a washing, and so «also will have» the band for the Barsôm «bundle» and the Barsôm twig of the Hallowed Portion; «nevertheless» a little of the sanctified water is «specially» to be sprinkled thereon «afterwards».[3]

78 A 7. When the washing is done one should do nothing further, but should proceed straight to the seat of the Leading Officiating Priest.

8. Whenever the «Barsôm twigs» are taken up from the Barsôm-stand, a little of the sanctified water is to be sprinkled thereon. «While» putting them back on the Barsôm-stand, there is no need therefor of «the text»: Khsh*nao*th*ra Ahurahê Mazdâô*... ... ...[4] 'According to the Holy Pleasure of the Most Wise Lord... ... ...'.

9. Note that if they recite «the performance» in a «full» graduation,[5] then «when the washing is done» one must proceed to the seat of the Frabortâr «priest whose business is to present the things»; and «as» there is no «special» formula for spreading out the Barsôm bundle, one must recite once «the text»: *Humatanãm, Huukhtanãm, Huvarstanãm*.....[6] 'Of the Good Thoughts, of the Good Words, of the Good Deeds.....'; and one must set up all the things pertaining to the Hallowed Portion that are on the right hand side, «when the

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[1] *Ayîwyâhan* in TD, and *ayîwyâgan* in HJ; whereas at Fol. 79, l. 15 we have *awyâhangan*.

[2] *Zôharak*. This is another twig which represents the hallowed portion of the Barsôm, and is placed upon the Zôhar cup. See §§ 11-16 below.

[3] The consecrated water is sprinkled on them for their special sanctification, after giving them a ceremonious washing with the rest of the Barsôm.

[4] These words are generally recited while washing for sacred functions; see the Preparatory Service.

[5] *Kûrân*; Pr. كوران =a place of assembly.

The reference is to the full assemblage of the priestly dignitaries, each engaged at each of the special offices of the Service.

[6] These words occur at the commencement of Yas. XXXV, 2, and in Yas. LXVIII, 20. Here they imply a special distinct recitation.

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text » *Nâyasta*.....[1] ' The unworshipped..... ' is of no use.

10. There is one who says thus: Verily, once that a function is set up[2] with the accompaniment of the text of the Holy Wisdom, whenever that « function » may recur « afterwards » it need not be set up again with the accompaniment of the text of Holy Wis- 78 B
dom. « Yet » though it need not be set up « thus again », still one must wash « the things pertaining to that function »[3] and one must not err[4] therein.

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11. When one approaches the end « of setting up the things pertaining to the Hallowed Portion », then, at just the time when one comes close to it, must the Helping Priest hold, without any indifference, the sacred formula for the function in hand, and he must complete « the function » jointly and to the accompaniment of the text of the Holy Wisdom; and just as they arrive « at the end » both[5] at the same time, the superior «priest»[6] rather than the inferior should pick up himself the ZÔHARAK «or the Barsôm twig pertaining to the Hallowed Portion »; and « to do that » he should measure out from his own place,[7] and with « his own » fingers « one which is » four finger-breadths[8]

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[1] The text to which this belonged is not preserved; but it appears to have had a reference to the things which did not belong to the dedication. Inasmuch as the things on the right were those that were to be dedicated, so evidently this text could not be used in relation to those; see Nîr. I, Chap. VIII: App. B, 10.

[2] *Madam levat*man *kart*. The function may be such as tying the Barsôm in a bundle, or spreading them out as is mentioned just above, or selecting the Haoma twigs, etc.

[3] This may be accomplished in certain cases by merely sprinkling on the consecrated water.

[4] *Akvâyeshn*; Pr. كويسڈن =to err. The *a* may represent the Avestan prefix *â*.

[5] The Leading and the Helping priests.

[6] Evidently the Zaoti who is at the head of the Service.

[7] The words ١٤٥٥١ د ٥٥٥ ١٤٥٥٣ ٥٥٥ ١٤٥٥٣ ــــ ٥٥ ٤٤ must be omitted at this place, just as is done in TD.

[8] One finger-breadth is about three-fourths of an inch, because the full span contains twelve of them; see note 3 to Bûnd. XXVI, 3.

From what is said below it will appear that four finger-breadths in compass round the stalk end is the measure of the twig of the Hallowed Portion in the Smaller Service, *i.e.*, the ordinary plain Yazeshn probably abridged.

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« in compass round the stalk end ».[1]

12. It is always the case with the sacred Barsôm twig pertaining to the Hallowed Portion « that the least measure is » 2 finger-breadths « in compass round the stalk end[2]; and then it can also be » 2 finger-breadths besides « the least measure of 2 finger-breadths », 4 « finger-breadths » besides that « least measure », 6 « finger-breadths » besides that « least measure », 8 « finger-breadths » besides that « least measure of » 2 « finger-breadths », and 10 « finger-breadths » besides that « least measure of » 2 « finger-breadths ».

13. It can be 2 « finger-breadths » besides that « least measure » in the Smaller Worship,[3] 4 « finger-breadths » besides that « least measure of » 2 « finger-breadths » in the Visparat « the Service of All the Reverential Ones », as also in[4] the Aêvak-Hômâst « the Onefold Service of All the Worshipful Ones »,[5] and in the Hâtôkht « the Service of the Consummate Word »[6] along with that Aêvak-Hômâst « the Onefold Service of All the Worshipful Ones », 6 « finger-breadths » besides that
79 A « least measure of » 2 « finger-breadths » in the Dô-Hômâst « the Twofold Service of All the Worshipful Ones », 8[7] « finger-breadths » besides that « least measure of » 2 « finger-breadths » in the Dah-Hômâst « the Tenfold Service of All the Worshipful Ones » and in the Dvâzdah-Hômâst « the Twelvefold Service of All the Worshipful Ones », 10 « finger-breadths » besides that « least measure of » 2 « finger-breadths »

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[1] This must evidently be the meaning. It is not quite conceivable that a measure of only about three inches can have a reference to the l e n g t h of the twig: such a twig can hardly be grasped in the hand. Nor can the reference be to the diameter of the twig, because then that must be too thick in the case where the measure is required to be twelve finger-breadths, or about nine inches.

It is nevertheless evident that if metal rods were representing the Barsôm, this explanation would be unsatisfactory; and the first apparent sense might seem preferable in that case.

[2] For a description of the different numbers of twigs required in the several services see below, Fol. 167, l. 27, ff.

[3] See note 4 to Nîr. I, Chap. XIV : App. B, 2. [4] Evidently *va-ch ol*.

[5] For the several kinds of the Hômâst see S. B. E. Vol. V, Bah. Yt. II, 59, note 5.

[6] *Hâtôkht*; Av. *hadha-aokhta*. See above Fol. 67, ll. 25 and 28, or Nîr. II, Chap. II : App. A, 7-8. [7] The text has 7 through error.

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in the[1] Holy Ritual Concerts of the Stôt « Service of Holy Concord ».[1]

14. Dât-ê-Vêh observed: Verily,[2] «such reference to» Arrtô-*Krrrthana*[3] ' the Holy Ritual Concerts ' of the Stôt[4] « Service of Holy Concord is» not «to be found» in «any» teaching. He «besides maintained that the sacred Barsôm Twig pertaining to the Hallowed Portion

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[1] The text from here up to recurs at Fol. 173, ll. 12-14. The opening words here are and at Fol. 173, l. 12 . Bearing in mind the Avestan expression which follows and recalling forms of which occur at Visp. I, 2, and II, 2, it can be seen that the last two words are simply a transliteration of that Avestan expression, and must be corrected into (*Artô-Kîrtîn*=Holy Ritual Concerts).

As for the first word, we have to bear in mind that here as well as at Fol. 173 the reference must be to some service greater in value than even the Dvâzdah-Hômâst. Now the first word *Stôt* in the text at Fol. 173 at once suggests the Service of the Stôt Yasht Nask ; and it is said in the Dîn Vizirkart and the Rivâyat of Narimân Hôshang that if that Nask is recited properly by the High Priest three times in both the Avesta and the Zend and with the proper ceremonial, great Powers must become manifested upon earth; and evidently, a service said to be so efficient as to produce such superb manifestations must indeed be quite a very great one. Though the Dînkart has placed this last in the list of the Nasks, yet most of the Rivâyats give it the first place as being the first of the Gâthic Nasks ; and even the Dînkart in giving it the last place apparently does not mean to assign it the least importance ; rather the end is meant to be the place of supreme eminence, because the text and ceremonial embodying the Holy Gâthas, " the Source of Sources of the Religion " as the Dînkart itself calls them, could not be assigned any place less than the highest.

The other reading here and below might however be wrong for (*Stûgar*=Praise of Holy Songs) or (*Sûtgar*=Beneficent Effects of Holy Songs) which is the name of the Nask which, though really the second of the Gâthic Nasks, is given the first place in the list by the Dînkart. But this solution does not appear probable.

[2] The words are evidently an erroneous repetition of the preceding words . The text at Fol. 173 has instead simply.

[3] The text has ; but see note 1 above.

[4] The text has which must be an error for (Stôt) or for (Stûgar): see note 1 on this page.

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must be» 7 «finger-breadths»[1] besides «the least measure» in the Vîsparat «the Service of all the Reverential Ones», and that the Barsôm in the Dvâzdah-Hômâst «the Twelvefold Service of all the Worshipful Ones» is with a thousandfold[2] strength.

15. If that distinct twig «pertaining to the Hallowed Portion» reach but the level of the sacred twig that is to lie prostrate,[3] that cannot be proper; one should lay it down «in such a way that it may lie» above «the level of» the sacred twig that is to lie prostrate.

16. Dât-ê-Vêh said: Verily, for the sacred Barsôm twigs «attaining» a thousandfold strength[4] everything must be accurate; for «rendering that» thousandfold, it is requisite that that twig «pertaining to the Hallowed Portion» be accurate and the rest «of the twigs all»[5] come under the knot «in the proper manner».

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17. One must put back the sacred Barsôm Twig that is to lie prostrate, at[6] the end.[6] And then one must recite *Ashem Vohû* «the Praise of Righteousness» once,[7] and wind the band[8] round «the
79 B Barsôm twigs. After that» one must recite *Yathâ Ahû Vairiyô* ..... 'As is the Lord's Holy Pleasure.....' twice, and at «the expression» *shyaothananãm* 'of deeds' «of each» make firm[9] the knots.

18. The Barsôm twigs are to be tied[10] with 4[11] «knots», 2[12]

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[1] Four besides the least measure are required in this case according to the previous opinion.

[2] A Dvâzdah-Hômâst is thousandfold the value of a Yasht according to Sh. Lâ-Sh. XVI, 6.

[3] *Frâkhôgâm* as in TD. See above, Fol. 77, l. 26.

[4] This has a reference to his remark at the end of § 14 just above.

[5] Of course, to a certain extent, not excepting even the *Frâkhôgâm*.

[6] *Pann rôyeshman*. Probably the reference is to putting back the Frâkhôgâm among the rest of the Barsôm on having done with the selection of the Zôharak and of itself. In modern practice it is first tied up with the Barsôm and drawn out after that, for being placed at the feet of the Barsôm-stand.

[7] See the description of the Preparatory Service at pages IX-XI in Ervad Tehmurasp's Yasna with the Ritual.

[8] *Awyâhangan* (?).

[9] *Gashtak*, Pr. گشتک=firm.

[10] *Farizeshn*.

[11] As in TD.

[12] The text has 3.

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below and 2 above,[1] at the lower[2] part «of their length».

19. There is one who says thus: Verily, when they have been tied anywhere within the middle third, that cannot be proper.[2]

20. There is one who says thus: Verily, as regards the 2 upper parts «of the twigs' length» if a single piece[3] be wanting that must not[4] be right.

21. «The Barsôm bundle» must be placed on the left[5] with the leafy[6] part towards the right[6]; if «that be» not «done» so, it cannot be well.

22. If «there be tied only» two knots «to the bundle» that «also» cannot be right.

CHAPTER V: APPENDIX B

ON PREPARING THE HAOMA, THE DRINK OF LIFE

1. There is no «special» formula for selecting the Haoma twigs; «still there is one»[7] who says: They are to be selected with the accompaniment of the Holy Text.

2. Their selection is to be just like that of the sacred Barsôm twigs.

3. If they be purchased from a person forced[8] by necessity[8] «to sell them», that cannot be proper.

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[1] At present also two double knots are tied in the fashion of the knots of the *kûstîk* or sacred girdle; see the reference in note 7 on previous page and West's note 1 to Sh. Lâ-Sh., III, 32.

[2] It is understood that the lower third of the twigs' length being their firmest part, it was necessary to bind the bundles at that part to make them well-tied.

[3] *A(n)dâm* (?), Pr. اندام.

[4] [illegible] should be [illegible].

[5] The same is the place of the Barsôm in modern ritual also. Still recall that according to Nîr. I, Chap. VIII: App. B, 10 the Barsôm to be dedicated in the Drôn Service was to be placed on the right hand side of the Zaotî.

[6] *Ol dashan bâlîn* (?).

[7] [illegible] seems to have been omitted from before [illegible] through error.

[8] *Nâchâr.*

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4. When they have been selected well with scrupulous [1] cleanliness,[1] then after «doing» that they must be turned into knotty [2] pieces [2];
80 A «and these» one must wash with the accompaniment of the Holy Text.

5. Whether they be of single degree [3] or of double degree, «if» one have not broken them into knotty pieces, that cannot be proper.

6. Dât-ê-Vêh said: Verily if one have washed them «only» at first in «original» bunches,[4] that cannot be right; «for», after having turned them into «small» knotty pieces one has «especially» to wash them with the accompaniment of the Holy Text.

Whether they are of single degree or of double degree, «if they be» not broken «into» pieces with the accompaniment of the holy formula, that cannot be right.

7. Note [5] that at the time when one has to wash «the Haoma pieces» one must hold the sacred formula for opening that function with *Ashem Vohû 3* «the Praise of Righteousness 3 times, the formula» *Fravarânê Mazdayasnô*..... 'I confess myself the worshipper of the Most Wise.....,' «the glorification of» the period of the day [6] one may have «while reciting, and the formula» *Haomahê Asha-vazanghô* khsh*naothra*..... up to *frasastayaêcha*, 'With being in the Holy Concord of the Righteousness promoting Haoma «the Glow of the Life Eternal» ..... up to ..... and for glorification.'

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[1] *Pâtiyâp.*

[2] *Garâs garas.* The Haoma twigs were evidently full of knots, and it appears that they were broken into pieces, the length of each of which contained one knot, or perhaps two in what are called of double degree.

[3] *Pâiyak* (?). The word is written as if it were *pîshak.* The reference may be to the lower or higher degree of the service where the pieces are to be used, or to the lower or higher quality of the Haoma itself, or perhaps to the length of the pieces according as each piece contains one knot or two.

[4] *Khûshak*, Pr. خوشہ. The reference is to the full clustered bunches of the Haoma. The twigs are to be washed after they are broken into pieces and not before. Probably however it is not meant that it would be wrong to have washed them before, for it is simply intended that it is necessary to wash them after they are broken into pieces, independently of their having been washed before or not.

[5] See Ervad Tehmurasp's Yasna with the Ritual, p. XI, for full texts and instructions.

[6] It must be remembered in every case where this statement occurs that it invariably refers to the Eternal Day of the Illumined Life.

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8. Then one must recite «again» *Ashem Vohû 4* «the Praise of Righteousness 4 times»; and every time thereof one must wash with pure water «one's» hands and «the Haoma pieces in» the pinch[1] «of the hand»[2]; inasmuch as, at the time when that is introduced into the 80 B Service, everything that still remains to be washed with proper care, is to be washed again with the accompaniment of the Holy Text, in order that just when one may use that at the Service there can be no necessity of washing it alongside «then».

9. «And for use at the time» when one must express[3] the Haoma drink, one shall place one set of wood and incense on the right hand side.[4]

10. One must procure the Haoma twig and the pomegranate[5] root pieces[5] in[6] required quantities[6]: the Haoma must be at the least

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[1] *Shamak*; Pr. ~~= a pinch. This is just what is done now.

[2] See note 5 on previous page.

[3] The text has *vashtamûnêt* = *khûrêt*; but that must be replaced by *hûnêt*. No doubt at Yas. XI, 10, while the Haoma beverage is drunk by the Zaoti in three parts, after each of that act the Râthwi puts incense on the fire and accompanies the act with the recitation of one Ashem Vohû; whereas previously at § 8 he has already put a set of wood and incense thereon. This one set would be required to be procured and arranged in the proper manner in the commencement of Yas. IX. Nevertheless it is clear enough that as the reference in this place is to the Preparatory Service, the function of expressing and not of drinking the Haoma could here be intended, as may be seen from Ervad Tehmurasp's Yasna with the Ritual, p. XVI. So bearing this in mind we can easily discover the error here. The original word must have been ~~ (*hûnêt*) whose form is such that it could also be read *khûrêt*; and after that misreading the next step in error could easily occur, because as a matter of course *khûrêt* could then be replaced by its Semitic equivalent *vashtamûnêt*.

[4] In the Preparatory Service they can be procured later still during the operation of expressing the Haoma at the place indicated on p. XIII of Ervad Tehmurasp's Yasna with the Ritual. For statements similar to this and the following cf. Fol. 88, l. 27, ff. or §§ 1-3 of App. C, V just below.

[5] *Aûrvarâm*, which literally simply signifies any object of the vegetable kingdom.

[6] *Pann chandîh*. In the Preparatory Service they are to be procured at the function of washing them indicated just above and on p. XI of Ervad Tehmurasp's Yasna with the Ritual. And it is to be noted that in the Yazeshn proper they are to be procured at the commencement of Yas. IX if they are not procured already, and that at the close of Yas. XXIII, 4, the Zaoti holds the small dish containing them over the Barsôm.

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in 3 «small» knotty pieces, and at the most in 30 «small» knotty pieces; whereas the pomegranate root pieces must be in[1] the proportion of half[1] «these quantities».

11. «Whatever quantity of the Haoma might there be prepared, it should be so managed that» just until one may have still to drink of it there may yet be remaining a portion of the Haoma.

12. When «the pieces that are» washed with such scrupulous care are dipped into the sanctified electrised water of the Hallowed Portion, then alone will it be just as it is wanted[2].

13. «At the time of taking them up for use», if one were to take them up one after another, «and not all together»,[3] that should be wrong.

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14. «Then while holding up the sacred Barsôm twig of the Hallowed Portion in the right hand, and the VARS ring for the electrisation in the left»,[4] one should hold the special formula «for sanctifying the Vars ring» with *Ashem Vohû 3* «the Praise of Righteousness 3 times, the formula» *Fravarânê*..... 'I confess myself.....,' «a glorification of» the period of the day one may have «while reciting, and
81 A the prayer» *Zara*th*ustrahê Spitâmahê ashaonô fravashéê* khsh*naothra* ..... up to .....*frasastayaêcha*. 'With the establishment of Holy

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[1] *Bain zak ê pann nîmak.*

[2] Read *aê shâyêt*, or *â-shâyêt*. At present after washing the Haoma twig pieces as above they are dipped in the consecrated electrised water of the Hallowed Portion, and then taken out and placed on the inverted mortar. This is evidently done to soak the pieces before pounding.

The Zôhar or electrised consecrated water of the Hallowed Portion is contained in two cups filled out at the Preparatory Service from the basin of water in which, just previously, the Vars ring for the electrisation has been agitated a thousand times while reciting the one hundred and one Names of the Divine Being.

[3] In modern practice also all the pieces are thrown together into the mortar.

[4] These manipulations occur in modern practice, but probably the text mentioning them has disappeared from this place here. The Vars ring is a ring of composite metal, round which a hair from the tail of the sacred bull is wound to produce an electric current for the electrisation of the sacred drink, etc. See Ervad Tehmurasp's Yasna with the Ritual, p. XII; and Chap. XIV: Apps. A and B, below.

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Concord for the holy spiritual essence of Righteous Zarathushtra the Spitama.....' up to'..... and for glorification.'[1]

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15. Then one must commence[2] « the prayer » *Ahurâi Mazdâi*... .....[3] 'To the Most Wise Lord.....,' and with face towards the «sacred» Fire,[4] must inspect everything very thoroughly.

16. With « the words » *Imem Haomem*.....[5] 'This Haoma .....' one must throw the Haoma and pomegranate root pieces into « the mortar ».

17. With « the expression » ..... *yâonghãmchâ* .....[6] '..... and of whom.....' one must take a set of fuel and incense to the « sacred » Fire. There is no need of one's holding a special formula therefor « under ordinary circumstances », though that must be held when « the Service is performed » in the full « priestly » graduation.

18. At those 4 « recitations of » *Yathâ Ahû Vairiyô*..... 'As is the Lord's Holy Pleasure .....' « and 4 of 'Tell me O Thou Most Wise One! the best admonitions .....,'[7] and 4 of 'Let Dear Nobility come .....»'[8] the Haoma twig pieces are to be split up 9 and 9 « times,[9]

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[1] On finishing this there is recited at present the formula *Yathâ Ahû Vairiyô Zaotâ*, etc., after which the Vars ring is dipped in the consecrated water of the Hallowed Portion, and then taken out and placed in a small cup on the right hand side of the Zaoti.

[2] *Bûn kûneshn.*

[3] The full text is *Ahurâi Mazdâi Haomã â-vaêdhayamahi.* See Ervad Tehmurasp's Yasna with the Ritual, p. XIII.

[4] Reading *Âtâsh*; the text has [illegible].

[5] The full text is *Imem Haomem Ashaya uzdâtem yazamaidê.* See Ervad Tehmurasp's Yasna with the Ritual, p. XV.

[6] The word is of course a part of the prayer *Yêinghê Hâtãm.* See E. T.'s Yasna with the Ritual, p. XVI.

[7] *Mazdâ at môi vahistâ,* being Yas. XXXIV, 15.

[8] The prayer *Â Airyémâ ishyô*—which forms Yas. LIV.

See Yas. Rit., bottom of page XVII, and top of XVIII. At present during every four recitations of each of the three texts mentioned here, the twigs are pounded 3 times at the first three recitations and the mortar rung once at the fourth last; so that altogether the twigs are pounded 9 times.

[9] See the last note.

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for which » one must « thus » devote special formulas,[1] « though » Dât-ê-Vêh said: Verily there « need be » no special formulas for the splitting.

19. At every one of the three « recitations » of *Ashem Vohû* « the Praise of Righteousness », one must pour a little of the consecrated water « of the Hallowed Portion » into « the Haoma mortar ».[2]

20. At « the recitation » *Haoma pairi-h*rrrsh*yantê*..... 'The
81 B Haoma shall they strain .....' one must turn « the pestle » into the Haoma.[2]

21. As to the 4 « recitations of the formula » 'As is the Lord's Holy Pleasure.....'[3] « it should be » at « the expression » Sh*yaotha-nanâm* 'of deeds' in the first « recital thereof, that » one must turn[4] « the pestle into the Haoma » and at « the expression » Khsh*ath*r*em*ch*â* 'and the Kingdom' strain[5] « the drink »; during the two middle « recitals » one must express « the Haoma, following these same manipulations » at those places « in the text »[6]: one time « thereof » one must pour in the consecrated water « of the Hallowed Portion » and turn in the pestle,[6] the other time « thereof » one must strain it[6]; « whereas » during the one remaining « recitation, it should be » at « the expression » Khsh*ath*r*em*ch*â* 'and the Kingdom,' « that » one must turn « the pestle » into « the Haoma ».

22. At « the words » .....*âdâi kahyâi*chît *paitî*[7] '.....for

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[1] One of the formulas mentioned above.

[2] See Yas. Rit., p. XVIII.

[3] *Yatâhûkvairiyôk*. These Ahunvars follow the texts just mentioned, and are distinct from the previous ones.

[4] At the next folio, l. 9 or § 26 below, and at Yas. Rit., p. XIX it is made explicit that some consecrated water is to be poured into the mortar at this stage also.

[5] *Aôshârineshn*, a causal form from Av. [illegible] and the radix preserved in Pr. شاریدن = to flow; to pour.

[6] *I.e.*, at the words "of deeds" one must turn the pestle into the Haoma, and at "and the Kingdom" must strain the Haoma drink.

[7] The last words of Yas. XXXIII, 11.

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any lawful gain whatsoever' « in the text » *Yê Sevistô*..... 'The Most Beneficent.....' one must strain [1] « the Haoma drink ».[2]

23. « It is to be noted that at the time » when the Haoma drink is being prepared, if a single Barsôm twig be wanting,[3] or only a single third[4] of the purified water fall into « the Haoma mortar », that should be wrong.[5]

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24. While no consecration is required « over again »[6] concerning the sacred Barsôm twigs when they may lawfully be utilised many times over in the Lesser « Thanksgiving Service and » likewise in the Greater,[7] « so it is also to be noted that » regarding the particular « circumstance of having been used already at » a Greater « Thanksgiving Service and then being used again » at a Lesser « Service » which « may take place » at the house of the good people or at the House of the Sacred

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[1] The object of the writer is carefully to specify the e x a c t places in the text where the several manipulations must take place, though practically these are the same in the several cases.

It is to be remembered that in modern practice the purified electrised water is poured, the pestle is turned, and the Haoma is strained at all the four recitations of the Ahunvar; and that the halts in the Ahunvar are quite different; hence the manipulations in modern usage are slightly different from those of the ancients noted here; See Yas. Rit., pp. XIX-XX.

[2] At each of the 4 Ahunvars mentioned above here, the Haoma drink is strained from a metal strainer and collected in a cup underneath. The repeated straining happens owing to the consecrated water having to be added to the pounded Haoma remaining over in the strainer and put back into the mortar. Whereas at the stage referred to just here in the text, all the remaining fluid in the pounded Haoma is thoroughly expressed, and, a little after, the collected Haoma drink is passed through the strainer which has now in it the Vars ring for electrising the prepared drink. See Yas. Rit., p. XX.

Notice the additional texts and explanations as given in Ervad Tehmurasp's Yasna with the Ritual, p. XX, ff.

[3] *Kîm* as in TD ; HJ has *Kâm*. Cf. Sh. Lâ-Sh. XIV, 2.

[4] *Srîshak*, usually we have *srîshôtak*.

The reference is to a little of the sanctified electrised water being poured in at each of the 3 Ashem Vohûs mentioned just above in § 19.

[5] Taking 𐬯𐬀𐬎𐬀𐬌 for 𐬯𐬀𐬎𐬀𐬌 𐬨𐬀.

[6] See above Fol. 77, ll. 4-5, or Chap. V, 20 of this Book.

[7] See Fol. 76, l. 27, ff. or Chap. V, 17-18 of this Book, and the notes 4 and 5 to Nir. I, Chap. XIV: App. B, 2-3.

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82 A Flame, «while one thing is certain that such a use thereof»[1] is always allowed «in the case when this Service[2] takes place at» the house of the good people, «still» surely indeed, «as» there is one who says so, it is not proper «that on having been used in the Service which has taken place at» the house of the good people «they be used again in the Service that may take place» at the House of the Sacred Flame.[3]

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25. Quite at the commencement «of the Service for extracting the Haoma drink» just this circumstance is verily essential «that the Barsôm twigs on» the Barsôm-stand be spread out.[4]

26. Of anything else remaining to be done I am indeed not aware.[5] «Still evidently when» other[6] «things» arrive at their proper places «those» must certainly be gone through.[7] «Thus for instance» Dât-ê-Vêh has said: Verily, when the Haoma drink is being

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[1] *I.e.*, in which the Barsôm used at a Greater Service is to be used again at a Lesser.

[2] *I.e.*, the Lesser Service.

[3] It appears from Fol. 76, l. 27, ff., that the same Barsôm twigs can be used repeatedly, and at a Lesser Service after having been used at a Greater, or vice-versa; and that in any case there is no necessity of their having to be washed again at the later Service. Whereas it is made more definite here that, with regard to different grades of places, when the Barsôm is first used in a Greater Service and is then to be used again at a Lesser, then it may be used so with assurance when this Lesser Service occurs at a place inferior to that where the Greater Service may have taken place; whereas, as it is supported by a particular opinion, it cannot be so used again at a superior place. Nevertheless it is not made plain whether, even in such case as this, it can be used again at a place e q u a l in grade to the preceding.

It can be seen from Fol. 76, l. 30, ff, that also the Barsôm used in a Lesser Service c a n be used again in a Greater Service; but as, even in the contrary case, it cannot be used again at a superior place, much less can it be used thus in this case. And as here also the case of its repeated use at a place e q u a l to the preceding is not adjudicated, the only case where such use must clearly be seen as legible is that wherein it is to be used again at a place inferior to the preceding.

[4] This is not done in modern practice.

[5] Lit. "of other functions I am not indeed aware."

[6] *I.e.*, besides those stated by the writer above, and like those mentioned just below.

[7] [illegible] should be [illegible].

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prepared, « then » in the course of that « process », at those 4[1] « recitals » of « the formula » *Yathâ Ahû Vairiyô*..... 'As is the Lord's Holy Pleasure.....,' sanctified water is required « to be poured into the Haoma mortar[2] each of » the times.

27. Dât-e-Vêh has « likewise » observed: Verily, one must note « that it is » at those 3 « recitals »[3] of *Ashem Vohû*[3] « the Praise of Righteousness » that a sheep or a goat is required « to be brought in if it is to be presented » on that occasion; and once that it is taken in « at the Service » it should not « afterwards » be taken away.

CHAPTER V: APPENDICES C

ON THE GREAT HAOMA SERVICE TO THE GLORIFICATION OF LIFE EVERLASTING

APPENDIX C, I

ON OPENING THE MAIN SERVICE

1. Verily, at the time when the Leading Priest[4] enters on the Thanksgiving Service, he must stand on the right hand side at the place of the Âtarvakhsh[5] « priest who has to feed the Sacred Flame »; and

[1] *I.e.*, those 4 mentioned in § 21 above.

[2] Before the repeated strainings of the Haoma drink, as explained in note 2 to § 22 above, the sanctified electrised water is added to the pounded Haoma which remains over in the strainer and is to be pounded again.

It will be seen that the main writer has not made this point quite explicit in § 21 above, *i.e.*, at the previous folio, ll. 16-17.

[3] Those three evidently, at each of which a little of the Water of the Hallowed Portion is poured into the Haoma mortar, and which are mentioned above in § 19. As this water appertains to the Hallowed Portion it must be related to the whole of the dedicated things which all, it must appear, are required to be introduced at this place.

[4] The whole of the preceding Preparatory Service of washing and binding the Barsôm twigs and extracting the Haoma drink, etc., is performed by another priest who has now to leave his seat and to allow the Zaoti to take charge of the prepared table of ritual, and who may himself now officiate as the Râthwi if he chooses to do so.

[5] The place of the Âtarvakhsh is farther from the sacred Fire, a little towards the right-hand side of the Zaoti at his seat, and facing the sacred Fire.

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he must turn his front [1] at the sacred Fire in the direction of the sacred
82 B Barsôm twigs,[2] «and recite» *Ashem Vohû 3*[3] «the Praise of Righteousness 3 times, and the formula» *Fravarânê*... ... ...'I confess myself ... ... etc.,' «the glorification of» what period of the day one may «then» have, and, at the house of the good people,[4] «the formula» *Tava Âtars puthra Ahurahê Mazdâô* khsh*nao*th*ra*... ... ... 'With establishing the Holy Concord of thee O Life-flame! O thou offspring of the Most Wise Lord..... '[3] ——There is one who says: Verily, «this text must be» rather thus: *Âthrô Ahurahê Mazdâô puthra, tava Âtars puthra Ahurahê Mazdâô* khsh*nao*th*ra*... ... ... 'With establishing the Holy Concord of the Life-flame, O thou offspring of the Most Wise Lord! ——of thee O Life-flame! O thou offspring of the Most Wise Lord! ..... .'

2. «Thus» he «who is to be the Leading Priest» must take the special formula «for opening his function» from him[5] who has bound the sacred Barsôm twigs and prepared the vitalising Haoma drink, provided he has kept «unclosed the continuity of his function opened with» the special formula «therefor»; but if «he has» not «kept it unclosed», then it can be just the good thing only when «the former» takes his special formula by himself.

3. Âzât-Mart said: Verily, of all the thanksgiving services, that is the best in which[6] the Helping Priest[7] takes the special formula «for opening his function» without the least indifference, and washes the

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[1] *Var*, lit. chest, bosom.

[2] The Barsôm twigs are in front of the Zaotî's seat, a little on the left, resting on the Barsôm-stand upon the ritual table. Hence in the posture described here the priest will not be exactly facing the position of the Zaotî.

[3] See Ervad Tehmurasp's Yasna with the Ritual, p. XXI, and p. 2.

[4] *I.e.*, as distinguished from the Houses of the Sacred Flame.

[5] At present, after reciting the above, the priest who is to officiate as Zaotî recites the special formula *Yathâ Ahû Vairiyô Zaotâ* etc., and the priest who has prepared the ritual table, or the Râthwi, takes it up with *Yathâ Ahû Vairiyô Yô Zaotâ* etc., and the former responds with *Athâ Ratus* etc. See Yas. Rit., p. XXII, and p. 2.

[6] Apparently [illegible] wrongly replaces [illegible] here.

[7] He who has performed the Preparatory Service usually undertakes this charge.

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seat of the sacred Fire with pure water,[1] and «in which» whosoever desires to officiate at that thanksgiving service, takes the special formula «for opening one's function» from h i m.[2]

4. After he «who is to be the Helping Priest»[3] has taken the special formula «for opening his function», he must proceed to the side which is to be occupied by the Frabortâr priest «whose function is to present things», and place the fire towards the head[4] of the Barsôm twigs,[4] and with 3 «recitals» of *Ashem Vohû* «the Praise of Righteousness» wash with scrupulous care the seat of the sacred Fire.[1] 83 A

5. For being free[5] from this «act»[5] there is no special formula.

«There is however» one who[6] says: One must hallow «this act» with 4[7] «recitals of the Praise of Righteousness».

6. The seat of the sacred Fire may be of porcelain[8] clay[8] «or» it may be of lime plaster,[9] such as can be washed; «and» there is one who says even thus: Verily it has after all been said in Sacred History[10] that it can be even of wood.[11]

7. If «the seat of the sacred Fire» be torn through-and-through[12] that surely cannot be allowed; if a «stalk of» grass[13] can pass through-and-through, then that is just the case when the seat must be taken as having been torn through-and-through; and in that circumstance, as it is told,[14] the Thanksgiving Service «should be brought to» an end;

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[1] At present the Leading Priest alone washes the seat of the Sacred Fire before entering upon the Yazeshn service. [2] ۱۹ is for ۱۶.

[3] This is of course meant according to what is said above.

[4] ۱۶۵۱ د ۱۶۵۱ must be ۱۶۵۱ د ۱۶۵۱.

[5] *Bain bôkhtan.* The reference is to the function of washing the seat of the sacred Fire. [6] ۱۶ as in TD.

[7] Modern practice also has 3 Ashem Vohu's accompanying this act of washing, but none are recited on having done with it though the doctor here may seem to point to that circumstances; see Yas. Rit., p. XXII, and p. 2.

[8] *Tinâin*, from Sem. *tinâ*=clay. As this must be washable as well as impervious to water it must be some sort of porcelain clay.

[9] *Gachin*, from *gach*=lime plaster=Pr. گچ.

[10] *Nîrang*, Pr. نیرنگ=history. The meaning might perhaps be "tradition."

[11] *Dârin*, as in TD.

[12] *Rôyeshman â rôyeshman*; Pr. سراسر. [13] *Tabanâ*, a Semitic word.

[14] *Shakihêt*, the passive of *shakitan*, Pr. شکیدن=to tell.

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——there is one who says thus: Verily, the Thanksgiving Service
83 B should « in that case » be brought to an end a l l[1] a t o n c e.[1]

8. Just when the Sacred[2] Drôn cake dedicated to the Spirit of the Moral Order[2] is partaken of,[3] if one do[4] not then wash « one's mouth and hands »[5] with pure water,[4] one must commence the Holy Worship[6] over again « after correcting the error ».

9. When the sacred Drôn cake dedicated to the Spirit of the Moral Order is partaken of, one must pour a little of the pure water on « the place where the Drôn plate was ».[7]

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10. « Then » he « who is to be the Leading Priest » must recite 2 times « the formula »: 'As is the Lord's Holy Pleasure——' on the way[8] « to the seat of the Leading Priest », and « thus » must return[9] towards the seat of the Leading Priest, and must stand 3 steps from the Barsôm twigs.

11. In order to enter upon the « sacred » function, he must « then » commence « the prayer » *Frastuyê*.....[10] 'I glorify.....' and say it on up to *Staomi Ashem* 'I praise Righteousness'; and while « saying » *Staomi*—'I praise—,' he must put the right foot into the place of the Leading Priest, « and the left while saying—*Ashem* '—Righteousness ».'[11]

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[1] *Aêvak frâz vabidûneshnîh.*

[2] Srôsh-Drôn. [3] This happens at Yas. VIII, 4 in the Yazeshn.

[4] *A-pâtiyâp barâ yahavûnêt.*

[5] This is done after partaking of the Drôn.

[6] *Yasht.* Apparently the reference is to the entire service; but Yas. III-VIII alone might also be meant, as these specially concern the Drôn; see again below, Fol. 85, l. 7, ff or §§ 21-22 of this Appendix.

[7] This is done in modern practice also. The Zaotî who took above the special formula for entering on his office is now described continuing his function.

[8] At present while reciting one of the Ahunvars the Zaotî places his right foot and while reciting the other the left into the place which he has to occupy while officiating at the Service; see Yas. Rit., p. 3. Thus the modern process differs here.

[9] Because he has been to the place of the Âtarvakhsh, where he must thus have proceeded from about his own place; see § 1 above.

[10] See Yas. Rit., p. 6; the prayer recurs at Yas. XI, 17.

[11] This must be supplied to complete the sense. As it is noted above, modern usage differs here.

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12. He must then say distinct[1] « recitals of » *Ashem Vohû* « the Praise of Righteousness » on the sacred Barsôm twigs.[1]

13. There is one who says thus: Verily if one do not recite « the same » *Staomi Ashem* 'I Praise Righteousness' on the sacred Barsôm twigs,[1] that cannot be proper. 84 A

14. There is no special sacred formula for counting the sacred Barsôm twigs,[2]——

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15. When one is not tired[3] one must recite standing[4] all the Holy Text until one « arrives » at « the prayers » *Vasascha Tû Ahura Mazda!* .....[5] 'And according to Thy Holy Will O Thou Most Wise Lord! .....,' and *Amesha Spenta!* .....[6] 'O Ye Beneficent Holy Immortal Powers! .....'.

16. When however one « is » tired one need say « only » this much standing, « *viz.*, » the texts that are to be recited twice,[7] the texts that are to be recited thrice,[8] the texts that are to be recited four

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[1] At present 3 Ashem Vohûs are recited after completing the *Frastuyê* prayer. And then a little pure water is poured on the Barsôm band; and the Barsôm is then manipulated in certain ways.

[2] Barsôm twigs are not counted at this stage now.

[3] *Lâ-ranjakîhâ.*

[4] *Min ragal*man, lit = " on foot."

[5] Taking this along with what follows it becomes evident that this text must be sought at the end of the Yasna; and at the latest we find it at the end of the Chapter LXXI, where are repeated the §§ 5-7 of the Chap. VIII. Hence it may appear that the main texts of the Chap. LXXII, which are only a repetition of Yas. LXI, may be later additions, or might have been regarded as of no essential consideration, inasmuch as they are not mentioned here as the closing text of the Yasna.

[6] This text is not found anywhere at the end of the Yasna as we have it at present. We expect it along with the text mentioned above this, and somewhere near the end of the text of Chap. LXXI; but it is not there. It is however to be found in that connection at Chap. VIII, 3 where it immediately precedes the text *Vasascha Tû Ahura Mazda!* As the §§ 5-7 of this Chap. VIII are found now at the end of Chap. LXXI, probably the § 3 also was there when our text was written.

[7] *Bîshâmrôt*; see Vend. X, 4, and above, Fol. 55, l. 6, ff. in Nir. I Chap. XIII.

[8] *Srîshâmrôt*; see Vend. X, 8, and above, Fol. 55, l. 13, ff.

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times,[1] the performance of Dedication,[2] the holding of the special formula for one's function, the exaltation of the Spirit of the Moral Order,[3] « the text » from the commencement of the Thanksgiving Worship[4] up to *Imat barrsma hadha-zaothrem*.....[5] 'This Barsôm with the Hallowed Portion.....,' « the text » from *Ahurâi Mazdâi*[6] ..... 'Unto the Most Wise Lord.....' up to ..... *Dathushô*[7] ..... [8] ..... of Him Who hath given.....,' « the text » from *Aêtat Dim* .....[8] 'Thus unto Him Who is the Most Majestic of all.....' until there is ended the whole Worship of the Eminent[9] Chapters[9] « up to the text » *Vanghucha*[10] *vanghâoscha*[11] ..... 'The benefit and the good objects.....'.

17. « Nay », when owing[12] to being tired still more, one recites the whole text of the Holy Wisdom sitting,[13] that will not be contemptuous « in any way »[14].

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84 B 18. ——At ..... *haithyâ-varstûm* .....[15] '..... of the truth-workers .....' the Barsôm twigs should be put down on the Barsôm

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[1] *Chatrûshâmrôt* ; see Vend. X, 12, and above, Fol. 55, l. 17, ff.

[2] The special dedicatory texts.

[3] Probably Yas. LVII.

[4] *Yasht, i.e.* the Yasna itself here. Thus the term *Yasht* is sometimes used for the Yasna ; cf. Dink. Bk. IX, Ch. LXIX, 1.

[5] Yas. II, 1 where at present the Zaoti takes his seat at these words. These also recur at Yas. III, 4 ; but evidently the previous text only is meant.

As Yas. I is the Chapter of Invocation one must recite it all standing, under the greatest endurance of fatigue.

[6] Yas. XXIV, 1.

[7] Yas. XXIV, 12, where one set of texts ends.

[8] Yas. XXVII, 1 ; *Dim* is repeated here through error.

[9] *Sar Hâtân*, the Gâthas and the Yasna Haptanghâiti are evidently meant.

[10] Neuter, accusative singular.

[11] Common gender, accusative plural. Geldner also prefers this text, though Westergaard has *vanghuyâoscha*.

At these words commences of course Yas. LII ; and it would appear from the context that this chapter had not intruded before the last Gâtha but had followed it when our text was written.

[12] ـــ is omitted after ـــ in TD.

[13] *Yatibûnân*.

[14] The digression from l. 1 of this folio ends here.

[15] See § 12 of the Introductory Service, as given in Yas. Rit., p. 8.

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stand[1]; « indeed » if one may not put them down, that cannot be proper.

19. « So again » when one proceeds up to *Imat barrsma hadha-zaothrem*[2] 'This Barsôm with the Hallowed Portion .....,'[3] if there be some twigs of the Barsôm wanting they should be supplied,[4] and if in excess they should be drawn out.[5] And while « it is to be minded that » when one proceeds to *Imat barrsma* ..... 'This Barsôm..... ...' if « some twigs be » wanting they are to be supplied, and if in excess, to be left out, « so also it is to be managed that » when they are bound[6] together,[6] every[7] twig be made distinct[8] if not[9] clearly visible.[9]

20. There is one who says thus: Surely it must happen thus[10] when « these words[11] are » to be recited again[11] on the sacred Drôn cake dedicated to the Spirit of the Moral Order, just when with another text of the Holy Wisdom in « the Service of » the sacred Drôn cake dedicated to the Spirit of the Moral Order one has to put down at that time « upon the ritual table » the sacred Drôn cake and the Clarified Butter,—— « It must be noted that » of the sacred Frasast[12]

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[1] This is not done at this place now, but at *Imat barrsma hadha-zaothrem* of Yas. II, 1.

[2] See note 5 on previous page.

[3] Yas. II, 1 where at present the Zaotî sits down, places the Barsôm on the Barsôm stand, and keeps two fingers of his left hand on the Barsôm.

[4] *Baîn yadrûneshn.*

[5] *Lakhvâr âkhanjeshn.*

[6] *Yôkht.*

[7] ... should be ...

[8] *Barâ vabîdûneshn.*

[9] *Pann nihân.*

As the Barsôm twigs are ceremoniously prepared and bound at the Preparatory Service, such measures as are herein advised do not become usually necessary.

[10] *I.e.*, what is described in the previous paragraph.

[11] The words *Imat barrsma hadha-zaothrem* occur again at Yas. III, 4, and similar words at the commencement of that chapter III, before whose recital the Râthwi places at present the Drôn and Gaôshûdâ or clarified butter on the ritual table and 3 sets of wood and incense near the fire, and the Zaoti inspects the sacred apparatus and sprinkles water on the Barsôm. Hence this doctor here means that the proper place for manipulating the Barsôm, as advised in the previous paragraph, should be just this.

[12] ... should be ...

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cake «there is» no need «there———, and when» one has to place three sets of the fragrant wood and incense on the right hand
85 A side, «and when» one has to inspect[1] «that» every thing «is right» in the «sacred» apparatus.[2]

21. If one do not inspect the «sacred» apparatus that is «made ready» there, or be indifferent[3] in utterence, then if one have not proceeded through the «whole» length of the paragraph,[4] one must say it over again «after correcting the error»; but if one have gone through the «whole» length of the paragraph, then one must commence over again the «entire» Holy Worship.[5]

22. The Holy Worship must be commenced over again at «the stage of» washing the seat of the sacred Fire,[6] «but» there is one who says that one must repeat it from *Frastuyê* .....[7] the 'I glorify' prayer; whereas there is one who says thus: Verily if one were «simply» to commence[8] again «the Service[9] of» the sacred Drôn cake dedicated to the Spirit of the Moral Order,[9] that much alone[10] might be allowed.

CHAPTER V: APPENDIX C, II

ON TASTING, IN THE MAIN SERVICE, THE SACRED CAKE DEDICATED TO THE SPIRIT OF THE MORAL ORDER

1. So long as the sacred Drôn cake dedicated to the Spirit of the Moral Order remains to be partaken of, one must guard the shallow[11] basin which holds the Vars ring for the electrisation[11] from the Barsôm

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1 To see that everything is right.

2 *Khajîdagân* (?), the collected objects; Pr. خجیدن = to assemble; see Fol. 47, ll. 9, 14; Fol. 89, l. 5; Fol. 90, l. 23; Fol. 111, ll. 26, 29; and the verb in Fol. 112, l. 2.

3 *Gûmânîk.* 4 *Vichêst.* Apparently the reference is to Yas. III, 1.

5 Here it is plain that *Yasht* indicates the Yasna Service itself.

6 See above, Fol. 83, ll. 3-4, or § 4 of this chapter.

7 See above, Fol. 83, l. 24, or § 11 of this chapter.

8 TD omits ااا.

9 This service commences at Yas. III, 1 and ends at Yas. VIII, 4.

10 *Aê.* 11 *Vars-nahag-mûzhak* (?); Pr. نهک = thin, and موژه = tank.

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twigs, for when these project thereon that must not be allowed.[1]

2. As for those 2 « recitals[2] of » *Yathâ Ahû Vairiyô*..... 'As is the Lord's Holy Pleasure.....,' it should not be proper if one perform them before « their right place ; so also » it should not be proper if one perform them after « their right place ».

3. At the words *Ashaya nô paiti-jamyât!*[3] ..... 'In Righteousness 85 B approach us! ..... the Hâvanân priest[4] « who has to pound the Haoma » should stand up and say aloud Khv*arata narô!* .....[5] 'Partake ye O men ! of .....'.

If however one do not say « this », then whether that is allowed or no is not clear.

4. At the time when the sacred Drôn cake dedicated to the Spirit of the Moral Order is partaken of, the sacred Barsôm twigs are not to be gazed on ;[6] « although » if they be not washed with scrupulous care, they are to be washed « that way about that time ».

5. One should « also » set right « here[7] everything that » one may have arranged[8] indifferently.

6. When there is a sheep or a goat for the Service, that should be sacrificed « here ».[9]

7. When the Worship is to take place with the Hallowed Portion,[10] the Hallowed Portion should be offered up « here ».

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[1] Probably because the ring has to remain close to the Drôn and therefore dry till that is partaken of ; whereas the twigs are dribbling with water which is constantly sprinkled on them to keep them fresh. On the other hand it appears from ll. 5-9 of the next folio that the Vars ring was afterwards used in straining the Haoma ; hence it is that it is advised to guard it from the Barsôm only until the Drôn is partaken of.

[2] These occur at the end of Yas. VII, 25. At each of them the sacred Fire is fed with one set of fragrant wood and incense.

[3] These words occur at the end of Yas. VIII, 1.

[4] At present the Râthwi attends his functions. [5] Yas. VIII, 2.

[6] Apparently because the attention is to be fixed elsewhere.

[7] Because there occurs here a pause owing to the function of tasting the Drôn.

[8] *Farashûnt yahavûnêt*; cf. Ar. فرش=he spread ; otherwise *farshût yahavûnêt*="may have omitted"; Pr. فرسودن=to erase.

[9] Cf. Fol. 60, ll. 19-20 ; Fol. 69, ll. 7-8 ; Fol. 75, l. 30, ff.; and Fol. 82, ll. 10-12 ; Fol. 97, l. 2 ; Fol. 111, l. 10, ff.; Fol. 124, l. 11 ; and Fol. 134, l. 9.

[10] *I.e.*, when no animal is to be sacrificed but only a hallowed portion is to be offered.

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8. Afrog said: Verily, the sheep or the goat is not to be slaughtered on unwashed Barsôm twigs; « for », then surely it cannot become the Hallowed Portion. « Indeed » whensoever that « function » [1] will have come to be performed, they are to maintain it as a precious [2] « affair » with a special formula « therefor ».

9. At the time when the sacred Drôn cake dedicated to the Spirit of the Moral Order is partaken of, the Haoma drink is not to be gazed on.[3]

86 A 10. « And » if there remains anything to be washed with purity « on tasting the sacred Drôn cake, then » of course that should be managed « that way »; because when anything remains to be washed with purity, then one is required to perform the function of tasting over again « after correcting the error; hence » one should be careful [4]: or, « in sacred words », " one should [5] be concernedly diligent " [5] « as the text » *Naêda tem* [6] ..... ' Nor him..... ' has said.

11. There is one who says thus: Note that while one is washing the Vars [7] ring for the electrisation,[7] if alongside one partake of « the sacred Drôn cake » that should not be proper.

12. There is one who says thus: Behold, while the cup [8] is poured into,[9] if alongside one partake of « the sacred cake » that should not be proper.

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[1] The function of sacrifice. [2] *Girân.*

[3] For that is to be done while drinking it later at the close of the Haoma Yasna. See below, ll. 14-15 of this folio, or § 2 of the next Appendix.

[4] *Hashalaômand* (?); Pr. شش = care.

This word is found variously written 𐬵𐬀𐬱𐬀𐬎𐬌𐬥𐬀𐬙, 𐬵𐬀𐬱𐬀𐬎𐬥𐬀𐬙, or 𐬵𐬀𐬱𐬀𐬎𐬌𐬰.

[5] *Rishtêt*; Pr. ریشتن = to be diligent.

[6] The text has 𐬯𐬀𐬥𐬀𐬙𐬌. This text is lost now.

[7] *Vars.* See what follows, and note 9 below, and note 4 to § 14 of Chap. V: App. B, above.

[8] *Jâm*, written 𐬡𐬀𐬨.

[9] *Aê shârêt* or *vashârêt* (?), Pr. ریختن = to pour. ـه is for ـهم.

It may appear from these remarks that at the time of this writing the Vars was washed and the Haoma drink strained once more with the Vars just a little before drinking. Indeed this would be quite evident as the Vars was intended for electrisation.

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CHAPTER V: APPENDIX C, III

ON DRINKING, IN THE MAIN SERVICE, THE HAOMA OR THE BEVERAGE OF LIFE

1. Dât-ê-Veh said: Verily, « when » one[1] has come « so far, then » with regard to the Vars ring for the electrisation,[2] and[3] the Haoma drink that has been prepared,[3] it should be best that when one receives without the least indifference, and from the Helping Priest,[4] the special formula « for commencing the next function, those things » be put down[5] to the accompaniment of the text of Holy Wisdom, and then by the Leading Priest be recited the Glorification of Haoma.[6]

2. During the early stage of the Glorification of Haoma one has to gaze on « the Haoma drink ». One has to gaze on it at « the words »: *Nemô Haomâi Mazda*dhâtâi. *Vanghus Haomô hu*dhâtô.[7] 86 B
'Homage unto Haoma by the Most Wise given. Good is Haoma well given.'

Even when it has been covered up[8] « at the time of gazing », even then it is well and good « to gaze ».

3. When the Leading Priest does not pronounce « such call as » *Hâvanânem âstâya*[9] 'Let there be present the Hâvanân'[10] « in the case » when « that holy minister » has not attended at the « sacred » function, « then it is allowed that » they may manage « that way,

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1 ال seems to be for الم. 2 الود is for الود.

3 Or "which has been placed on the Haoma drink."

4 *Râspîk* of course, though the word is awkwardly broken. Apparently the reference is to the *Yathâ Ahû Vairiyô Zaotâ* formula at the commencement of Yas. IX.

5 They were to be put down in their proper places on the ritual table after being handled as above in straining the Haoma for the last time, and immediately before commencing the Haoma Yasna.

6 *Hôm-Stût*, Yas. IX-XI. Recall the words *Haoma-Stûitis* of Yas. X, 6.

7 These words occur at Yas. IX, 16.

8 *Nihôpt*, probably with the Vars vessel; نهفتن = to cover.

9 The opening words of Visp. III, 1. Visp. III, 1-5 follow Yas. XI, 1-8.

10 The priest whose function is to express the Haoma drink.

The text here mentioned should be necessary in all cases where the Visparat is to be recited.

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provided that it happens thus only » in a Lesser Worship [1]; because he is bound to be present at « the Greater Worships,[1] as at » the Service of All the Reverential Ones [2] and at the Worship of the Divinities [3]; « so that » if « that » Helping Priest [4] do not « then » say *Azem vîsâi* [5] 'Here am I' « as being » on duty [6] in the Thanksgiving Service, the function will not « then » be in the least proper.

4. If a single person speaks from the places of all,[7] that « also » may be allowed at all functions.

5. At « the words » *Yô nô aêvô at tê* [8] ..... 'What for us « was » of single strength, thus by three we have accelerated.....' the Haoma drink is to be borne to the Vars [9] ring for the electrisation [9] and the Barsôm [10] twig of the Hallowed Portion,[10] « in such a way that » one

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1 See above, notes 4 and 5 to Nir. Bk. I, Chap. XIV: App. B, §§ 2 and 3.

2 *Vîsparat.* 3 *Bakân Yasna.*

Bakân Yasht was one of the Nasks, and is probably partially represented in the Yashts that we have. See Dink. Bk. VIII, Ch. XV.

4 *Râspîk*, representing all the holy ministers except the Zaoti and the Sraoshâvarz. 5 See note 9 on previous page. 6 *Kâr.*

7 Only this is done at present, even regarding the place of the Sraoshâvarz, although now also a directing minister attends the Service distinctly for its supervision. Evidently, according to Nir. Bk. I, Ch. X, 3 the smallest body of the officiating divines must comprise three persons, the Zaoti, the Râthwi, and the Sraoshâvarz assumably. Hence the reference here must be to only the six places pertaining to the six ministers whom the Râthwi represents; the Sraoshâvarz must respond himself. Still, according to Nir. Bk. I, X, 5, a fuller graduation of divines was necessary in the greater services, especially when the several officiating ministers were available.

8 Our text has *tû* which may be fitted into sense with equal ease.

These words open Yas. XI, 9. Probably in ancient times the drink was repeatedly poured at these words, from one vessel into another to increase the effervescence.

9 [illegible] is for [illegible]; see just below.

10 *Zôharak.* This is placed on the Zôhar cup which is on the right hand side of the Zaoti, and near the Vars.

At present, on the Zaoti completing the text *Nemô Haomâi*... of Yas. XI, 8, the Râthwi washes the left hand and takes up with it the vessel containing the Haoma drink, and proceeding to the sacred Fire puts thereon wood and incense with the right hand, and then rests the Haoma vessel on the Barsôm stand, and recites through *Yo nô aêvô*.... That being done, he moves the vessel of the Haoma drink along the Barsôm twigs, and touching with it the Barsôm-stand, places it on the right hand side of the Zaoti who gazes on it and recites *Pairi-tê Haomâ!*... through.

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can say *Yô nô aêvô*..... 'What for us « was » of single strength .....' when just close to the Vars ring for the electrisation and the Barsôm twig of the Hallowed Portion.

6. There is one who says thus : Verily if one say this while on 87 A the way, « and not when just close to the Vars ring and the Barsôm twig of the Hallowed Portion », that cannot be proper.

7. When the Leading Officiating Priest has bound well the twig-stalks[1] he should then cluster[2] well together the heads of the units,[3] and he should keep his hand upon the lower end[4] of the Barsôm twigs. « Then » the Frabortâr priest, « whose function is to present things » should place the Haoma drink close to the hand « of the Leading Officiating Priest ».[5]

8. « The Leading Officiating Priest » should then recite *Pairi tê Haoma!* ..... 'Unto thee O Haoma « thou Glow of Life »! .....,' and *Ashem Vohû 3*[6] « the praise of Righteousness 3 times ». And then he should drink a third[7] of the Haoma drink; and then for the second time he should drink a half of that « which remains »; while at the third time he should drink « the remaining » all.[8]

9. If one drink it 4 times, then « that may very likely be due to the fact that » one may have chattered[9] « during the operation to be so inattentive ».[10]

10. If one drink « all » at a time,[11] or at two times « only », or « if » the Helping Priest do not recite the Holy Text, or « if » indeed

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1 *Tikh-kankin* (?); cf. Pr. کنگ = a limb of a tree.

2 *Hameshn.*

3 West elsewhere reads the word *dânar* and translates "morsel," "repetition." All the contexts however may accept the meaning "piece," "unit."

4 *Bûn.*

5 At present the Râthwi places the Haoma drink on the Zaoti's right hand side, after reciting *Yo nô aêvô*... .

6 Yas. XI, 10.

7 *Nîmak 3* (?), *nîmak* signifying "a portion" simply.

8 At present, on the Zaotî drinking every part, the Râthwi recites one Ashem Vohû and puts incense on the sacred Fire.

9 Of course this is put forward only as the most likely cause: the inattention may result through any other cause also.

10 This must evidently have a neutralising effect on the Service.

11 *Aêvak bâr.*

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he recite the utterance just as having[1] sat[1] near the sacred Fire, or if the Leading Priest do not keep his hand on the sacred Barsôm twigs,
87 B or if « there be recited » no[2] more than one[2] *Ashem Vohû* « the Praise of Righteousness », then Raôshan[3] thought thus that all that may be allowed, but especially[4] that wherein the Leading Priest may not keep his hand on the sacred Barsôm twigs.

11. One is to recite the *Ashem*..... « the Praise of Righteousness » separately « from when the other drinks »[5]; for, one who may recite it simultaneously « will have performed one's function » indifferently.[6]

There is one who says thus: Verily, « everything » that[7] may be carried « by him » through[7] up to *Vanghucha vanghâoscha*[8] ..... 'The benefit and the good objects.....,' shall « be deemed to » have been performed by him « but » indifferently.

12. Kiryâtrŏ-Bûjît said: Behold, « while » the upholders of the Primal Creed have given no instructions concerning the texts of the Holy Wisdom that may not[9] be observed with special care,[9] they are quite agreed about « the case of » this reciting.[10]

There is one who says thus: Just about other « similar things » they are not « agreed ».

There is one who says thus: Even concerning this « fact of reciting » they are not « agreed ».

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1 *Yatibûnyât* should be *yatibûnât*.

2 *Barâ aêvak lâ*.

3 The text has *Raôshanak* which must be an error.

4 *Aê-tûm*.

5 The Râthwi recites each of the 3 Ashem Vohûs after the Zaoti has drunk each of the three parts of the Haoma drink.

6 The act will be of indifferent value only.

7 *Râyîneshn*, lit. "the carrying through of."

8 The opening words of Yas. LII.

It is meant that for showing indifference in the case mentioned here, the merit of that portion of the Holy Service which extends up to *Vanghucha vanghâoscha* should be only indifferent.

9 *An-airît*; *an*=not, and *airtan*=to observe reverentially, carefully.

10 *Mizhak*; cf. Pr. مِژَک=muttering. The reference is evidently to the 3 Ashem Vohûs implied just above in § 11, or l. 19 of this folio.

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CHAPTER V : APPENDIX C, IV

ON THE SELECTION AND MANIPULATION OF THE TWIG OF THE HALLOWED PORTION, AND OF THE TWIG DEDICATED TO THE GIVER, DURING THE MAIN SERVICE

1. At « the words » *Yêinghê mê Ashât hachâ*[1] ..... 'The « best » of which « has been » for me out of Righteousness..... ...' one should pour out[2] the sacred milk,[3] of the three times « altogether » two times « into the bowl which is to receive it » and once as the Hallowed Portion.[4] 88 A

2. One must then tie with the « other » Barsôm twigs the twig[5] that lies on the right hand side, « and which has » with it the twig[6] of the Hallowed Portion.[6]

3. « But previous to this », on those 4 « recitals »[7] of *Yathâ Ahû*... ... ... 'As[8] is the Lord's Holy Pleasure,'[8] at « the expression » ... .sh*yao*th*anan*ãm..... '.....of the deeds..... ...' of the first,

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[1] Yas. XV, 2; see Yas. LI, 22; Yas. LXIII, 1; Yas. LXV, 16; and Yas. LXIX, 1-3.

[2] *Khalakûntan*=to portion out.

[3] *Jîv*, the *Jîvâm* of modern terminology, and abbreviated from the Av. *gãm jîvyãm*=fresh milk.

[4] At present the Zaoti takes up at these words the milk bowl from the service table and pours a little milk into a cup which is at the foot of the Barsôm stand, and then pours twice into the bowl itself from the milk vessel; and further, from the words *Vahistem Yêsnê* up to *ustememchît* in § 3 of the same chapter he dips the twig of the Hallowed Portion into the milk and passes it along the Barsôm band. This may be a remnant of the ancient practice of pouring the milk libation on the Barsôm, which is described below in Fol. 141, l. 2, ff.

[5] The twig is specified just below; but no such manipulations take place in modern practice.

[6] The two twigs appear to have been tied up together; see § 7 below.

The term *Zôharak*, it may be recollected, has meant thus above. See App. A, 11-16, above. The other twig must evidently be the Datûsh or, probably, the Frâgâm twig that is to lie prostrate, as that is described below.

[7] See at the end of Yas. XIII, 7. Here the writer returns to a previous text to explain some previous manipulations. In modern practice simply two double knots are tied to the Barsôm band on reciting the first two of the Ahunvars.

[8] *Yatâhûkvairiyôk.*

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the knots « of the Barsôm band » should[1] be made a little tighter.[1] And then one should leave alone « the bundle » until « the coming on of the text » *Sasticha*.....[2] ' According to precept..... '.

4. There is one who says thus: While one is to leave it alone until the coming on of « the text » *Sasticha*..... ' According to precept.....' one is to procure at *Sasticha*.....[3] ' According to precept.....' some Barsôm twigs on the right « hand side »; and « from them » one is to hold up[4] one twig « which should be » the strongest and straightest[5] « of all, to be » as the Twig[6] Dedicated to the Giver.[6] So that out of « any » 2 « best that there may be », the one which « may be » the stronger—and there is one who says, the straighter—, should be designated[7] as the Twig Dedicated to the Giver.

5. While « that twig » is to lie along the length of the « other » Barsôm twigs,[8] it is to be kept[9] there quite[10] distinct.[10]

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[1] *Sanjeshn* from *sanjîtan* = to make tight; cf. Pr. ﺳﻨﺠﻴﺪﻥ = to prove.

This was done probably because the band became loose owing to the twigs drying a little, or to the band loosening through tension.

[2] The opening word of Yas. XV, 1.

[3] At present both the Zaotî and the Râthwî recite this word together, and the Zaotî simultaneously hangs the Barsôm band on the right horn of the crescent of the Barsôm-stand. But the manipulations mentioned in our text are not followed now.

[4] *Afrâzeshn*.

[5] *Râst-tar* as in TD.

[6] *Datûsh*; see below, Fol. 104, l. 29; Fol. 105, l. 4; and Fol. 160, l. 27.

It must be clearly seen that here are described previous manipulations which concern the selection of the two twigs mentioned in the first two lines of this folio, as requiring to be tied up with the rest of the Barsôm.

Datûsh apparently is the Pahlavicised form of the Avestan *Dathu*shô, meaning "of Him Who hath given." Hence it might have a relation with some text containing the word *Dathû*shô; but as this word occurs at the nearest so late as in Yas. XVI, 3, this idea is not clearly borne out; because to suit the context it should have a place between the words *Sasticha*... and *Yêinghê mê*..., inasmuch as its accompanying function comes between the functions attending those expressions.

The Datûsh appears to be the same as the Frâgâm; see note 8 below; and note to Fol. 105, ll. 4-5.

[7] *Shakîhêt* passive of *shakîtan*; cf. Pr. ﺷﻜﻴﺪﻥ = to tell.

[8] Here is an indication that the twig may be the Frâgâm twig, for that also has to lie on the feet of the Barsôm-stand; see note to Fol. 105, ll. 4-5.

[9] *Pâseshn*, from *Pâsîtan*; cf. Pr. ﭘﺎﺳﻴﺪﻥ = to guard.

[10] Read *Zakâê*.

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6. « Then » one is to pick up again another twig [1] from the right 88 B
hand side—there is one who says from the left—,[2] and is to place it upon that[3] which lies along the length of the « other » Barsôm twigs.

7. « Then » one is to tie the one with the other; « and » on having tied them up one is to hold up those twigs again on the right hand side—there is one who says, on the left.[4]

8. Whether the Twig Dedicated to the Giver may come above[5] « the other », or whether « these both » may be put[6] into the « Barsôm » band, or whether the knots need be managed with « quite too much » precision,[7] or whether « these two twigs » must return « at last »[8] to the « other » Barsôm twigs,[9]—verily[10] not even one « thing hereof » is clear.

9. « One » thought[10] thus that when one performs the function well but does not manage it with « quite too much » precision, « even » then that is always[11] allowed.

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[1] If the first is the Frâgâm twig, this other must be the Zôharak twig.

[2] If this also is to be selected from the Barsôm from which the Datûsh is selected, then evidently it is to be taken up from the right hand side; see § 4 above.

[3] The Datûsh twig. ܗ̇ appears to be a mistake for ܗ̈.

[4] They were thus held up probably before their being tied up with the rest of the Barsôm; for, in § 2 above, it has been said that the twigs on the right hand side are to be tied with the other Barsôm whose usual place is on the left.

[5] According to the above instructions, it is to be b e l o w the other.

[6] *Nasêt*; cf. Pr. ܢܣܝܬ = to put.

[7] ܠܡ ܡܫܬܡܫ must be for ܠܐ ܡܫܬܡܫ.

[8] The reference evidently is to the disposal of these twigs at the close of the Service. As, according to what is said above in Nir. II, Chap. V, §§ 17 and 18 and Chap. V: App. B, § 24, the Barsôm can be used again at a following service, the question is whether these twigs need be kept apart for a second use, or may be returned to the other twigs.

[9] These do not seem to be those of the Barsôm bundle, but those other specially procured to select the two twigs described above.

[10] If ܡ be for ܐܡܪ and ܠܡ ܡܫܬ for ܠܐ ܡܫܬ, the translation may be "or whether not any one (hereof need) not (happen). Raôshan thought thus that....."

[11] If *hamâê* be for *hamâk*, the translation will be "then all that is allowed," referring to points inquired into just above.

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CHAPTER V: APPENDIX C, V

ON EXPRESSING THE HAOMA IN THE MAIN SERVICE, AND CARRYING THE FUNCTION TO THE CLOSE

1. « Quite previously »,[1] in the commencement of the Haoma Praise,[2] one « should have » placed, on the right hand side, one set of « fragrant » wood and incense.[3]

2. One should « also » have procured « then » the Haoma twig and the pomegranate[4] root pieces[4] in required quantities[5]: the Haoma
89 A must be at the least in 3 knotty pieces, and at the most « in thirty »[6]; in such a way that when they are placed[7] out[7] in the Dvâzdah-Hômâst « the Twelvefold Service of All the Worshipful Ones », the « little »

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[1] Here is another return to manipulations more previous to the above.

[2] *Hôm Stût.* The text has 𐬵𐬀𐬨𐬀 for 𐬵𐬀𐬨𐬀.

[3] This probably is that which is mentioned below in § 10 or at l. 16 of the next folio, and which is to be offered to the fire at the close of Yas. XXVI. As the name Hôm-Stût is confined to Yas. IX-XI, this set will have been placed out so early as in the commencement of that portion of the text; and this should appear rather too early. In modern practice on the other hand, this set is placed out at the close of Yas. XVIII.

For statements quite similar to those made here and below, see above, Nir. II, Chap. V: App. B, §§ 9-11.

[4] *Aûrvarâm.*

[5] *Pann chandih.* They will thus have to be presented on the service table in the commencement of Yas. IX, if they are not placed there already. Yet they are first manipulated so late as at the close of Yas. XXIII, 4 where the Zaoti holds the small dish containing them, and the cup of fresh milk, over the Barsôm.

[6] Here the term *visestîh* is repeated through error, and replaces the numeric term which we expect here; one might have been led to take it for *vist*=twenty, but above we had 𐬵 which indicates 30; see Nir. II, Chap. V: App. B, 10.

[7] *Shôpêt* (?); cf. Av. 𐬱𐬀𐬵=to agitate, and Pr. 𐭱𐭥𐭯=to settle. The word is written 𐬱𐬀𐬵𐬎𐬀𐬵 and has the semblance of an Avestan quotation; but there is no place for such here in the context: it seems to be a Pahlavi word written in Avestan characters; if it be an Avestan word originally, then it is corrupted into an absurd form.

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plate[1] « therefor » should be « quite » full[2] « of the pieces »; and the pomegranate root pieces should be in the proportion of half « these quantities ».

3. « Whatever quantity of the Haoma might there be prepared, it is to be so managed that » ever until one has still to drink « of the beverage » so long may there « yet » remain over the Haoma « drink » in a portion.[3]

4. « At that stage » one should have gazed well upon everything in the « sacred » apparatus.[4]

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5. At « the words » *Ahurâi Mazdâi*[5] ' Unto the Most Wise Lord ..... ' one should hold up the Haoma twig and pomegranate root pieces with the sacred milk,[6] but[7] as to[7] in what manner and how far should those be held, that is not plain.

6. Dât-ê-Vêh « however » said : Verily they must be held up to the ear's height,[8] and one should hold them in « one's » front, and one should gaze intently upon them.

7. When one has recited « the text » *Ahurâi Mazdâi*..... ' Unto the Most Wise Lord.....' one should wash the « Haoma » mortar.[9]

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[1] *Tasht.*

[2] *Âganih*; cf. Pr. آگنیه = being full. Or, the word may be *âganesh* for *âganeshn*; cf. Pr. آگنیهشن = to fill.

[3] See above, Nir. II, Chap. V: App. B, §§ 9-11.

[4] See above, Nir. I, Chap. VIII: App. C, §§ 19 and 20; cf. also the close of § 20 in App. C, I above.

The reference here apparently is to the commencement of Yas. IX, where the Zaoti ought to see that everything required further in the ritual is ready.

[5] Yas. XXIV, 1.

[6] *Barâ jîv*; for, جیو appears to be a mistake for جیر. Otherwise it may be *bûr* which signifies "gravy-meat," or "liquid food" that was used in dedication in ancient usage; see Fol. 131, ll. 9 and 13; and Fol. 135, ll. 12 and 27. But that object does not appear to have been intended here.

This manipulation takes place at present at the end of Yas. XXIII, 4, as is already observed in note 5 to § 2 above.

[7] *Den*man *aîgh.* [8] Cf. § 11 below.

[9] *Hâvan.* Av. ; Pr. هاون.

At present it is here taken out from the water vessel into which it had been immersed just before commencing to recite Yas. XVI, and is placed upside down upon the ritual table.

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8. At « the words » *Ameshâ Spentâ*.....[1] 'The Beneficent Holy Immortal Powers.....' one should turn up the « Haoma » mortar.

9. At « the words » *Imem Haomem*.....[2] 'This Haoma.....' one should throw the Haoma twig and pomegranate root pieces[3] into the mortar.[4]

89 B 10. At « the expression » .....*yâonghãm*châ[5] ..... '.....and of whom.....' one should take that[6] one set of fragrant wood and incense, « which is mentioned above »,[6] to the « sacred » Fire.[7]

11. One should then hold the special formula « for opening the function of pounding ».[8] And at those 4 « recitals » of « the prayer » "As is the Lord's Holy Pleasure,"[9] one « should split up the twig and the root pieces » 3, and 6, and 9[10] « times. And while doing so, » at the expression .....Khsh*a*th*rem*châ..... '.....the Kingdom.....' of

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[1] Yas. XXV, 1 where the same manipulation takes place in modern practice also.

[2] Words of the second sentence of Yas. XXV, 1.

[3] Through mistake the word *aûrvarâm* is repeated here in HJ.

[4] To understand this more exactly we may recall how it is managed now:— the Haoma twig pieces are put in on reciting *Imem Haomem*....., "This Haoma ....."; the sacred milk is poured on reciting *Imãm*cha *gãm jîvyãm*....., "..... and this fresh milk....." ; and the pomegranate root pieces are put in on having recited *Imãm*çhâ *ŭruvarãm Ha*dhânaêpatãm....., ".....and this Hadhânaêpatâ plant....." ; and the consecrated electrised water is poured in on having recited *Aiwyô vanghvibyô* ....., ".....with the good waters....."; whereat commences the second section of Yas. XXV.

[5] The first word in the third line of the prayer *Yêinghê Hâtãm* which occurs at the end of Yas. XXVI, where the same injunction is followed now also.

[6] "That" seems to point to the set mentioned in § 1 above, or at the close of the last folio. The fire is to be fed probably from the two sets which according to modern practice are placed out at the close of Yas. XVIII and which might have been placed out in ancient usage at the commencement of Yas. IX.

[7] The word *âtâsh* is repeated here through error.

[8] The *Yathâ Ahû Vairiyô Yô Zaotâ* ..... formula at the close of Yas. XXVI.

[9] *Yatâhûkvaîriyôk* ; this occurs as Yas. XXVII, 2.

At present during the first three recitals of each prayer mentioned here, the Haoma is pounded, and at the fourth the mortar is rung with the pestle.

[10] سرسر ا سرسر ا سر as in TD.

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the third « recital », one should hold « them » [1] up, as is evident from the passage *Âthritîm* khsha*th*rô-*k*rrr*tahê* [2] *gao*shô-*b*rrrzô *us*-sh*âvayôit* ' One shall thrice lift up « the utensil »[1] of the make of heavenly power [3] up to the ear's height ' [4].

12. At the time when he splits up « the pieces », the Leading Officiating Priest must split them « close to » his Barsôm twigs « and near the sacred » Fire. « And » he must so manage that when he accomplishes [5] all the three « splittings, that may result » in the Haoma twig pieces and the pomegranate root pieces « being all reduced to » one [6] « mass ».

13. At those 3 « recitals » of *Ashem Vohû* [7] « the Praise of Righteousness », he should pour a little of the sanctified electrised water [8] in.

14. At « the words » *Yêinghê mê Ashât hachâ* [9] ..... ' The « best » of which « has been » for me out of Righteousness.....', he should turn the smaller « pieces » over the bigger.[10]

15. At « the words » *Haomanãmcha harrshyamnanãm* [11]..... ' Of the Haomas to be strained.....,' he should turn again the pestle [12] 90 A in « the mortar ».

16. At « the words » *Arshukhdhanâmcha vachanghâm* [13] ..... ' Of the right spoken words .....,' he should spill [14] the sacred

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[1] The mortar containing the crushed Haoma and Aûrvarâm is probably meant. Darmesteter thinks that the pestle is meant.

[2] Cf. Yt. XVII, 60. [3] Otherwise, " of metallic make."

[4] Cf. § 6 above.

[5] *Madam yâmtûnêt.* [6] *Aêvak*; TD has *âhûk.*

[7] End of Yas. XXVII, 5. The same manipulation occurs here now also.

[8] *Pâtiyâp.* The reference is evidently to the Zôhar water. See note 7 on p. 149 above.

[9] This text is recited in the Visparat between Chaps. XI and XII, and just after the 3 Ashem Vohûs mentioned immediately above.

[10] Or " to turn the smaller utensil, *i.e.*, the pestle, in the bigger, *i.e.*, the mortar."

[11] Visparat XII, 1.

[12] *Apar-hâvan. Hâvan* and *Apar-hâvan* apparently indicate the mortar and the pestle respectively; see below, Fol. 191, ll. 7-8.

[13] Visp. XII, 3. [14] *Ramitûneshn.*

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milk[1] three « times » into « the mortar », a third « every time ».[2]

17. At « the words » *Athâ zî nê hûmâyôtara anghen.*[3] 'So that they might verily be more advantageous unto us,' he should take « the mortar »[4] to the sacred[5] precincts of the Twig of the Hallowed Portion,[5] and keep it « there » close to the Twig of the Hallowed Portion.

18. In those 4 « recitals of the prayer » "As is the Lord's Holy Pleasure,"[6] at « the expression » .....*shyaothananãm*..... '.....of the deeds.....' of the first,[7] he should turn « the pestle in the mortar ».

19. At « the words » .....*âdâi kahyâichît paitî*[8] '.....by any gift whatsoever,' he should strain[9] « the drink ».

20. With regard to « the words » *Us môi*[10] arrshvâ *Ahurâ! Âramaitî tevîshîm dasvâ*[11] 'Lift me up O Lord! and grant moral strength according to Duteousness,' at every[12] stanza[12] « thereof » he should hold up « the strained drink »[13] once on the right and once on the left at the sacred[5] precincts of the Twig of the Hallowed Portion.[5]

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[1] *Jîv*. The word is written

The form of the text is such that it might rather be rendered, "should spill a third into the fresh milk three times," or "should spill a third into the fresh milk"; but as the Haoma is not still strained this is impossible.

[2] The whole quantity is not to be poured all at once, but in parts, about a third every time. This is advised in order that the mixture may be perfect.

[3] Yas. XXVII, 7; and Visp. XII, 4.

[4] Probably this is meant, though our text does not state it. In modern practice however the pestle is held in the right hand at this stage, and the crushed Haoma and Aûrvarâm in its pinch; and with them are touched first the Barsôm, then the bowl of the milk, then the Haoma cup, and lastly the ritual table; and then they are put back into the mortar.

[5] *Var ê Zôharak*. [6] See Yas. XXVII, 7; and Visp. XII, 5.

[7] At present the Haoma is pounded during the first three recitals, and the mortar is rung at the fourth.

[8] See Yas. XXVII, 8; and Visp. XII, 5.

[9] *Âhrâzeshn* (?); cf, Av. =to strain.

The preceding must be omitted as in TD, for it is simply a part of the following word written wrongly, and is meant to be rejected.

[10] The *uz* found here in the texts is only a redundant repetition of the preceding *us*. [11] See Yas. XXVII, 9; and Visp. XII, 5.

[12] *Aê vîchêst*; otherwise *3 vîchêst*, for, the stanzas here are three.

[13] This is probably meant.

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21. When « it is » the turn[1] of the sacred Barsôm twigs « to be manipulated » with the sacred milk,[2] and when they are lacking[3] in special purity,[3] then because they are to be kept apart from the sacred[4] Twig of the Hallowed Portion,[4] they should be kept apart « accordingly ; but » if « they be » not « thus kept apart,[5] then » on 90 B one's[6] manipulating[6] « them in the prescribed ways », one shall have employed[7] « them » impurely.

22. When « it is » the turn of the sacred[8] Twig of the Hallowed Portion[8] « to be manipulated » and when that is lacking in special purity, then because « in that case » it is to be set apart[5] from « the rest of » the sacred Barsôm Twigs, it should be set apart « accordingly ».

23. When « this is » not « done so »[9], and indeed when the sacred milk[10] is lacking in special purity,[11] and indeed when the consecrated electrised water[12] is lacking in special purity,[8] then the Haoma

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[1] *Bâhar.*

[2] *Jiv.* This is done during Yas. XXII when the twig is dipped into the milk and passed along the Barsôm bundle.

[3] *A-pâtiyâp.* All the things in the sacred apparatus must undergo a special sacred purification, for, else they will be considered unclean however pure they may otherwise be. Still it is not made plain here whether the Barsôm must be rejected altogether, or may be used with caution.

[4] *Zôharak.* TD adds after this word ; but that does not appear to fit in the sense.

[5] The sense may be that of rejecting the thing altogether; still see note 3 above.

[6] *Ash ol râyineshn.* [7] *Madam yadrûneshn.*

[8] Reading *Zôharak* for *Zôhar.* See the statements just above.

If however there be no error regarding this word, then it must signify "the water of the Hallowed Portion"; and then it may have a reference to the fact that on reciting the 3 Ashem Vohûs at the close of Yas. XXVII, 5 this sacred electrised water is poured thrice into the Haoma mortar. The cup holding it has to undergo numerous manipulations throughout the whole service.

[9] This refers to both the cases mentioned above.

[10] as in TD.

[11] Probably by coming in contact with the impure Barsôm.

[12] *Pâtiyâp.* See note 8 to § 13 above.

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twig pieces and the pomegranate root pieces will also have become impure[1] « thereby ».

24. When in the entire sacred apparatus[2] a single thing is wanting,[3] then because that is to be restored,[4] it should be restored. « But » when « that is » not « done so, then » Sôshâns said, verily the Holy[5] Service should be ended[5] « as having gone wrong »; whereas Kiryâtrŏ-Bûyît said, verily up to the close[6] of « those » three « special » chapters[6] « of the Service », all that is to be restored can be restored; « but » the Leading Priest must « then » commence the Haoma Praise[7] over again.

25. In connection with these[6] 3 chapters whose end « is here
91 A taken into account,[6] the doctors of the Religion » have been agreed even about this[8] that that is just the time[9] when one has to partake of « the drink;[10] and that if » one must needs partake « during the

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[1] Because all are mixed up together. Still again, it is not made plain in all these cases whether the things must be rejected altogether or may be used with caution.

[2] *Khajidagân.* See note 7 to Nîr, I, Chap. VIII: App. C, 20, and note 2 to Nîr. II, Chap. V: App. C, I, 20. [3] *Lakhvâr aît.*

[4] *Lakhvâr shâyêt yâîtiyûntan* as in TD. [5] *Yazeshn rôyeshman.*

[6] Evidently the three chapters of the Haoma Yasna, or Yas. IX—XI. *3 hât ê sar* of the last line might also signify "the 3 chapters at the close," and might then refer to Yas. LXVI—LXVIII specified below; but as the chapters meant in the text are just those during which the drink could be taken according to what is stated in the commencement of the next folio, they could best refer to the Haoma Yasna; and besides, it could not be so late as during those latter three chapters that anything could be permitted to be restored.

[7] The word is persistently written . We have taken it for Hôm-Stût; but it might simply have been Hôm-Stû. [8] *Zak-ach.*

[9] *Aê bâr*; it might be *3 bâr*=3 times, and might refer to the threefold drinking of the Haoma.

[10] The reference just here must apparently be to the drinking of the Haoma into which of course milk has been mixed; but in the cases just next mentioned, it is not quite evident whether anything that essentially belongs to the performance of the Service could be allowed without a previous consecration, as the things there implied are allowed to be used. If therefore the reference be to anything else, it may indicate some such things as a drink for refreshment, taken by the priest during the Service. The text is of course not plain, but the general sense may favour that meaning as also appropriate to the case. See however § 21 above, and the note 3 in that connection.

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Service » of what may be not specially purified,[1] one must keep « that » apart;[2] « and that » if one must « needs » drink of the milk[3] that may be not specially purified, then one must not strain[4] it with the Vars[5] ring for the electrisation.[5]

26. As at every of the 4 times[6] when one must partake of « the things » one will be unclean « through that partaking », so one shall rectify that; and one shall remove the impurity by water if one will be careful;[7] or « again », if one may happen to spill « from what is partaken of » then one shall rectify « that likewise ».

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27. At the chapters[8] which are the portion devoted to the « Holy » Saps[8] one must dismiss « as having been completed, the function of preparing the Haoma beverage ».[9]

28. The portion devoted to the « Holy » Saps is not evident, though one said « it is » from *Ashaya dadhâmi imûm zaothrâm haomavaitîm, gaomavaitîm, hadhânaêpatavaitîm*[10] —— up to ——*Tava*

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[1] When there is no possibility of getting it specially purified beforehand.

[2] If the reference be to things essentially belonging to the Service, the meaning must be that they are to be kept apart from the rest of the things that are consecrated; but if the reference be to other things casually required for refreshment, the meaning must be that they are to be kept entirely apart from the ritual table and from all sacred things.

[3] *Jivâm.* As no milk is now drunk by itself as an essential function in the Service, the reference may be to that which is drunk as mixed with the Haoma beverage; otherwise it must indicate milk casually drunk by way of refreshment.

[4] *Palâyeshn.* [5] *Vars.*

[6] The one time of tasting the sacred Drôn cake, and the three times of drinking the Haoma in three parts. Evidently the reference here differs from Nîr. I, Chap. VIII: App. C, 23 which points to the Drôn Service merely.

[7] *Hasalaômand*; see Pr. هشن = care. In modern usage the cleaning manipulations invariably follow the tasting of the Drôn and the drinking of the Haoma.

[8] *Fragart bahâr ê Âpân.* See what follows.

[9] Evidently the statement here can have no reference to the rectification of uncleanliness which is having been just described; because this stage would be too late for that purpose. Whereas all the essential manipulations in the preparation of the Haoma beverage are completed at the end of Yas. LXVIII; hence is felt the advisability of supplying the sense accordingly.

[10] Yas. XLVI, 1.

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91 B *Ahurânê Ahurahê!*[1] « and » ..... *vahistâbyô zaothrâbyô.*[2] 'In Righteousness do I dedicate this Hallowed Portion with the Haoma extract, with the milk, with the pomegranate root essence ——' up to '——as thine, O Lordly One of the Lord!" «and» '.....with the best Hallowed Portions.'——« whereas » there is one who says, « it is up to » *Tava Ahurânê!*[3] 'as thine O Lordly One!' only.'[4]

29. If when one has ended the Worship, there have been a single Barsôm Twig less, or if one have omitted a single utterance, one will have performed « the Worship » indifferently.[5]

30. Afrog said: Verily, as regards the Worship « said to be » indifferently performed,[6] if one has preferred[7] it on that very same basis « of those omissions » under difference of opinion,[7] one cannot be said to have been indifferent « in the Worship just therefore ».

CHAPTER VI

ON THE RIGHT GLORIFICATION OF THE PERIODS RELATING TO LIFE'S MORN

1. *Kahmât Hâvaninãm*[8] *gâthanãm ratufris frajasaiti?* From when shall the right glorification of the periods relating

[1] Yas. LXVI, 16 end. These words also occur in § 1 of that chapter, but as a long text is evidently meant, the later place must have been intended.

The term *Ahurânê* seems to apply to Arrdvî Sûra.

[2] These words occur in Yas. LXVIII, 10. The sections following this are supplementary; hence Yas. LXVI—LXVIII, 10, must have been understood to comprise the *Fragart bahâr ê Âpân*; but it should be strange that Yas. XV though devoted to Arrdvi Sûra and the Holy Saps, should not also be comprised therein; still indeed the order of the chapters here may not have been the same as we have now, and that chapter may have occupied a place between the others.

[3] This would make only Yas. LXVI. [4] *Ach.*

[5] *Gûmânik* as in TD. Cf. Sh. Lâ-Sh. XIV, 2.

[6] *Vazârt* as in TD. [7] *Ham-bûn-ach bain javitarih bain zûshêt.*

The meaning is that if some prefer to omit certain things on the score of advisability, and act accordingly, then one cannot be said to have omitted those things out of indifference; for they are omitted owing to difference of opinion, and not owing to any lack of earnestness. Cf. above, Nir. Bk. II, Chap. II: App. A, 4.

[8] HJ has ꯀꯣꯢꯛꯀꯣꯢꯛ, and TD has ꯀꯣꯢꯛꯀꯣꯢꯛ. Elsewhere the word *hacha* is added before this word.

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to the Morn take place? *i.e.*, at what[1] time should the Thanksgiving Service of « the periods relating to » the Morn be performed?

2. *Hacha hû-vakhshât maidhyâi frâyarâi*[2] *pairi-sachâiti.* **It shall be gone through « during the period » from sun-rise[3] up to mid-forenoon.** 92 A

Hama[4] *itha.* **« It shall be » so in summer.**

3. *Âat aiwi-gâmê*[5] *maidhyâi uzayarâi;* **Whereas in winter « it may continue » up to mid-afternoon[6];——**

The day « is » half « day » "forenoon" and half « day » "afternoon."[7]

——*yat*[8] *vâ yatha uzayarem yat yatha* khsh*aparem.* **'when[8] « it may be said to be » just either as afternoon or when « it may be said to be » as nightfall.'**[9]

4. The afternoon[10] « belongs » half[11] to the midday period and half to the evening.[12]

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[1] *Chê.* [2] The text has *frayarâi.* [3] *Hûvakhsh.*

[4] The text has *hamatha.* [5] The text has *aiwi-gâmi.*

[6] As the sun would rise later in winter, the Service also would have to be commenced later, and further time therefore would be required to finish it. The sun must have risen considerably later in winter, for, a further period equal to about 6 hours is then allowed to compensate for the time lost in the late rising of the sun. All the similar statements indicate a very northernly situation of ancient Iran; see above, notes to Fol. 75, ll. 9 and 15.

[7] *Fra-ayar* and *Aûz-ayar* are thus the terms which indicate the time between sunrise and midday, and that between midday and sunset respectively. Hence mid-forenoon and mid-afternoon would be the mean times of these periods.

[8] *I.e.*, at mid-afternoon in winter. The previous statement is a digression in the midst of the running text.

[9] The Pahlavi that follows the Avestan in the text cannot be the translation, so we have supplied it.

The meaning is that in winter sunset would be so early that the time of evening which must follow the time of the summer mid-afternoon would be occupied by night; so that the time which should have been called evening in summer must have to be called night in winter.

Evidently, this would hold good for a place where the sun approximately set at 8 P.M. in summer and at 4 P.M. in winter, according to what is said severally regarding the day's periods in our text.

[10] *Aûzîyarîn* should have been *Aûz-ayar.*

[11] [illegible] is for [illegible]. [12] *Aûzîkarîn.*

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5. In winter the time of midday merges into the morning.[1]

CHAPTER VI: APPENDICES A

ON THE SERVICES OF THE PERIODS RELATING TO LIFE'S MORN

APPENDIX A, I

ON THE SERVICE OF THE NAÔK-NÂÊVAR, THE NEW INITIATE

1. These « are the » several holy services « that » may be performed during the time of morning: the Service[2] of the New Initiate who is inexperienced,[2] the Service[3] of All the Reverential Ones,[3] and the Worship[4] of the Divinities.[4]

2. The Worship of the New Initiate should be performed with greater perfection « than other services ».[5] For its perfection he should recite three times every one of *Vohû ukhshyâ Mananghâ*, 92 B « Khshathrâ, Ashâchâ *ustâ-tanûm* »[6] 'With Good Mind, « Right Power, and Righteous Perfectness » increase « the blessed-personality »'; *Imâ raochâo brrrzistem barrzemanãm*[7] 'These Lights[8] « and this Sun of Glory »[9] the highest of the high'; « and » *Yahmi*

[1] Hence there was to be no Rapîtwîn Gâh in winter; for then the sun appears to have risen at about 8 A.M. and set at about 4 P.M. in the place whose times are here discussed. It can be seen from § 3 just above that there the morning time was extended up to 2 P.M. in winter.

[2] *Naôk Nâêvar gûmânîk.* Chap. II: App. B above, pertains to his first service after initiation.

[3] *Visparat.* This service is not described below.

[4] *Bakân Yasn.* This service comprehended all the Yashts, probably interwoven in the Yasna, as is the case with the Visparat and the Vendidad Services; see notes to the next folio, ll. 5-6.

[5] Or perhaps the service described in the previous chapters.

[6] See Yas. LXVIII, 23. This line is quoted from Yas. XXXIII, 10.

[7] See Yas. LXVIII, 23. It is quoted from Yas. XXXVI, 6, where it is made plain that the reference is to the Sun. The text also appears in Yas. LVIII, 8, and partially in Visp. XIX, 2.

[8] The Stars of the spiritual world are apparently meant.

[9] This meaning is supplied from Yas. XXXVI, 6.

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Spentâ Thwâ Mainyû ũruvaêsê jasô,[1] .....[4] Into which Evolution Thou camest through Thy Holy Spirit, ...'.

3. He should «also» celebrate thanksgiving on the sacred Drôn cake at the close «of the Service ;[2] and there should be employed in it» Barsôm in a firm[3] bundle of seven twigs,[3] and one sacred Drôn cake ; and then[4] « there should be performed » with a perfect dedicatory formula the special little service of grace[4].

4. For celebrating this thanksgiving there is no special[5] ritual.

5. As the Leading Officiating Priest[6] of « this » Thanksgiving Service is not « always » capable of celebrating it « all » within that day,[7] he shall in any case[8] celebrate as much as is necessary onwards; because until he does not celebrate that «much», he does not become fit for the post of officiating as the Leading Officiating Priest for others ;[9]

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[1] See Yas. LXVIII, 23, where it is quoted from Yas. XLIII, 6. It may be observed that modern usage repeats these texts thrice in every Yazeshn.

[2] Of course not at the end of Yas. LXVIII merely. In modern practice, after finishing each of the four great services which the Neophyte has to perform one every of four days, he performs the Drôn Service just before taking the only meal that he is permitted to take on each of those days.

[3] *Haftâk ayîwyâhan ê gashtak* ; Pr. گشتک =firm.

The number evidently refers to the Drôn Service of the New Initiate ; see below, Fol. 168, l. 10.

[4] שנשו is for שנ ושי. The reference is to the grace to be said before taking his food and drink. [5] *I.e.*, as distinct from the ordinary thanksgiving service.

[6] The word שי is repeated through error.

[7] Actually, the reference must be to the morning period described in §§ 1-3 of the last Chapter. The words שטשו כד עץ after שי כד ד טשו are appropriately omitted in TD.

The Officiating Priest, being a fresh man here, is not expected to perform within a day the whole and particularly elaborate service of the New Initiate ; yet evidently he should perform as much as is expected of a fresh man of passable capacity. How much that must be is not explained here ; but he was possibly expected to finish the Gâtha chapters.

[8] Otherwise "afterwards," meaning, on the next day. What follows immediately might then signify all that remains of the Service. שטשו appears to have been miswritten for שטשו which follows, and to have been rejected.

[9] Here he officiates for himself, but after the initiation he can officiate for others. It must be noted that while qualifying himself as the Murattab, the new priest is to go strictly through the entire text and service.

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so also,[1] until he does not celebrate thanksgiving upon the sacred Drôn cake « as above described », he does not become fit for the post of officiating as the Leading Officiating Priest for others; « hence » though afterwards he may faithfully[2] hold the special little service for the sacred Drôn cake and may partake of the food, still that cannot be regarded to have propriety « therefore ».[3]

6. If at the time when the New Initiate drinks the Haoma bever-
93 A age, any circumstance arise during that « event », it must not be needful to end the Thanksgiving Service « just therefore »[4]: whoever may have had been firmly faithful[5] in the Religion need « simply » hold « again » the special little formula for opening the function « with quite the most perfect propriety ».

CHAPTER VI: APPENDIX A, II

ON THE BAKÂN YASNA OR THE SERVICE OF THE DIVINITIES

1. When one celebrates the Service of the Divinities,[6] then up to the Service[7] of the Spirit of the Moral Order[7] all the ritual is to be just like that in the Service[8] of All the Reverential Ones.[8]

2. In the Service of the Spirit of the Moral Order, and in every

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1 [illegible] is written [illegible] in TD.

2 *Awê-gûmân.*

3 His consecrating the Drôn at the initiatory service alone will qualify him to consecrate it ever afterwards.

4 As it is required in the case of the qualified priest. Whereas the new initiate being but a fresh man is to be treated indulgently.

5 *Astôwân*, elsewhere written [illegible]; Av. [illegible]; Pr. استوار.

6 *Bakân Yasn.*

7 *Srôsh Yasn, i.e.*, Yas. LVII evidently; because, it would be aimless to refer here to the Vîsparat if the reference were to the Srôsh Yasht. It is however probable that the Srôsh Yasht might have been placed close to this chapter of the Yasna, in the text interwoven for the Bakân Yasn.

8 *Vîsparat.*

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service[1] before and after that,[2] one should have held at its commencement, the small formula for opening one's function, and at its end should have said the small formula for closing it.[3] But when one has said that for the « main » Service,[4] one will « also » have said it for the worships « of the several Divinities »; wherefore one need not say that « over again ». There is « however one » who says thus: One must say that again « in this case » quite[5] as an essential circumstance,[5] because one can have said it « simply » by the « main » Service « only in the case » when « that is » not the Worship of the Divinities « that » one may be celebrating, in so far as the holy dedicatory formulas in its « several » cases must be varying from that for the Service of the Spirit of the Moral Order.[6]———

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[1] [illegible] should be [illegible] as in TD; and as the reference here is evidently to the services of the nature of the Srôsh Yasn occurring in the Bakân Yasn, this having the Srôsh Yasht put probably in its juxtaposition there in that special case, the term [illegible] (Yasn) in this case essentially represents the term [illegible] (Yasht) and points to the Yashts severally.

[2] *Levîn-ach zak âkher.* [illegible] should be [illegible] as in TD.

The reference is evidently to the Yashts devoted to the several Divinities to which the Thanksgiving Service here is dedicated. Inasmuch as each Divinity was to be specially glorified in the Bakân Yasn, it is conceivable that these special glorifications may have been the same as the Yashts that we have. The services preceding and following what is hinted to be the Srôsh Yasht will then be the Yashts of the other Divinities, preceding and following the Srôsh Yasht.

In the Bakân Yasn the Yashts appear to have been incorporated into the Vîsparat with the Yasna, because it is stated just above in the previous paragraph that up to Yas. LVII the Bakân Yasn is to be quite like the Vîsparat, as also because it may be so inferred from their association together in Fol. 86, ll. 18-22. But whether that the Service was performed every day for only the Divinity presiding over that day, until all the days dedicated to the several Divinities were gone through, or that the glorifications of the several Divinities were all celebrated on the same day and in the same service, cannot be ascertained.

[3] This might very fittingly apply to the several Yashts.

[4] A *bâj* is taken at the commencement of the Yazeshn Service, and another is said out at its end.

[5] [illegible] should be [illegible] simply.

[6] This argument is evidently valid, because each Divine Power needs a distinct glorification in the Bakân Yasn wherein the Divinities are treated severally and not promiscuously as in the Yasna and the Vîsparat; so that a special glorification appears essential in each case.

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3. They are to say the worship[1] properly in every Thanksgiving Service; so that « there should be specially glorified in it » the day and the particular[2] period[3] of the day even although « the Service
93 B be » not the greater[4] one.

4. As regards the signification of « the Service » being greater « the doctors of the Religion » have been of different opinions; there is « however » one who says that that signifies "having more text of the Holy Wisdom."

5. Behold there is one « according to » whom it is not proper as regards the Worship[5] of the Divine Powers made presiding over the Thirty Days,[5] to celebrate it by itself[6] before the Holy Text.[7]

6. The Worship[8] will be proper « if » when the Worship is celebrated « there are used » the Barsôm in a firm bundle of 7 twigs[9] and one Drôn cake, and if there is recited at that Worship also[10] the glorification[10] of the period of the day one may « just then » have.

7. ——When one performs the tasting function,[11] one must put the sacred Barsôm twigs down in their appointed[12] place on the ritual table[12]; and « while doing so » one must say the special little Service for « putting down » the Barsôm.

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[1] *Yasn.* The reference apparently is only to the sacred ritual in the several services generally, though the term is used above and below specially to denote the glorification of each of the Divine Powers.

[2] *Zak.* [3] *Jîvâk* = *Gâs* = Pr. *Gâh.*

[4] Cf. Fols. 59, l. 13; 67, l. 27; 76, ll. 28, 30; 81, l. 29; 132, l. 14; 151, l. 10; 153, l. 21. See also note 5 on p. 127; and notice the vague definition just below.

[5] *30-Yômak* = *Sîrôzak*, the Sirôzah Service. [6] *Pann tan.*

[7] *Srôb*; Av. [illegible].

The Sîrôzah was probably to be celebrated concurrently with the main service. Indeed it is represented in the very body of the Yasna in Chap. XVI, §§ 3-6.

[8] *Yasn.* The reference here apparently is to each of the worships of the several Divine Powers.

[9] These 7 twigs must either appertain to each of the worships of the several Divine Powers or more probably to the Drôn Service for the Bakân Yasn; because the least numbers that can be used in a Yazeshn itself must be 13 or 21; see Fol. 168 below.

[10] *Yasn-ach*; otherwise [illegible] may be wrong for [illegible] (*hânach*).

[11] In the Bakân Yasn of course.

[12] *Var.* Has the Persian word [illegible] (= writing board) any relation to this word?

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8. When one would hold the special little service for opening the function « of tasting » [1] one should hold the special little service thus:

*Ravas*cha khvâth*rem*cha *âfrînâmi vîspayâo* ash*aonô stôi*s. *Ãzas*-cha *duz*hâth*rem*cha *âfrînâmi vîspayâo drvatô stôi*s.[2] 94 A

Ashem Vohû 3.

« *Râmanô* Khv*âstrahê* »,[3] *Vayaos uparôkairyêhê tara*-dh*âtô anyâi*s *dâmãn*,— *aêtat tê Vayô! yat tê asti spentô-mainyaom*—, khsh*naoth*ra .....[4].

'I love the comfort and happiness of the whole righteous existence. I appreciate the hardship and unhappiness [5] of the whole sinful existence.

'The Praise of Righteousness 3 « times ».

'With establishing the Holy Concord..... of « the Pleasure of the Fruit of Right Industry », of Magnetismic Force working from high and placed above the other creations—— that « power » is thine O Magnetismic Force! which as thine is pertaining to the Spirit of Holy Beneficence——'.

9. « Then » one must commence *Yazâi Apem*cha *Bag*h*em*cha .....[6] 'I reverence and thank the Holy Sap and « its » Distributer

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[1] Presumably this, because a portion of the Râm Yasht is recited below, and Râm is concerned with food in a special way.

It is evidently meant here that this formula is to be recited specially in the case of the celebration of the Bakân Yasn.

[2] Yas. VIII, 8. This section however is now recited after having tasted the Drôn in the Yazeshn services.

[3] These words apparently have dropped out through some mistake, but they occur thus elsewhere, and are wanted by the context, for Râm has more to do with the satisfaction of tasting, than Vayu has.

[4] These words primarily occur at the commencement of the Râm Yasht.

The words *yasnâi*cha *vahmâi*cha, etc., have of course to follow as usually.

[5] Inasmuch as these help us to be rid of all sins by pressing on us to renounce these as being their real and ultimate cause.

[6] Commencement of Râm Yasht, § 1. It is not clear whether this first section alone is intended to be recited here or the whole of the Yasht, although indeed in the main service itself the Râm Yasht was to be recited along with the other Yashts as it is already presumed. It is also not clear whether the tasting function took place in this case, so late as at the recitation of the Râm Yasht in the main service, though, according to modern usage that would be too late if the Yashts were distributed evenly among the Yasna chapters.

The text is corrected throughout.

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.....'; and « thereon » one must finish « the Service for Tasting ».

10. One should say « in this case » the special little service for finishing the function « of tasting » quite as that must be in the Holy Dedicatory Service for the Sacred Drôn Cake.[1]

11. « When » anyone who must hold upon that sacred Drôn cake the special little service « for the tasting », eats the food, and says the Holy Worship on « without saying the special little service for closing the function of tasting », that should « certainly » be wrong.

12. When « however » one has not to say the Holy Worship on, then whether that [2] can be allowed or no, is not plain.

CHAPTER VI: APPENDIX B

ON THE KHSHNÛMANS OR THE HOLY DEDICATORY FORMULAS

1. When the Holy Dedicatory Formula is to be for the 7 Beneficent Holy Immortal Powers, « then that being quite essential » in that case of the 7 Beneficent Holy Immortal Powers, « there should
94 B be glorified » always [3] the period of the day, « there should be glorified » always [3] the day, « and there should be glorified » always [3] the month [4], « even » notwithstanding « there having been celebrated »

[1] The service for closing the function of tasting in the case of the Bakân Yasn must be the same as in the Dedicatory Service of the Drôn Offering in the ordinary Yasna ritual, which evidently must comprise at least the Yasna chapters VII-VIII. Hence this closing service in the Bakân Yasn also would be the same as at the close of Yas. VIII, excepting perhaps the last section which has already occurred in the opening formula given just above in our text here.

[2] *I.e.*, holding first the special little formula for tasting the Drôn cake, and then tasting it, but not closing that function with a special little formula.

The difference between the two cases is just this that in the one the Drôn is to be tasted in the midst of the Thanksgiving Service which is to be continued after the tasting, whereas in the other the Drôn is to be tasted independently of any Service or at the close of one.

[3] *Âkher* has this force here.

[4] *Mâhikân.* Cf. above at Fol. 93, ll. 15-16 or § 3 of the preceding appendix where the glorification of the month is not included in the formula.

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previously the Service [1] of the Divine Powers made presiding over the Thirty Days [1]; inasmuch as the 7 Beneficent Holy Immortal Powers « have » not « been glorified » in that case « with the glorification of » the period of the day, the day, and the month, « notwithstanding there having been celebrated » previously the Service of the Divine Powers made presiding over the Thirty Days.[2]

2. There is one who says thus: Verily, as regards « any glorification of » the 7 Beneficent Holy Immortal Powers, « there should be pronounced » in that case altogether [3] « but » one previous dedicatory formula, as that is not necessary « both » previously [4] and afterwards.

3. There is one who says thus: Verily, as one does not perform the Service [5] of the Holy Spiritual Essences [5] « with the glorification of » the period of the day, the day, and the month both before and afterwards, so in other « cases also », if not « content with » observing « it simply » once one performs « the Service with their glorification » both before and afterwards, that must not be « quite » proper.[6]

4. With regard to the KHVARDAT day [7] « devoted to the Spirit

[1] *30-yômak*= *Sirôzak* which appears to have a necessary place in the Bakân Yasn. It must be noted that the Sirôzah Yasht includes the glorification of the Gâh, the day, and the month, but the plain Sirôzah does not.

[2] In the Sirôzah (See S. B. E. Vol. XXIII, pp. 3-20) the Amesha Spentas or Beneficent Holy Immortal Powers are of course glorified; but it is meant here that as the period of the day, the day, and the month are not glorified there, and as these are specially to be glorified in their Dedicatory Formula, such special dedicatory formula including this glorification is to be recited in every case of their glorification.

[3] *Hamâg.*

[4] This critic does not evidently mean that a dedicatory service of the Amesha Spentas is already performed in the service of the Sirôzah, and hence no other dedicatory service is necessary; rather he simply asserts the general fact that in every glorification of the kind only one previous dedicatory service is essential, and no other need be performed afterwards.

[5] *Artâ Fravart.*

[6] Apparently, this statement is given here simply for extra information and reflection.

[7] The sixth day of the Zoroastrian month.

In this connection we must compare the dedicatory formulas for the ordinary Khvardat day and for the Khvardatsâl day, that are in use among us at present. A difference exists between these.

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of Wholesomeness and Universality » the Holy Dedicatory Formula for the day should be this :—

Haurvatâtô Rathwô yâiryayâo hushitôis sarrdh*aêibyô Ashahê*
95 A *ratubyô*,[1]

*Ayaranãm*cha, *asnyanãm*cha, *mâhyanãm*cha, *yâiryanãm*cha, sarrdh*anãm*cha,[2]

Vîspaêshãm Yazatanãm..... « khsh*naoth*ra..... » up to *yazamaidê*.

Ayara Ashahê Rathwô ratufriti[3] *yazamaidê*.

Asnya Ashahê Rathwô ratufriti[3] *yazamaidê*.[4]

Mâhya Ashahê Rathwô ratufriti[3] *yazamaidê*.

« *Yâirya Ashahê Rathwô ratufriti yazamaidê* ».[5]

Sarrdh*a Ashahê Rathwô ratufriti*[3] *yazamaidê*.

'« With the glorification..... » of the Lord of Wholesomeness and Universality, of the seasons of good blessings for the years « which are » the periods of the Holy Order.....,

'And of the days,[6] and of the day's periods, and of the fortnights, and of the seasons, and of the years,.....,

'Of all the Divinities.....' up to[7] 'we reverence.....'.

'We reverence the days with the right glorification of Time of the Holy Order.

'We reverence the day's periods with the right glorification of Time of the Holy Order.

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1 See prelude to the Khôrdâd Yasht, and Sîrôzah I, 6.

2 See Âfringân Gâhâmbâr, 1; Yas. I, 17. The reference is to the Eternal Time and its Periods of the Life Everlasting.

Notice that *Ayara* precedes *Asnya* for the reason explained below in note 6.

3 HJ has *ratufritî* ; TD has *ratufritîs*. We prefer an instrumental singular.

4 In TD; dropped out from HJ.

5 Missing from the text.

6 The terms except the first are in the rising order of magnitude ; and the first breaks that order simply because the day is the most natural unit of time and hence need be mentioned first according to the propriety of *a posteriori* reasoning.

Even when conceived in the apparent sense, such glorification of the periods of time evinces a gratefulness for Nature's wise dispositions and their beneficial utility for the world; still in their higher sense these periods have a reference to the Time of Illumined Eternity, when they evidently merit a special veneration.

7 *Pann.*

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'We reverence the fortnights with the right glorification of Time of the Holy Order.

'We reverence the seasons with the right glorification of Time of the Holy Order.

'We reverence the years with the right glorification of Time of the Holy Order.'

5. Âzât-Mart said: Verily « the text should read »: *Ayara ashavana Ashahê ratavô*[1] *yazamaidê*..... 'We reverence the holy days, the time-periods of the Holy Order.....' on every Khvardat day « devoted to the Spirit of Wholesomeness and Universality, even as » it is proper to do so.

There is one who says « it should be » so « but » on one « day: *i.e.*, on that day falling » on the occasion of the new year.[2]

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6. All might be the « fit » times for tasting; « still » when at the function of the[3] period relating to the early dawn,[3] one does not perform « the tasting, then if one do » not « recite » the formula[4] for glorifying the period of the day[4] in order to contemplate the period of the day, it should always be allowed to hold[5] « the Service that way and » to act « accordingly ». 95 B

7. When alongside « this formula »[6] they « likewise » perform the Holy Dedicatory Formula, then it is not plain as to which of these two « should be performed » first.[7]

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[1] *Rathwô* used above is genitive singular, whereas *ratavô* here is accusative plural. So again *ashavana* is an additional term here.

[2] The previous statement signifies that such text is to be recited on the Khvardat day of every month, but that signification is here limited to the Khvardat day of the first month only, which is called the Khôrdâdsâl day, held, among other things, to be the day of Zarathushtra's inspiration, and therefore very sacred.

It should be remembered that Khvardat or Haurvatât represents the Infinity of Space, whereas it is Am*rrr*tât which indicates the Infinity of Time, hence although terms relating to time occur in its dedicatory formula, Am*rrr*tât has greater claim to this relationship; but Haurvatât and Am*rrr*tât were often used indifferently by later writers through an extension of the special philosophic sense.

[3] *Aûshahin*; but HJ has 𐬀𐬬𐬱𐬀𐬵𐬀𐬙𐬀𐬌 and TD 𐬀𐬬𐬱𐬀𐬵𐬀𐬙𐬀𐬌.

[4] *Gâs*; cf. the modern term *Gâh* in that sense. [5] *Vakhdûntan*.

[6] The Gâh or the formula of glorification for the period of the day.

[7] At present the Gâh usually precedes the Khshnûman.

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8. The Holy Dedicatory Formula for the ÂTRŎ day « devoted to the Holy Life Flame » is this:—

Âthrô Ahurahê Mazdâô puthra! [1] ..... 'Of « thee » the Life Flame O offspring of the Most Wise Lord! ..... '.

9. « Also », for the month « Âtrŏ » it is just this how one is always to commence « the formula ».

10. If one performs « the Holy Dedicatory Formula » for the « Âtrŏ » month alongside that for the Âtrŏ day, « then one should besides say » Khshathrô-*Naffdhrô, Nairyô-Sanghahê*..... [1] 'Of the Source of Royalty, of the Impulse of the Human Ideal.'

11. Whether it is not lawful to perform the formula as including Khshathrô-« *Naffdhrô* » ..... 'of « the Source of » Royalty,' when pertaining « only » to the month,[2] is not plain.

12. Âzât-Mart said: When one performs « the Holy Dedicatory Formula » for the month alongside that for the Âtrŏ day « dedicated to the Holy Life Flame », then it is essential to perform « the formula with » Khshathrô-« *Naffdhrô* » ..... 'of « the Source of » Royalty,' just for this reason that Khshathrô-« *Naptar* 'the Source » of Royalty' is as much bound up [3] with the Holy Flames [4] as one fire with another.[5]

13. There is one who says thus that when one performs « the Holy Dedicatory Formula » for the month on the Âtrŏ day, then one is to perform « the formula » along with « the words » .....*mat vîspaêibyô Âtrrrbyô* [6] ..... 'with all the Holy Flames.'

96 A 14. When the Holy Service [7] « takes place before » the

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[1] See prelude to the Âtash Niyâyêsh, and Sîrôzah I, 9, and the dedicatory formula for the Âtar day and Âtar month in current use.

[2] *I.e.*, when it is not also for the Âtar day. [3] *Aêvakartak.*

[4] Taking 𐬨𐬀𐬎𐬭𐬀𐬌𐬯𐬌𐬙 as being wrong for 𐬨𐬀𐬎𐬭𐬀𐬌𐬯𐬌𐬙—otherwise the sense would be "..... as much bound up with the Houses of the Sacred Flames.....".

[5] Khshathrô *Naptar*— the Source or Spring of Royalty is closely associated with *Nairyô-Sangha* which is related with Holy Life Flame in an equal degree.

[6] In TD; omitted in HJ. As regards the formula itself see the modern dedicatory formula for the Âtar day in the Âtar month.

[7] 𐬉𐬯𐬌𐬙 is perhaps for 𐬨𐬀𐬎𐬭𐬀𐬌𐬯𐬌𐬙.

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Âtrŏ-Farnbâg[1] « the Life Flame of Abundant Good Fortune and Glorious Dispensation », then all these three « expressions »[2] must be used.

15. These three[3] Holy Fires « the Âtrŏ-Farnbâg the Life Flame of Abundant Good Fortune and Glorious Dispensation, the Âtrŏ-Gôshnasp the Life Flame of the Agile Mental Vigour, the Âtrŏ-Bûrzîn-Mitrŏ the Life Flame of Blessed Attachment ».[4] should be enthroned[5] in every place.

Sôshâns made that obligatory.[6]

Vakhshâpûhar made that optional.[7]

16. « It is clear enough that » whenever « people » have come together for a function they are first to perform what is obligatory.

17. With regard to all the other Holy Flames the good people and the people of the Primal Creed[8] have chosen « special » dedicatory formulas « therefor ».

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[1] Commonly read *Frôbak* or *Frôbâk*, but the word must be derived from O.P. *Farna* = "Glory," or Av. [illegible] = "abundant," and [illegible] or [illegible] or [illegible] = "good fortune"; "dispensation."

[2] *Viz.*, (1) *Áthrô Ahurahê Mazdâô Puthra*..... (2) Khshathrô *Naffdhrô*, *Nairyô Sanghahê*..... and (3) *mat vîspaêibyô Átrrrbyô*..... .

[3] If [illegible] be read *aê* then the translation will be "This one Holy Flame," *i.e.*, Farnbâg.

[4] See Bûnd. XVII, 4-9 ; as it is said there, these three Sacred Fires must constitute the Âtash-ê-Vâhrâm. This is enthroned in the most eminent temples of the Zoroastrians, which are consecrated at every place where they are living in large numbers.

[5] *Shalîtâ vabîdûntan.* Is however the reference here simply to the duty of venerating these Sacred Fires ?

[6] *Farîzkar.*

[7] *Girâê* ; Pr. گرای = wish.

Vakhshâpûhar means that although it would be expected of the Zoroastrians living in large numbers at any place to raise their highest places of worship-it is not absolutely incumbent on them to do so; so that they may serve their purpose with lesser temples without being guilty therefor. See also, note 5 above.

[8] It must always be remembered that the Paoiryô-*t*kaêsha need not always belong to the past, and does not signify a pre-Zoroastrian. Indeed the blessed Zarathushtra himself is called the Paoiryô-*t*kaêsha ; and passages like Dînk. Bk. VI, A, VI (5), and C, XXVI make it evident that the Paoiryô-*t*kaêsha Creed has always been a higher order of the spiritual hierarchy of the Mazdayasnas to which persons of all times may belong.

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18. When one performs « the Holy Service » at one's own house and for a single Holy Flame, « the Dedicatory Formula should be »:—

Âthrô Ahurahê Mazdâô puthra! ..... 'Of « thee » the Life Flame, O offspring of the Most Wise Lord! .....'.

« and » when « for » 2 « Holy Flames or more, it should be »:—

Âthrô Ahurahê Mazdâô « puthra » ! mat vîspaêibyô Âtrrrbyô..... 'Of « thee » the Life Flame, « O offspring » of the Most Wise Lord! with all the Holy Flames.....'.

19. Sôshâns said: Verily, though there be even 10 « Holy Fires » every one of them « is implied in » *Âthrô Ahurahê Mazdâô puthra!* ..... 'Of « thee » the Life Flame, O offspring of the Most Wise Lord!'[1]

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20. He further[2] said thus that when one commences[3] a function it is fitting to perform « the prayers » Khshn*ûmainê Mâôngahê* 96 B *Gao-* « ch*ithrahê* »..... and Khshn*ûmainê Da*thushô..... 'In the Holy Concord of the Moon[4] of Prolific Grace[4] the source of animal species.....' and 'In the Holy Concord of Him Who hath given.....'.

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21. One is to perform the Dedication of ÂPÂN[5] « or the Holy Saps »[5] whenever one sows corn or reaps corn.

22. « Whenever » one performs the Dedication of the Holy Saps at the time when one sows corn, one is « likewise » to keep in mind « the text "in current as swift » as the form of mind's fleet career."[6]

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[1] Sôshâns applies the term *Âtar* to the whole class, and the other divine to every individual Fire; in their particular senses both are correct.

[2] *Hanâ.* [3] *Naôk vabidûnêt.*

[4] The Divine Power Mâh, working in the moon substance, is supposed to give assistance in life's affairs; see Sh. Lâ-Sh. XXII, 12; XII, 8; XXIII, 2.

[5] Written 𐬀𐬨𐬀𐬌 (*apãm*); see Sirôzah I, 10, and Âbân Yasht Prelude.

This dedication must of course be appropriate as water and the saps are so essentially useful here.

[6] 𐬯𐬀𐬌𐬥-𐬵𐬀𐬌 is a confused writing for 𐬀𐬨𐬀𐬌𐬥-𐬵𐬀𐬌 or 𐬀𐬨𐬀𐬌𐬎-𐬵𐬀𐬌; see Yt. II, Introduction, 12; Yt. VIII, 8.

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23. The Holy Dedicatory Formula[1] for the TÎR day « dedicated to the brilliant Star Tishtrya » is this :—

Tistryêhê stârô raêvatô khvarr*nanguhatô*, *Satavaêsahê frâpahê sûrahê Mazda*dhâ*tahê* .....« khsh*naothra* » ..... [2] 'With the establishment of the Holy Concord..... of the Brilliant Star Tishtrya the bright and the glorious one, « and » of Satavaesa « the brilliant Star of the Hundred Aspects », the distributer of the Saps, the heroic, and the appointed of the Lord Most Wise[3] .....'.

24. For the « Tîr » month also this is even as one is always to perform « the formula » : *Tistryêhê*..... '« With the establishment of the Holy Concord » ..... of the Brilliant Star Tishtrya ....., «excepting that » the text « has » not with it « then the words » .....*Vanantô*[3] ..... '.....of « the Winning Star » Vanant.[4]

25. « When » this Holy Service is for Willing Praise[5] « then the Dedicatory Formula must be just the same »[6] *Tistryêhê*..... '« With the establishment of the Holy Concord » .....of the Brilliant Star Tishtrya ..... '.[6]

26. The Holy Dedicatory Formula for the Companions[7] of the Brilliant Star Tishtrya[7] is : *Tistryêhê*....., *Vâtahê*....., *ashâunãm*

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[1] *Khshnûman* written in Pâzand characters.

[2] See Prelude to Tîr Yasht, and Sirôzah I, 13, and especially the modern dedicatory formula for the Tîr day in the Tir month.

[3] See Sirôzah I, 13.

[4] This however occurs in the modern dedicatory formula for the Tîr day of the Tîr month.

[5] In which offerings are made to the Divine Powers. This service is also mentioned in Fols. 67, l. 5; 114, l. 30; and 123, l. 28.

[6] Evidently as given above.

[7] *Tîshtrikân*.

It is not plain whether Vâta and Fravashis alone are to be taken as the companions of Tishtrya, for, several other Divine Powers, etc., are also mentioned elsewhere as the helpers of Tishtraya: in Tir Yasht, 34 Apãm Napât and Awzhdâta *Khvarrnangh* are stated to complete the work of Tishtrya, together with Vâta and the Fravashis; in Tîr Yasht, 38 Ahura Mazda, the other Amesha Spentas, Mithra, Ashi, and Pârendi are said to help him; and Satavaesa is mentioned with even greater relationship in the dedicatory formula for Tishtrya.

It may be noted that it is enjoined to recite the Tir Yasht on Tishtrya, Haurvatat, Fravardin, and Vât days; see again Tir Yasht, 34; and note the fact that Haurvatat is related with the Holy Saps as well as Tishtrya is.

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« *Fravashinãm* »[1] ..... '« With the establishment of the Holy Concord » of the Brilliant Star Tishtrya....., of the Blower of Salubrity ....., « of the Spiritual Essences » of the righteous ones .....'.

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27. « The Holy Dedicatory Formula » for the day dedicated to
97-A VÂT « the Blower of Salubrity » need not be different « from this, although » there is one who says, it must be different for the day dedicated to the Blower of Salubrity.[2]

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28. Animals may be dedicated with all the dedicatory services. They are to be sacrificed with proper solemnity : more explicitly « it should be » thus :—[3]

« There should first be glorified » the period of the day, the day, and the month, and « then there should be recited » *Âthrô Ahurahê Mazdâô puthra ! mat vîspaêibyô Âtrrrbyô, Tistryêhê, Vanantô, Géus Tashnô,*[4] *vîspaêshãm* « *Yazatanãm* », *ashaunãm*[5] *Fravashinãm*[5]..... ... '« With the establishment of the Holy Concord » .....of « thee » the Life Flame, O offspring of the Most Wise ! with all the Holy Flames, of the Brilliant Star Tishtrya, of the Winning Star Vanant, of the Maker of the Animate World, of all « the Divinities », of the Spiritual Essences of the righteous ones.....'.

29. When « this is » completed « and the offered animal is » purified, one should then perform « the formula » Khshnumainê *Amahê* .....[6] ' In the Holy Concord of Courage.....'; and along with it

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[1] See the text occurring just below, the Fravardin Yasht Prelude, and Tîr Yasht, 34.

It must appear that the several dedicatory formulas for Tishtrya, Vâta, and the Fravashis are to be recited here together; see Sîrôzah I, 13, 19 and 22.

[2] Evidently Sir. I, 22 is not so extensive as the above formula. Yet both these opinions can find arguments to defend themselves.

[3] Otherwise, " It is fitting to dedicate animals at all the dedicatory services ; the sacrifice more explicitly is (of) this (nature) ":—

[4] The text has *Tashni*.

[5] Instead of this Avestan, the text suddenly slips into the Pahlavi *Artâ Fravart* through error.

[6] See Fragment, V, 1.

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one should perform « the text » *Pathayâo*..... 'Of the Path.....,' « that is »:—

Pathayâo Khvâstâityâo,[1] Zarr*numatô*,[2] *Sûrahê*, *Saokantahê*cha[3] *Garôis Mazda*dhâtahê[4]..... .

Pathãm Khvâstâitîm *yazamaidê*; Zarr*numantem Sûrem yaza-* 97 B *maidê*; *Saokantem Gairîm Mazda*dhâtem *yazamaidê*.[5]

' .....[4] of the Path of Self-reliance of the Illustrious Lake, of Verdant Prosperity,[6] and of the Mount of Benefit created by the Most Wise.

' We honour the Path of Self-reliance ; we honour the Illustrious Lake of Verdant Prosperity ; we honour the Mount of Benefit created by the Most Wise.'

30. « This formula is » fit to be observed at every holy service.

31. There is one who says thus « in this relation »:[7] First of all[7] « there should be recited the expression » *Râmanô* Khvâstrahê.....[8] '.....of the Pleasure of the Fruit of Right Industry..... « which is » as much bound up with[9] « the expression » ..... Thwâsh*ahê* .....[8] '... ...of Universe.....' as « the expression » *Tistryêhê*[10] ..... '..... of the Brilliant Star Tishtrya.....' « is bound up » with « the expression » *Vanantô* .....[10] '..... of the Winning Star Vanant.....'.

32. When a guest arrives at a house he is to observe « the prayer »: Khshnûmainê Ashôis *Vanghuyâo*, Chistôis *Vanghuyâo*, Rrthé *Vanghuyâo*,[11] .....ashdunãm *Fravashinãm*.[12] 'In the Holy Concord

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[1] The text has Khvâstyâo.

[2] The name Zarr*numant* is said to be represented by the Pahlavi *Zarînmand* which is the name of what is understood as a lake and a spring; see Bûnd. XX, 34; XXII, 1 and 6. The reference evidently is to the springs of the Holy Saps.

[3] Elsewhere *Saokenta*. It is said to be the name of what is understood as a mountain near Hukairya or the Mount of the Glory of Good-doing.

[4] Evidently the expression Khsh*naothra*..... " with the establishment of the Holy Concord ....." is to be supplied here.

[5] See Khorshed Niyâyêsh, 8, end; Fragment V, 1.

[6] The meaning of Zarr*nu* is appropriately expanded here.

[7] *I.e.*, in the dedication of animals. [8] Sir. I, 21.

[9] *I.e.*, the other expression is to be recited along with it as quite essential.

[10] See Sirôzah I, 13. [11] See Prelude to Ashi Yasht, etc.

[12] This seems to have slipped into Pahlavi *Artâ Fravart* through mistake.

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of Blest Rectitude the Good, of Philosophy the Good, of Right Utility the Good, ... « and » of the Spiritual Essences of the righteous ones'; « and » inasmuch as[1] the good of « dedicating » the sacred Drôn cake is manifest, he is to offer upon it thanksgiving well; otherwise this « person does » not « behave like » a « true » guest.[2]

33. He[3] may carry the sacred Drôn cake[4] from place to place, excepting to the houses of the Sacred Fires, as it is not lawful to take[5] it « there ».[6]

98 A 34. It is lawful to take it to every place with personal[7] purity[7]— but it is « only » at that time lawful « to carry it so » when no other person will be saying thanksgiving on it « elsewhere » for one.[8]

One may « then » carry the sacred Drôn cake from « one's » house to just such places[9] as these.

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[1] 𐬞 𐬭 𐬞𐬀 after 𐬞𐬀𐬌 has intruded here from the following line, and must therefore be dropped.

[2] The guest is expected to offer thanksgiving for the hospitality which he receives. While acknowledging his obligation to the host, he is also to recall that although he receives the hospitality from his host directly, still the host is enabled to offer it through the bounties which Good God has provided him even to spare them for guests. Hence the guest will be failing in duty if he does not offer up thanks to Him before the Sacred Cake. This is certainly a delightful practice to follow at all times.

[3] 𐬞 appears to be for 𐬀𐬵, the third personal pronoun.

[4] *Viz.* that apparently on which the thanksgiving is to be said when away from home and in places which lack the conveniences for its preparation. It seems to have been thought necessary to carry prepared Drôns from place to place to be used to this end. It is advised not to take such Drôns at the Houses of Fire, for, evidently, means must be found there to prepare them fresh.

[5] 𐬞𐬀𐬌𐬵𐬌 must be 𐬞𐬀𐬌𐬵𐬌.

[6] For, as is just noticed, means must be found there to prepare them fresh.

[7] *Pâkîh aîshânîh.*

[8] When it is expected that there will be some person at the place one intends visiting, who will have the means for preparing the Drôn fresh and saying thanksgiving thereon on one's behalf, then it is apparently not necessary that prepared Drôns be taken to such a place from another.

[9] *I.e.*, where no other person will be saying thanksgiving on it for one when away from home, and where there are no conveniences for its preparation.

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35. On the days sacred to the holy Spiritual Essences one should repair the chamber[1] «of the dead» at the base of the house.[2]

36. One[3] should perform thanksgiving « on the sacred Drôn cake[4]» whenever a lady might ask thus: "Perform me thanksgiving on the sacred Drôn cake," if one were «to prove» just so cognisant of good as a person « who» would not fail to perform thanksgiving unless «it were» not proper «to do so for some special valid reason».[5]

37. As no special[6] dedicatory service would be required to be glorified at the Thanksgiving Service,[7] if no special[6] dedicatory formula were necessary to be observed at the Thanksgiving Service,[7] «so» all the dedicatory formulas of the Service of the Divine Powers made presiding over the Thirty Days[8] should be observed properly[9]; and this should be done to suit with the day «of celebration»[10]; and any other[11] thing must be made legalised with .....*vîspaêshâmcha* ..... '.....and of all.....'; and as because it cannot be required in the Service of the Divine Powers made presiding over the

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[1] *Katih*, Av. ; Pr. .

[2] It was a custom in Zoroastrian households, to keep a place reserved on the ground floor for placing the bodies of the deceased before removal; and it is advised specially to repair and clean it on the approach of the days sacred to the dead.

This and the following statements are detached additional remarks at the end of the subject just finished.

[3] *Aiyôp-ash* cannot fit in here; it is probably for *Awash*.

[4] This should be supplied; see what just follows.

[5] It is meant that under ordinary circumstances one is expected to carry out such a proper request from a lady.

[6] *Aê*.

[7] The Bakân Yasn; otherwise perhaps the Yasn of the Sirôzah might be intended here.

[8] If the reference here is to the Bakân Yasn, then because it treated of all the Divine Powers, the whole Sirôzah which contains the dedicatory formulas of the Divine Powers made presiding over the Thirty Days, would be closely related to it, and must have been an appropriate accompaniment to it. Whereas in the case of the Yasn of the Sirôzah, the Sirôzah must of course be recited therein.

[9] As essentially necessary in the service if the reference here is to the Bakân Yasn or the Yasn of the Sirôzah.

[10] The Divine Power presiding over the day of the service must receive special glorification.

[11] As is not directly implied in the actual glorifications.

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Thirty Days, « to have » 2 « recitations of » ..... *Brrrzatô*..... .....of the Exalted One.....' and 2 « of » ..... *Dathushô* .....[1] ' ..... of Him Who hath given.....,' that should
98 B not therefore be allowed as proper for the Service of the Divine Powers made presiding over the Thirty Days.

CHAPTER VII

ON THE GLORIFICATION OF THE HOLY SAPS

1. *Kahmât hacha*[2] *Apãm Vanghvinãm fritis*[3] *fra-jasaiti?* **From when shall the praise,** *i.e.* the right glorification, **of the Good Holy Saps take place?** *i.e.*, at what time « should » the Thanksgiving Service of the « Holy » Saps « take place »?[4]

2. *Hacha hû-vakhshât â hû frâshmô-dâtôit*[5] *pairi-sachâiti.* **It shall be gone through « during the period » from sunrise up to sunset.**[5]

3. *Tat hama; tat aiwi-gâmê.* **« It shall be » thus in summer; « and it shall be » thus in winter « likewise ».**

4. *Yô Âpê Zaothrãm fra-baraiti,* **He who presents the Hallowed Portion to the Holy Sap,** *pascha hû-frâshmô-dâitîm para hú-vakhshât,* **after sunset and** in the interval **before sunrise,**
99 A *nôit vainghô*[6] *ahmât shyaothanem vrrrzyêiti* **does no better thing than such** *yatha yat hîm azhôis vîshô-vaêpahê*[7] *gastrem*[8] *paityâptãm*[9]

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[1] Instead of the single occurrence of *Brrrzatô* and three of *Dathushô* that are to be found in the Sirôzah.

[2] HJ has 𐬨𐬀𐬹𐬨; TD has 𐬨𐬀𐬹𐬨𐬀𐬵. [3] The text has 𐬯𐬀𐬎𐬎𐬀𐬌.

[4] Some of the last chapters of the Yasna that have descended to us are devoted to the Holy Saps; hence a glorification of the Divine Power manifested in them is associated with the Holy Worship.

[5] These are Ardvi Sûra's own words in Yt. V, 91.

[6] 𐬵𐬀𐬌𐬀𐬴 should be 𐬵𐬀𐬌𐬀𐬎 which is a comparative adjective, neuter, accusative singular.

[7] TD has 𐬯𐬀𐬎𐬎𐬀𐬌𐬎𐬀𐬴; HJ has 𐬯𐬀𐬎𐬎𐬀𐬌𐬎𐬀𐬵. Darmesteter recalls the Armenian *vîshâp*. Cf. Yas. IX, 30.

[8] The text has *vastrem* which is corrected into a word derivable from *gangh* = to devour.

[9] TD has 𐬨𐬀𐬹𐬎𐬀𐬌𐬨𐬀𐬌𐬎; HJ has 𐬨𐬀𐬹𐬎𐬀𐬌𐬨𐬀𐬎; but the word must have a form to agree with *hîm*.

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*kar*shôit. as when he would have[1] tossed it, *i.e.* the good water, quite[1] into the jaw[2] of a poison-belching serpent,[3] *i.e.*, as when he would have poured it into the jaws of reptiles.[4]

5. « Hence » this function particularly must be performed during daytime: *viz.*, the Hallowed Portion must be taken, and the Holy Dedicatory Formula ..... *Apãm*....., *vîspaêshãm* « *Yazatanãm* » ..... '.....of the Holy Saps ....., of all « the Divinities » ....' « which is to be recited therefor, must be recited » according to the nature[5] of the Holy Creed.[6]

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6. Afrog said: Verily, the Law has determined « the text .... *Apãm* ..... », *vîspaêshãm* « *Yazatanãm* » ..... « '..... of the Holy Saps ..... », of all « the Divinities .....' as » unlawful « for performance » at night.[7]

7. There is one who says thus: As[8] the Law has always determined it « as » unlawful « for performance » at night,[7] « this » Hallowed Portion must not[9] be taken « with » these several things[10]:— the Haoma[11] accessories[11] and the dish holding the Vars « ring for the

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[1] *Madam levat*man *kart havmanâê* translating Av. *paityâptãm karshôit.*

[2] Pâz. *gihist* representing Av. *gastrem* from Av. *gangh*=to devour.

[3] The words *âzh ê vîsh* must be supplied before *barâ ayâft*, for, they have dropped out through error; see the Pahlavi translation of Yas. IX. 30.

[4] A similar idea is expressed in Yt. V, 94-95 where it is said that the dedications which wicked people offer up to Ardvî Sûra after sunset, cannot be accepted by that Power, but are received by the demoniac forces whose worship they become owing to being offered at night, and to foul emanations naturally resulting then.

Darmesteter has already noticed the fact that this passage is published and translated by Haug in the edition of the Zand-Pahlavi Farhang, pp. 76-77.

[5] ; cf. Pr. =existence. [6] *I.e.*, during daytime.

[7] Because it is to be recited at the dedication to the Holy Saps, which cannot take place at night.

[8] TD adds before . [9] *Lâ* as in TD.

[10] Apparently because these things are to be prepared in the period preceding the morning, so that they may be ready for the services of Hâvani; and hence the Hallowed Portion of the Holy Saps cannot be taken along with them, because, it cannot be taken in the period preceding the morning.

[11] *Haomyãn* in Avestan form.

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electrisation, which are made ready by » the young priests,[1] and the Haoma drink « which is expressed by » the young priests.[1] « And »
99 B because[2] owing to that « circumstance » the Thanksgiving Service would be so contrary as if indifferent, it should not be allowed that the Hallowed Portion of the Holy Sap be taken at night-time.

8. There is one who says: Behold, if « during the Holy Service » the dish holding the Vars « ring for the electrisation » be not there, that cannot be proper.

9. There is one who says: Behold, if one strike[3] it against a stone,[4] that cannot be proper.

10. One should perform « one's sacred functions » with good-natured[5] wisdom[5]; « because » it is one's duty[6] that one be good in nature[7] « while performing those ».

11. There is one who says thus: Verily, if there be a code[8] from which « people » derive[9] no benefit,[9] then though it be by heart, it is after all said that that cannot[10] be the proper thing[10] « therefore ».

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12. When one is to take the Hallowed Portion of the Holy Sap, one should proceed to the precincts[11] of water, and one should recite the text of Holy Wisdom to the Boundless Saps,[12] and one should hold the special Formula for opening the function « thus »[13]:—

Ashem Vohû 3; « The Praise of Righteousness 3 times »;

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1 *Apûrnâikân.* It is not plain why this qualification is made. Is it meant that the young performers being naturally not so quick as the old practised hands had specially to conduct the Preparatory Service in the time preceding the day to finish the main service in the time allowed? Or, is it that the term signifies here simply the lesser priests who prepare the ritual apparatus?

2 TD adds [illegible] before [illegible].

3 *Frût kûpêt.*

4 *Sank*; Pr. سنگ. The text has *sak.*

5 *Vêh-chihar-dahâr*; Pr. دهار = wisdom. Or, the word might simply be *vêh-chîharîhâ* = good-naturedly.

6 *Kâr.*

7 *Haîm.*

8 *Dâtîh.*

9 *Lâ yaparhûnd.*

10 *Lâ shalîtâ.*

11 *Var*; otherwise, "the basin."

12 *A-sarîh mayâ.*

13 What follows will be found in the Preparatory Service, p. VII, of Ervad Tehmurasp's Yasna with the Ritual, and mostly also in Fragment VII.

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Fravarânê..... 'I profess myself « a worshipper of the Most Wise..... »';

The glorification of the period of the day one may have « while reciting »;

Aiwyô Vanghvibyô, víspanãmcha Apãm Mazdadhâtanãm, Brrrzatô 100 A *Ahurahê Nafidhrô Apãm, Apascha Mazdadhâtayâo, tava Ahurânê Ahurahê!* khshnaothra, *yasnâicha*, up to *frasastayaêcha*.[1]

'With the establishment of the Holy Concord and with the veneration..... up to and glorification for the Good Holy Saps, and of all the Holy Saps made by the Most Wise, of the Exalted Lord the Source of the Holy Saps, of the Holy Sap made by the Most Wise, of thee O Lordly One of the Lord!'[2]

13. « Then there should be further recited »:—

Frâ tê staomaidê Ahurânê Ahurahê! vanghûs yasnãscha vahmãscha, hu-brrrtîscha[3] *usta-brrrtîscha,*[3] *vanta-brrrtîscha.*[3]

'We glorify, O Lordly One of the Lord! thy good thanksgivings and venerations, good offerings, blest offerings, and loved offerings.'

14. « While reciting onwards, at » *Yazatanãm*..... 'Of the Worshipful Powers.....' « the cups of the Hallowed Portion must be held still » on the water;[4] « at » *thwâ*..... 'thee.....' « the cups » should be turned about[5]; « at » *ashaonãm*..... 'among the righteous.....' the pure water should be taken into « the cups » a little; « at » *kukhshnûsha*[6] 'I long to please' they should be made

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[1] This forms § 1 of Fragment VII.

In the Preparatory Service given in Ervad Tehmurasp's Yasna with the Ritual there follows here the text *Yathâ Ahû Vairiyô Zaotâ* etc., and the word *Ashem* at whose utterance two cups for the Hallowed Portion are taken to the water basin, and are held touching the surface of the water, and are constantly moved on it while the following paragraph is being recited.

[2] This is a title of the Divine Power Ardvi Sûra Anâhita, "Sublimity Bold Undefiled."

[3] The Yasna with the Ritual as well as Yas. LX, 6, have these words in the singular number.

[4] This is exactly as what is done in modern practice; see Yasna with the Ritual, Preparatory Service, p. VIII.

[5] *Varteshn*, 𐬯 is omitted in TD.

[6] This is a desiderative form; 𐬨 is dropped out through perhaps poetic license.

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full;[1] « and at » *Us-bîbarâmi*[2] ' I long to take « thee » out ' they should be held up out of the water.[1]

15. « There should then be recited » *Rathwascha Brrrzatô*..... ... ' And of the Exalted Lord.....'[3] « while » on the way « to their appointed place; and at » *gâthâoscha srâvayôit* ' holy songs shall one sing '[4] « those cups must be put down » just on the spot where they are required to be placed.

100 B 16. Those 2 persons who may[5] be pleased to perform the function[5] shall receive the special formula therefor one from the other,[6] and shall recite « the text containing the words » *Rathwascha Brrrzatô* ..... ' Of the Exalted Lord..... '.[3]

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17. He who must fetch « the Hallowed Portion » shall proceed up to 3 steps from the water, and while he may yet be without ceremonial washing, shall recite *Frâ tê staomaidê*..... ' I glorify thy..... .....'. And when he will have proceeded through the 3 steps from the water, he shall hold onwards the special formula for the function « of taking the Hallowed Portion ».

18. Dât-Vêh Jâmâsp[7] said: When any « alien » matter enters the water of the Hallowed Portion, that cannot be allowed. « So » at the time when it has been taken, if such « alien matter » be found in it, it cannot be fit for use.

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[1] See note 4 on the previous page.

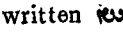
[2] A desiderative form; is a reduplication of ; cf. and the reduplicated forms of and respectively.

[3] At these words the cups are put on the edge of the water basin, while manipulating them thus in modern ritual.

[4] At these words the cups are put down on the ritual table now.

[5-5] *—sh kâr farmâyênd.* It appears that the priest who took this Hallowed Portion was assisted by another.

[6] The reference evidently is to *Yathâ Ahû Vairiyô Zaotâ!* etc., and the response to it, *viz. Athâ Ratus* etc., inasmuch as these words occur in the fuller text after the first section of the text found at the top of this folio.

[7] The word however is written  where after might be a wrong repetition of the previous letter and is often found for or .

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19. There is one who says thus: Whensoever indeed it may fall into use, the water should be pure[1] in order that it may be wholly fit, and there should not be any the least noxious matter « therein ».

20. If several[2] « smaller quantities » be taken up to make one « whole », that cannot be proper.[3]

21. If « the Hallowed Portion » be taken up in one « large quantity, and then » portioned out into several « smaller quantities », that cannot be proper.[3]

22. If while it is being taken up, night overtake one, that cannot be proper.[4] 101 A

23. There is one who says thus: Behold, unless it be stinking, it is fit for use in all cases.

24. If it have been kept during the night it should be thrown away.

25. If it be taken into use and kept[5] when it is not[6] to be kept, the dedication must pass into a retributory act, even as it cannot be « worth » differently.

26. Dât-Vêh said: Verily, « these are the circumstances » when the dedication must pass into a retributory act:— When just « the quality » that should not have been taken is taken, when there is kept that which ought to be cast away, as whenever « the water for the Hallowed Portion » is kept into the night, « and » when the sacred Barsôm,

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1 *Rotak*; cf. Pr. رُت = pure.

2 [illegible] after [illegible] must be omitted.

3 The Hallowed Portion ought to be filled out from the same large quantity all at once, and according to the directions given above; and it should be just the quantity that is wanted for the purpose in hand: no more, no less.

4 Because on nightfall it is unfit for offering; and hence it should be managed to take it so early as may allow its being taken and offered up during daytime only.

5 [illegible] should be more fitting than [illegible].

What is taken into use should not be kept, but should be poured out as libation.

6 [illegible] is repeated through error.

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as regards the one twig or the two twigs that are requisite,[1] is picked out[2] not according to the rule.

27. Whenever one takes from a well water for sacred purposes,[3] then until one « actually » sees the water taken into[4] the drawing[5] vessel[6] one should not say the text of Holy Wisdom « that is to be said » while[6] drawing it.[6]

28. Quite[7] after that,[7] at « the expression » *ku*khsh*nûsha*....., I long to please .....,' « the cups of the Hallowed Portion » must be made full.

101 B 29. If « the water » be dirty,[8] as might have stood in a shallow[9] water[9] when full with grass,[10] it cannot be fit.

30. « Even » as an impurity that is moderate « only » must « still » pass as impurity, and cannot be tolerable, « so » if one were to take « even the moderately » dirty « water », that could not be allowed.

31. The water of thick[11] sediment[11] may be allowed, just as that which is thick[12] at the bottom of a spring.[13]

Afrog said: Verily, that must not[14] be allowed.

Vakhshâpûhar said: Verily, that may be allowed.

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[1] The reference is apparently to the special selection of the Datûsh and the Zôharak twigs, described above at Fol. 88, l. 10, ff. and at Fol. 78, l. 21, ff. respectively.

[2] 𐬉𐬌𐬎 is repeated through error. [3] *Pâtiyâb.*

[4] 𐬌 before 𐬎𐬀𐬎 is rightly omitted in TD.

[5] *Hanchak* (?); Av. 𐬨𐬀𐬚𐬌 = to draw.

[6] *Hikhêt hikhêt*; cf. Pr. آهيختن = to draw.
The continuity of the action is shown by the repetition of the word.

[7] *Ákher.* This makes the function of filling the cups quite distinct from the function of drawing water from the well.

[8] *Hichak* (?); Av. 𐬨𐬌𐬚 = to be dusty (?); cf. Av. 𐬀𐬵𐬨𐬌𐬚𐬀 𐬵𐬌𐬚𐬌𐬚𐬌 of Vend. III, 11.

[9] *Kûl*; Pr. کول = shallow water. [10] Sem. *tabanâ.*

[11] Pâz. *Razâ gâda*; Av. 𐬭𐬁𐬎 = to leave, and Pers. گنده = thick.

[12] *Gûndak*; Pr. گنده. [13] *Khân.*
Such water is not dirty, for it simply contains pure mud which is not harmful.

[14] لـ should be لا as in TD.

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32. After that, one must cook a [1] good quantity [1] of millet [2] viand [3] in grease,[4] and prepare the Haoma drink, as should be fit for all the purposes.

33. If the Vars « ring for the electrisation » have been left in « the Haoma drink », and if [5] « owing to that » the « drink » have changed in taste,[6] it shall be unfit « for use ; but » if it have not changed in taste, it shall not be unfit.[5]

34. Vakhshâpûhar said: Verily, that « water » which has come « in use » for purification is fit « to be used again for purification »— it is fit rather than that which has impurity « in it ».[7] The same is fit « to be used » repeatedly [8] until it becomes impure. « In any case » this is « just only » how I think [9] that « this is a circumstance wherein it need always be » maintained [10] « that » a thing is to be purified [11] 102 A with « but » clear [12] « water simply ».

35. This « point » whether anything can be purified in the water « itself » [13] or no, « is » not settled, excepting for the teaching of Mart-Bût the son of Dât-gun ; [14] because, Mart-Bût the son of Dât-gun said « one thing which bears hereon » : Water, whether it be

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[1] *Vêsh.* [2] *Takhâl* (?); cf. Pr. خش=millet.

[3] *Sûr*, Pr. سور. [4] Sem. *Talab.*

[5] Reading, *amat-ash mizak vasht yakavîmûnêt a-shâyêt, amat-ash mizak lâ vasht yakavîmûnêt a-lâ-shâyêt.*

[6] See Pr. مزش=taste.

[7] This is allowed on the condition mentioned in the sentence immediately following.

[8] This is expressed by *zak-ach ê zak.*

[9] *Gumânam*, Pr. گمانیدن=to think.

[10] *Var-aômand.* [11] *Mîtan*; Pr. میدن=clean.

[12] *Hashal* (?); cf. Pr. هشن=care.

The word can more easily be read *hikhar*, Av. *Hikhra* = " dry impure matter "; but that meaning cannot suit in the context which discusses simply the circumstances of the repeated use of the same water for purification.

[13] *I.e.*, as holding the thing in the water itself and not outside.

[14] Thus read by West who might receive the support of other proper names known to have this termination, such as, Raodôgûnâ the name of an Arshkânian princess, and Yazdigûn the name of the great Parsi plenipotentiary sent to the court of Justinian by Chosroe the Great. See below, Chap. XIV, 18.

The word may however also be read *Dâtîn.*

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clear[1] or muddy,[2] « must, he said, be treated as » pure so long as it is moving; « and hence » even the hands that are exceedingly pure, are not to be washed in a stream.

CHAPTER VIII

ON THE RIGHT GLORIFICATION OF THE PERIODS RELATING TO LIFE'S NOON: THE RAPÎTWÎN, THE GREAT EQUINOCTIAL CELEBRATION

1. *Kahmât hacha Rapithwinanãm*[3] *gâthanãm ratufris fra-jasaiti*[4]*?* **From when shall the right glorification of the periods relating to the Noon take place?** *i.e.*, at what[5] times should the Thanksgiving Service of « the periods relating to » the Noon be performed?

2. *Hacha rapithwayât maidhyâi uzayarâi pairi-sachâiti.* **It shall be gone through « during the period » from midday up to mid-afternoon.**

3. The Service of the Equinoxes should be celebrated twice[6] in the year: one « is » that which « should be performed when the time of the noon » sets in,[7] and one « is » that which « should be performed

[1] *Hashal-aômand*: see note 12 on previous page.

It is however evident that the word could be *hikharaômand* if the expression *barâ amat* which precedes it, were taken to indicate the sense "excepting."

[2] *Gûndak*, lit, = "thick"; see above.

[3] HJ has *Rapithwanãm*; TD has *Ratupithwanãm*.

[4] Thus TD; HJ has *fra-jasâiti*.

[5] or must be supplied before .

[6] Once on the vernal equinox and once on the autumnal; see above, Fol. 76, l. 25, ff.

At present, it is customary to celebrate the Rapithwin only on Ardibehesht the third day of the first month Fravardin.

[7] In ancient Iran, in its middle period, the warm season lasted seven months and the cold five months. The period of noon called *Rapithwina*, lasted from midday to midafternoon, and belonged only to the warm season of seven months; for, the cold season days were so very short, that they had, as it were, only mornings and afternoons and no noons. Although the months have shifted in the seasons owing to errors in the calendar, still these seven months are counted from Fravardin to Meher, notwithstanding that they do not cover the warm season now.

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when it » passes out.[1]

4. « This Service » must pass into retribution if one were to celebrate it at every « possible » time[2] from when « the time of the noon » sets in up to when it passes out; « for instance, this » Thanksgiving Service « performed » on the Aûharmazd day « dedicated to the Most Wise Lord » is not proper as it cannot[3] be celebrated on the Aûharmazd day.[4]

5. The day Vohûman « dedicated to the Good Mind, also », is not « here » as good as the Arta-Vahisht[5] day « dedicated to Righteousness[4] the Most Excellent Good ».

6. There is one who says: The day Shatvaîr[6] « dedicated to the Holy Power » is « quite » good « for the purpose ».[4]

7. The sacred Barsôm twigs, « required in this service » should be bound in the period of the morn; and one should « likewise » prepare the « vitalising » Haoma drink in the period of the morn. If one were to do this in the period of the noon that could not be proper.[7]

8. There is one who says thus: Behold, at the Service of the Equinoxes one should perform the Holy Dedicatory Formula « thus »: *Ashahê Vahistahê, Âthrascha Ahurahê Mazdâô,*[8] *vîspaêshãm*....., 103 A

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[1] As the first celebration takes place now on the third day of the first month the second ought to take place on the third day of the seventh month. And indeed as the two great festivals of the Fravartikân and the Meherangân fall very near these days, could it not be likely that they were really associated with the celebrations of the vernal and autumnal equinoxes ?

[2] *Hamâê.*

This service must be celebrated only on certain days; see what follows.

[3] *Lâ* in TD; HJ has *râê.*

[4] As Asha Vahista is propitiated in this service, it is considered proper to celebrate it on the Asha Vahista, Artavahisht, or Ardibehesht day.

[5] The word is written [illegible] in TD; and HJ has [illegible].

[6] [illegible] should be [illegible] (*Shat-vaîr*).

The word [illegible] is repeated in HJ through error.

[7] Things wanted ready in the service of a particular period must be prepared in the previous period of the day.

[8] The word *puthra* which always accompanies this expression, appears to have been purposely omitted here; see the next paragraph.

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ashâunãm Fravashinãm[1] ..... '« With the establishment of the Holy Concord ..... » of Righteousness the Most Excellent Good, of the Life Flame of the Most Wise Lord, of all....., « and » of the Spiritual Essences of the righteous ones.'[2]

9. There is one who says thus: « The Holy Dedicatory formula should rather be » *Ashahê Vahistahê, Âthrascha Ahurahê Mazdâô puthra*[3]..... '« With the establishment of the Holy Concord..... ... » of Righteousness the Most Excellent Good, « and » of « thee » the Life Flame O offspring of the Most Wise Lord!'

10. One says: The Service of the Equinoxes should be performed exhaustively;[4] and such[5] circumstance of something being omitted therefrom[5] should not be allowed—verily « that is » Vakhshâpûhar « who says so ».[6]

11. The eye[7] should go forth « round the Sacred Apparatus first »;[8] and « then » one should open the commencement of the Holy Worship.

12. One should have the sacred Drôn cake near the end of the Barsôm « which should be in a bundle » of 7 twigs.[9]

The 7 twigs « should be » firmly bound[10] with the sacred band.[11]

The sacred Drôn cake should be one.

13. Indeed when « the Service is celebrated » with the sacred twigs not bound firmly with the sacred band, that cannot be proper.

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1 Written in Pahlavi form *Artâ Fravart.*

2 See Ervad Tehmurasp's Yasna with the Ritual, p. 316.

3 The modern usage includes this word.

4 *Niyû-vazâr*; Pr. نیو=strength, and گزار=discharge.

5 This evidently points to the omission of the word *puthra* from the previous text.

6 This name can be equally connected with what follows.

7 *Aînman*, as in TD.

8 To see that all is right.

9 At present a bundle of 13 twigs is used in the Rapîtwîn itself; and below, at Fol. 168, l. 9, ff., it is plainly said that 7 twigs are wanted for the Drôn Service in the worship of the First Rapîtwîn.

The words [illegible] before [illegible] must be dropped just as in TD.

10 *Gashtak*; Pr. گشته=firm.

11 *Ayîwyâhan.* It is now made of 6 strips of the date palm leaf twisted together.

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14. The sacred Drôn cake of 10-fold merit[1] should be dedicated « in the Service of the Equinoxes ».

15. If a Thanksgiving Service « must fall » into such[2] period[3] of the day that it cannot be proper to celebrate it in that period,[3] then one should not celebrate such Thanksgiving Service.

16. « As regards » any one who may have celebrated the Service of the Equinoxes in such period « as this,[4] whether » in the capacity of the Leading Priest, or as having celebrated it jointly « with him », if « it is just that person » who has held grace on the sacred Drôn cake « dedicated for such Service » and has partaken of it, then that « Drôn Service also » cannot have any propriety;[5] whereas, if it is not that person who has celebrated « the main Service that way », then 103 B
that « Drôn Service » cannot lose propriety « for the wrong celebration of the main Service by other people ».

17. There is one who says thus: Behold one shall pick and bind the sacred Barsôm twigs just in the same[6] period[7]; « for », it cannot be proper « to have done so » in a period another than that in which the Thanksgiving may have been said.

18. Vakhshâpûhar said: During the period when the Service of the Equinoxes may not « yet » have been celebrated, even the ladies in our[8] households shall eat less food « than they are wont to eat ».[9]

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[1] *10-zatân*; cf. Pr. زدن = to adorn.

When the Drôn is consecrated with merely the recitation of the Avesta and without the Barsôm and other ritualistic things, the merit of the consecration is simply onefold; but this becomes tenfold if the complete set of things pertaining to the ritual are used at the consecration. See Dr. West's note 1 to Sh. Lâ-Sh. XVI, 6.

The word [illegible] is repeated through error. [2] *Zak.*

[3] [illegible] should be [illegible] as in TD. [4] *I.e.*, in the wrong period.

[5] It is evidently meant that this is an impropriety in addition to that other of having performed the main Service in the wrong way. [6] *Zak.*

[7] [illegible] should be [illegible] as in TD. It must be recalled that at Fol. 102, l. 23, ff. it is advised to bind the Barsôm in the previous period of the day.

[8] TD has rightly [illegible] for [illegible]. Very probably the reference is to the sacred households.

[9] Is it meant that the ladies also had to look to the celebration, and does it point to an observance of some sort of a semi-fast that was to be broken on the performance of the Service? Of course, an out and out fast is not found recommended anywhere in the sacred literature.

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CHAPTER IX

ON THE RIGHT GLORIFICATION OF THE PERIODS RELATING TO LIFE'S EVENING

1. *Kahmât*[1] *hacha Uzayêirinanãm*[2] *gâthanãm ratufris fra-jasaiti?* **From when shall the right glorification of the periods relating to the Evening**[3] **take place?** *i.e.*, at what periods should the Thanksgiving Service of Eventide[4] be performed?

2. *Hacha maidhyâi uzayarât hû-frâshmôdâitêê para-sachâiti.* **It shall be gone through « during the period » from mid-afternoon up to sunset.**[5]

Hama itha.[6] **« It shall be » so in summer.**

104 A 3A, *Âat aiwi-gâmê, yêzi para hû-frâshmô-dâtôit Ahunãscha Vairiyãn fra-srâvayêiti,* **'Whereas' in winter,**[7] **if before sunset one recites « the prayers of » "As is the Lord's Holy Pleasure....."**,[8] ——

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[1] Here again Darmesteter has already drawn our attention to the treatment of this passage in Haug's edition of the Zend-Pahlavi Farhang, pp. 77-78.

[2] HJ has 𐬐𐬀𐬵𐬙𐬀𐬨𐬀𐬌𐬌𐬌; TD has 𐬐𐬀𐬵𐬙𐬀𐬨𐬀𐬌𐬌.

[3] Written in Pâzand form.

[4] Written 𐬐𐬀𐬵𐬙𐬀𐬨𐬀𐬌𐬌 when we want the Pahlavi 𐬱𐬀𐬫𐬎.

[5] On the longest summer day in those latitudes, this period would last from 4 to 8 P.M.; on the shortest winter day, from 2 to 4 P.M.

[6] Thus in TD.

[7] Here TD adds the words 𐬀𐬵𐬀𐬱𐬀 𐬐𐬀𐬵𐬙𐬀𐬨𐬀 𐬱𐬀𐬫𐬎 𐬐𐬀𐬵𐬙𐬀𐬨𐬀 𐬱𐬀𐬫𐬎 𐬐𐬀𐬵𐬙𐬀𐬨𐬀𐬌𐬌𐬌 "*Apascha frâitê*, and glorifies the (Holy) Saps, *i.e.*, offers the Hallowed Portion (to them)." As regards *frâitê* we may recall the *frâtis* of Fol. 98, l. 17; still the word may be corrected into *frînaiti*.

This addition is out of place at least where it is; but it may have reference to the glorification of the Holy Saps required to be finished before nightfall; hence it may be shifted to its right place before the words *Spentâ-Mainyûmcha*, etc., which occur just below.

[8] Most probably those at the close of § 7 of Yas. XXVII which immediately precedes the Gâtha chapters and where, in the ordinary Yazeshn, the Haoma is pounded vigorously, but where different manipulations might have taken place in the Service of the Uzirin Gah in winter; see § 5 below.

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4. Sôshâns said these « are » to[1] be halted in[1] at « the expression » Sh*yaoth*a*nanãm*[2] ..... 'of the deeds.....', because there the Hallowed Portion is to be offered[3] in the Hômâst « which is the Service of All the Worshipful Ones ».

3B. ——*Apascha frînaiti*, **and glorifies the « Holy » Saps,** *i.e.*, offers the Hallowed Portion « to them »,[4] *Spentâ-Mainyûmcha*[5] *vachastastîm*[6]-khsh*vas*[6] *vahistem srâvayêiti*, **and also recites 'at its best'[7] " the Holy Spirit " « chapter »[5] of six stanzas,[8] « in relation with the " Holy Sap " chapters,[9]**—— even as »

These Ahunvars occupy a distinct position in the Yasna as marking a very important stage where the Gâtha chapters are just about to commence. No doubt Yas. XXX is the first text that is mentioned in relation to the next period in ll. 20 and 21 of the following folio; still it is not likely that the Ahunavaiti Gâtha which comprises Yas. Chaps. XXVIII—XXXIV, might have been so broken up as to have its two opening chapters belong to the preceding period. It is indeed true that there occur four Ahunvars at the close of Yas. XXIX; but in no way is their nature peculiar, because they likewise occur at the close of every other chapter of the Ahunavaiti Gâtha and are followed in every case by three Ashem Vohûs besides.

The two Ahunvars at the close of Yas. XI, 11 are others that also occupy an important position as marking the close of the Haoma Yasna; but according to l. 20 of this folio, it is f o u r Ahunvars that are apparently intended here; and besides, such a break would be a too early one.

1 *Rôyesh*man.

2 Of course this is the word occuring in the Ahunvar, at which certain operations in the ritual are usually made to take place.

3 Otherwise, "procured." The reference might be to the Hallowed Portion of the Holy Saps if the Ahunvars of Yas. LXVIII, 13 were intended here. But the remark in ll. 19-20 of this folio, or § 5 below, points to the Hallowed Portion that is to be partaken of, which act is stated there to be taking place at an unusual point; and this we have found to be at Yas. XXVII, 7.

4 See note 7 on previous page. This implies the performance of the service relating to Yas. LXV and LXVI—LXVIII.

5 This indicates the repetition of Yas. XLVII at the close of Yas. LXVIII, as evidently Yas. LXVI—LXVIII were shifted somewhere about the middle of the Yasna in the Service of the Uzirin Gah in winter.

6 This apparently is a compound here.

7 The force of this probably is to indicate that the "Holy Sap" chapters are also to be recited alongside.

8 [illegible] before [illegible] must be dropped.

9 See the epithet *paityâpãm* applied to it at the close of Yas. LXVIII to distinguish it from Yas. XLVII.

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what [1] belongs to the previous portion of the day [1] should be finished in the previous portion of the day. ——*anâstrrrtô paschaêta avâo yâo anyâo* [2] *srâvayôit â maidhyât* khsh*apa*t. « **then** » **one** « **remains** » **inculpable,** *i.e.*, without sin, « **if** » **one must sing the remain-**
104 B **ing** [3] « **chapters** » **by midnight,** even as « the proper time of » the day « will » not « have » changed « then ».[4]

5. Behold, even the Commentary has been with a different command [5] on the recitals « here »; so that verily [6] it is agreed in the Law that it is not fit « in this case » to partake of the Hallowed Portion at its commonly [7] appointed [7] place.[8] It should be partaken of at those 4 [9] « recitals of » *Yathâ Ahû Vairiyô* 'As is the Lord's Holy Pleasure,' when they are « likewise » to drink the Haoma beverage.

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[1] *Fra-ayar*, written 𐬉𐬎𐬀𐬭 below.

It may be recalled that elsewhere this word means "forenoon"; but here it seems to have been derived from *ayara* with the general sense of "a period of the day."

[2] Probably 𐬀𐬵𐬀𐬌𐬀𐬵.

It might appear as if 𐬵𐬀𐬌𐬀𐬵 were meant here; but then it is not only the Gâtha chapters that are to be recited yet: there are many other besides.

[3] *Zakâê*; 𐬵𐬀𐬌𐬀𐬵 should be 𐬵𐬀𐬌𐬀𐬵.

[4] For, the average time of the day will not have run through at sunset then; see note 6 to Nîr. II, Chap. V, 3, on p. 169 above. It must, besides, be noted that a new day, according to the Nîrangastân, must commence at midnight; because it commences its Gâhs with the Ushahîn. [5] *Dînâ*; 𐬛𐬌𐬀 should be 𐬛𐬌𐬀.

[6] 𐬀𐬎𐬀 should be 𐬌𐬎𐬀. [7] *Napsh*man = "usually one's own."

[8] If nothing besides the Drôn and Gaôshûdâ and the Haoma drink were partaken of in ancient practice as now, then, because the close of this section indicates the act to be one which is distinct from the drinking of the Haoma, the reference here must be to the Drôn and Gaôshûdâ only. But if the Hallowed Portion of the Holy Sap were also drunk in old days, then the reference might be just to that circumstance here. It must have then been usually drunk late in the Yasna recital, just while offering the Hallowed Portion of the Holy Sap; but in the special case of offering up the Hallowed Portion earlier in the Service, it must have been drunk earlier in order to accompany that act.

[9] We have only 2 Ahunvars for reciting after drinking the Haoma at Yas. XI, 11, which is the usual place whereat the Haoma beverage is drunk; hence the reference appears to be to the four Ahunvars at the close of Yas. XXVII, 7 where the Haoma drink and the Hallowed Portion intended just above were to be partaken of together in this special case. See again note 8 to § 3A above, and the note here just preceding.

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6. One should of course manage well in any case the several things that are necessary; and among[1] them one should perform[1] those 3 chapters « devoted to the Glorification of Haoma »[2] even as they are to be performed without indifference.[3]

7. There is one who says as regards every worship, that while one is performing it, if anything arise in the meanwhile, it cannot be proper to attend thereto.

8. Behold when the night overtakes one, then at just the time it will have set in, one must procure the sacred Barsôm twigs on the left as well as on the right.[4]

9. One should « then » dip[5] in milk[5] the Twig[6] dedicated to the Giver.[6]

10. One should halt « at last » to close the Service[7] of the Preceding Period[7]; so that with words that are to be recited « alongside »,[8] one should invariably pour the Hallowed Portion to the « Holy » Sap, 105 A « and thus » one should close the Service of the Preceding Period.

11. One should then return[9] « to continue the Service in the next period »: one should kindle up the sacred Fire; one should

[1] *Baîn vabîdûneshn.*

[2] Evidently Yas. IX-XI; see note 6 to Fol. 90, l. 26, in Chap. V: App. C, V, 24 above.

[3] Recall the expression ﻫ د ﻫ ﻫ ﻫ used above in Fol. 90, l. 30. If the expression here be an erroneous form of that, it must be corrected and rendered accordingly.

[4] It may at first sight appear as if the reference here were to the fact described in Fol. 88, l. 8, ff. in respect of the Service of the Ushahîn Gâh, of some twigs having to be procured on the right hand side at the commencement of Yas. XV, in order to select the Datûsh from; but evidently the point mentioned in the text here would be too late for that function. Hence the reference must be to the fact that Barsôm twigs were also required to be spread at certain places, the last whereof was just at the close of Yas. LXVIII; see below, Fol. 183, l. 25, ff.

[5] *Pîmîneshn* a form of *pîmînîtan* a denominative verb from *pîm*=milk. Recall note 4 to Fol. 87, l. 29, ff. or Chap. V: App. C, IV, 1, above.

[6] *Datûsh*; see note 6 to Fol. 88, l. 11, on p. 204; and cf. note 4 to Fol. 87, l. 29, ff.

[7] *Frayar.* ﻫ ﻫ ﻫ must be for ﻫ ﻫ ﻫ.

[8] Evidently those that are given at the close of Yasna LXXII.

[9] Because one must have gone to the well or stream to pour the Hallowed Portion, and then halted a little.

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proceed to the seat of the Leading Officiating Priest ; one should raise again the Twig dedicated to the Giver[1]; one should stand again for « reciting » the Holy Text; « and » one should go through the Service[2] for the Holy Flame.[3]

12. One should at the same time place forward the sacred milk[3] « which is » the portion for the sacred Barsôm twigs.[4]

13. « Inasmuch as there will be » day no more « now, so » as regards the Hallowed Portion, one should dedicate « only » the thought « thereof » to the Holy Sap.[5]

14. In the Dah-Hômâst « the Tenfold Service of All the Worshipful Ones, and » in the Dvâzdah-Hômâst « the Twelvefold Service of All the Worshipful Ones », one should so proceed as if the Hallowed Portion had entirely passed into the Service of the Night.[6]

15. Should « things that are not required » have, one after another, entered « the Service » the most unknowingly,[7] one should have

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[1] This would settle that the Datûsh must be the same as the Frâgâm twig; because exactly as stated here it is the Frâgâm twig that is held up on commencing Yas. LXII which is also comprised in the Âtash Niyâyesh, as it is devoted to the Holy Flame. It is put down in its place on finishing this chapter.

[2] Yas. LXII as comprised in the independent Âtash Niyâyesh which is to be recited before continuing the Service.

[3] *Jîv.* The cup containing the sacred milk is placed forward on the ritual table before commencing Yas. LXII.

[4] The reference here is not to the fact that the Twig of the Hallowed Portion is dipped in the sacred milk and passed along the Barsôm band at several places in the Service, nor also to the fact that the prepared sacred liquid is poured on the Barsôm band during Yas. LXX and LXXI, but to the fact that the sacred milk is also to be poured as libation on the Barsôm twigs; see below, Fol. 141, l. 2, ff.

[5] It must be remembered that nothing concerning the Holy Saps was actually to be performed at night. Here it is simply deemed necessary to give merely a thought to their Hallowed Portion, at that point in the Service where it might have been offered, had it been day.

[6] In the case of these services it appears that except for the omission of procuring and offering the actual Hallowed Portion for the Holy Saps, the Service was to be the same in every respect, as in other cases; and even the Dedication was to be performed, though indeed the Hallowed Portion was to be offered only in thought.

[7] *Dûshâkâstar.* In Pahlavi, *tar* often indicates the superlative.

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dropped them one by one during the day, even as they might have intruded into the function.[1]

16. They should mix at the Worship[2] the Hallowed Portion[3] just 105 B
as they, in any case, would mix the Hallowed Portion at another «worship» that might be celebrated; but then « that »[3] should be left by.[3]

17. This « circumstance » as to when the « several » sacred Barsôm twigs are to be brought[4] into contact with each other,[4] is not plain.

18. There is one who says: Verily, they are to be arranged on either side[5] with the heads of both[6] « lying towards each other ».

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[1] They should be dropped as soon as noticed, and all during the day.

[2] Taking [illegible] (*Yasht*) instead of [illegible]. The reference here may be to the fact noticed just above that excepting for the actual offering of the Hallowed Portion of the Holy Saps, the service accompanying that act was to be repeated in the service of the next period in respect of the Dah-Hômâst and the Dvâzdah-Hômâst; and it may be meant here that this Hallowed Portion was also to be actually mixed in the usual process, but was simply to be left by. Otherwise the reference may be simply to the mixture of the Hallowed Portion for the Barsôm during the preceding period, and to its having to be left by to be poured out during the next.

[3] At certain points in the Service, the contents of the cups of the Hallowed Portion, which form a mixture of the Hoama extract, the sacred electrised water and the sacred milk, are repeatedly poured from one into another.

At present this is done on commencing Yas. LXV, and also at §§ 19 and 21 of Yas. LXVIII which both are devoted to the glorification of the Holy Saps. As the latter at least is to be recited out of its usual place in the Service of the Uzirin Gâh in winter, it is perhaps meant that while reciting it again in the next period, in the case of the Dah-Hômâst and the Dvâzdah-Hômâst, this mixture is again to be prepared as usually, but must simply be left by, as it cannot be offered at night. Otherwise, again, it may be meant that though it is to be prepared during the preceding period as the Hallowed Portion for the Barsôm, it is to be left by then, to be poured, in the next period as libation for the Barsôm, just at the commencement of Yas. XXX according to what is inferred from below.

[4] Otherwise, "mixed." The reference may be to the fact that the Twig of the Hallowed Portion is stuck into the Barsôm bundle and taken out again at several places. Or else, it must refer to the careful bunching and heaping of the Barsôm while spreading it, as is described below at Fol. 180, l. 8, ff.

[5] *Vîn*; cf. below, Fol. 180, ll. 14-15. This appears again to point to the spreading of the Barsôm although simply the twigs manipulated during the Service might be meant.

[6] Evidently the Barsôm spread on either side of the Sacred Precincts. Otherwise, the Zôharak twig and the rest of the Barsôm.

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19. When the Hallowed Portion [1] is held, it should be poured out at the text *At tâ vakhshyâ*[2] ..... 'Verily I shall declare those « things »[2].....' .

20. If in that act [3] one were to pour « the Hallowed Portion » not with the accompaniment of the Holy Text, then one would have to manage that over again.

« Of course while minding this function » one is to leave out the portion of the Holy Saps.[4]

21. If the Hallowed Portion is to be offered to one of two « things », then it must « preferably » be offered to the Holy Sap.

22. If the Worship is to be performed through for one of two « things », then that must « preferably » be performed for the Holy Flame.

23. There is one « according to whom all » this [5] must be done in each [6] of the Aêvak-Hômâst « the Onefold Service of All the

[1] Of course, the reference here cannot be to the Hallowed Portion of the Holy Saps, even as is made plain by ll. 23-24 of this folio, but must be to the Hallowed Portion for the Barsôm implied in l. 7 of this folio, and which, in the ordinary service, is offered by being poured on the Barsôm band during the recital of Yas. LXX and LXXI. Now because in the ordinary service the Hallowed Portion for the Barsôm is poured out soon after the glorification of the Holy Saps, and because this has occurred specially early in the Service of the Uzirin Gâh, and also probably because the prepared Hallowed Portion must not lie by long, it is accordingly required that the Hallowed Portion for the Barsôm also must be offered specially early in this case, *viz.*, on the commencement of Yas. XXX, and not during Yas. LXX and LXXI as usually.

[2] Commencement of Yas. XXX. Evidently, as it is already noticed, the act here described belongs to the next period, and the Hallowed Portion that is offered does not belong to the Holy Saps, but appertains to the Barsôm.

Indeed this is the first text actually mentioned here in relation to the next period; and as 4 Ahunvars occur at the close of Yas. XXIX, it might be thought probable that the chapters belonging to the Holy Saps might have been shifted between these chapters in the Service of the Uzirin Gâh; but one must see objections to this as are given in note 8 to § 3 A, above.

[3] *Tôkhshîh.*

[4] This makes it evident that the Hallowed Portion mentioned above is not that for the Holy Saps, and at the same time indicates that the two functions are closely connected, even as is the case in the ordinary Service.

[5] This does not directly refer to the two statements just preceding, but rather to all that is stated immediately above in respect of a service running into two periods.

[6] ꝑ after 𐬌𐬀𐬵 is rightly omitted in TD.

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Worshipful Ones », the Dô-Hômâst « the Twofold Service of All the Worshipful Ones, the Dah-Hômâst,[1] the Tenfold Service of All the Worshipful Ones, and » the Dvâzdah-Hômâst « the Twelvefold Service of All the Worshipful Ones, that may be performed at such times ».

24. In the Dah-Hômâst « the Tenfold Service of All the Worshipful Ones » and in the Dvâzdah-Hômâst « the Twelvefold Service of All the Worshipful Ones », as there is to be recited « always »[2] one portion « of the Service » as the[3] portion for the preceding period of 106 A
the day,[3] so during that portion[3] for the preceding period of the day[3] the Hallowed Portion should be poured all to the Holy Saps,[4] and everything else « relating to that » should be attended to ; « but » there should be left « what might be » a portion for anything else « to be offered at its proper place in the usual service ».[5]

25. In the Dah-Hômâst « the Tenfold Service of All the Worshipful Ones and » the Dvâzdah-Hômâst « the Twelvefold Service of All the Worshipful Ones », it is required at every portion for the preceding period of the day, to recite the Glorification[6] of the Holy Saps[6] once.

26. There is one who says : « It is so required in the case of such a service pertaining to » every department of Holy Science.[7]

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[1] There is no reason why the *Dah-Hômâst* (the Tenfold Service of All the Worshipful Ones) should be omitted here. Probably it has dropped from here through error and may be restored.

[2] As distinguished from the other services, which fall into such condition when being performed at special times only. [3] *Frayar.*

[4] Because the next period will be a period of darkness when the Hallowed Portion cannot be offered to the Holy Saps.

[5] Evidently because it will not be objectionable to offer such a portion at night as that does not belong to the Holy Saps ; see last folio, ll. 14-25.

[6] This comprises Yas. LXVI—LXVIII ; see above, Fol. 91, ll. 11 and following, or Nir. II, Chap. V: App. C, V, 27-28.

These texts are by all means to be recited in every Yasna ritual, but it is meant here that they are specially to be recited at an earlier point in those services which may extend into the night. It may appear according to the statement in l. 9, ff. of the preceding folio that in the case of the Dah-Hômâst and the Dvâzdah-Hômâst, these texts were to be repeated again in the next period.

[7] *Nask.* It is meant that the case of the specially early repetition of these texts, when the Service is to extend into the night, is not limited to the above services only, but applies to any such service pertaining to the Sacred Text of any Nask.

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CHAPTER X

ON THE RIGHT GLORIFICATION OF THE PERIODS RELATING TO LIFE'S FORENIGHT

1. *Kahmât Aiwi-sruthremanãm gâthanãm, ratufris fra-jasaiti?* **From when shall the right glorification of the periods relating to the Forenight[1] take place?** *i.e.*, at what periods should the Thanksgiving Service of Forenight be performed?

2. *Hacha hû-frâshmôdâitêê*[2] *maidhyâi* khsha*pê pairi-sa*châiti. **It shall be gone through « during the period » from sunset up to midnight.**

106 B 3. *Tat hama*[3]; *tat aiwi-gâma.*[3] **« It shall be » so in summer; « and it shall be » so in winter « likewise ».**[4]

4. Behold, this is « the period » when a cattle-head[5] is to be procured at the place « of the Service », if none at all is « already » procured in that which precedes.[6]

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[1] *Aiwisruthrema* literally means "pertaining to Higher Voices, High Intonations and Superior Studies"; and as this name is given to the period between sunset and midnight, it must be inferred that that period was devoted to Divine Meditations, Holy Singing and Profound Studies. In its higher sense it signifies the period of Holy Inspiration marking the superior stage of the Illumined Life.

[2] The very corrupt text here has needed evident correction.

[3] This form here represents the locative.

[4] This must not of course lead one to suppose that the length of the period between sunset and midnight was even approximately the same in summer and winter; because according to what we have already noticed the winter nights in ancient Iran were much longer than the summer nights, and indeed the longest winter night was double the shortest summer night: (See Bund. XXV, 5). Hence this fact can be reconciled with the statement in the text by concluding that the period between sunset and midnight on the shortest night sufficed for the purpose stated here; and that would manifestly be but of 4 hours' duration.

[5] Dedication of animals to the Holy Life Flame could evidently be best performed during this period; see what follows, and the l. 7 of the following folio, the close of Fol. 115, Fol. 126 and following, etc.

[6] Evidently, it is considered preferable to have procured it during the preceding period.

If be wrong for or the translation might be, "As the High Priest must secure a conspicuous place, if there be not even a single conspicuous one, he should secure the foremost." But apparently, this does not suit what follows.

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5. As regards taking «it in», there is one who states that when it is a single [1] continuous [1] Thanksgiving Service «that is» to be celebrated at night, «the animal» should have been set aside for it during daytime.[2]

6. At the functions [3] of tasting,[3] the seat of the sacred Fire should verily be washed both the times.

«People» must verily wash it thus in the function [4] that may take place at «the Holy Temple of» the Varharân, «the Life Flame of Holy Victoriousness» [5]; but they need not wash it in that «performed» at home.[6]

7. While «people» are performing the single continuous [1] Thanksgiving Service, then so long as there lasts the night before «the return of» the day, if one just put an end to gazing at the sacred Fire,[7] «the Service will be turned into» demon-worship, «and the people will be» ingrafted with sin in their persons.

This «circumstance» whether the Thanksgiving Service «in that case» is to be put an end to or no, is not clear.[8]

8. Note «however» that when «a person has turned» demon-«like, then although that person» may «be willing to» turn one's face [9] to the sacred Fire and may «be willing to» hold the sacred Barsôm twigs, still such a one is not to turn «one's face thus», nor to hold the «sacred twigs».[10]

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[1] Evidently that which cannot be extended into another period.

[2] In order that no time may be wasted.

[3] The tasting of the Drôn and the drinking of the Haoma.

Apparently the injunction here specially applies to the Service of the Aiwisruthrem Gâh.

[4] *Kartak.*

[5] The Varharân Fire is enthroned in the greater temples.

[6] *Katakîk.*

[7] Darkness should totally be absent from the mind of the person performing the Service.

[8] See however what follows, and note 10 below.

[9] *Khadiyâ.*

[10] This must mean that the Service must be closed at once by the person who might have become demon-like through turning one's face from the sacred Fire; for, that person can neither look again at the Fire nor hold the Barsôm which both are essential to the performance of the Service.

Hence when it is said a little above that it is not clear whether the Service is to be closed in such a case it is probably simply meant that there is no direct statement to that effect in the holy Scriptures, though indeed essential circumstances make it evident that the Service should be put an end to at once.

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9. « And » there is one who says thus : Verily even when one
107 A may have done so, then also, in any case, one is to put an end to the Service, « in accordance with the statement » *Aêta*[1] *aiwyâsta*[2]-*chit paiti apa*-thwarrs*temem*[3]-*chit titarenta*.[4] ' Notwithstanding[5] their being educated, among other things,[6] they have rushed into the greatest irregularity, etc.'

10. If that person were to carry « the Service » on while another might be kindling « the sacred Fire » for him,[7] that also could not be allowed ; « because » instead of one who must perform « a thing oneself » if another were to carry it through, that could not be proper.

11. Sôshâns said : Note that if one take a sheep[8] to the Service instead of a cattle-head, that cannot be allowed.

CHAPTER XI

ON THE PRESCRIBED SERVICES FOR THE UPRIGHT CONTENTED POOR AND FOR THE CORRUPT CONTENTLESS RICH

1. *Yôi dâitya yaona charenti*,[9] « **As regards those » who walk in lawful occupations**,[10] *i.e.*, « who » follow the pursuits of life dutifully, *gavâstracha*[11] *varrshnâo*[12] *vrrzantô*, Khratûmcha

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[1] This must represent the accusative plural, as *paiti* seems to govern this word and the following; *aêtê* however is the usual form for accusative plural.

The text which is very corrupt here, has *aêdha* ; but that is evidently wrong.

[2] Past participle from *aiwi-yâongh*.

[3] *Apa* indicates negation, and the superlative is derived from thwrrrs="to appoint; to make regular."

[4] Cf. *titarat* of Yt. XIII, 77. The initial 𐬑 in the corrupt form which represents this word in the text seems to be for 𐬑𐬀.

[5] *Paiti* has this force. [6] Chit indicates this.

[7] Because he is forbidden to touch the Sacred Fire.

[8] *Mêsh*. [9] 𐬀𐬑𐬌𐬎𐬀𐬎 is certainly wrong for 𐬀𐬑𐬌𐬎𐬀𐬀.

[10] 𐬀𐬌𐬎𐬀𐬎 is commonly translated 𐬌𐬀𐬎 (*ayôj*) ; so 𐬀𐬎𐬀𐬎 must be for 𐬀𐬎𐬀𐬌𐬀𐬎 (*ayôjeshnîh*).

[11] 𐬎𐬁𐬌 + 𐬀𐬌𐬑𐬀𐬎𐬀 ; hence the word signifies husbandry and pasturage. The word is simply translated 𐬎𐬁𐬌 in Pahlavi; cf. Yas. XIII, 2.

[12] Accusative plural of 𐬎𐬁𐬌𐬌𐬀𐬎.

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Ashavanem aiwîshantô,[1] are **toiling in husbandry and pasturage and** other « **honest** » **occupations, and** are **studying Righteous Wisdom,** *i.e.*, are pursuing Sacerdotal Knowledge according to the Law and the Commentary, *a*-dh*âityô-draonaŋghas*cha *henti*, « **and** » **are having inappropriate meal,**[2] so that they have bread but they have no meat, *dâitîm géus draonô upa-isemna* adha[3] *avaŋhabdenti*, « **and** » **still**[3] **are** « **daily** » **going to sleep** « **fully content in the hope of** » **finding the appropriate meal of meat** « **some day,** thinking » thus: "That shall at last be ours « some day »," *fra-marentem aêshãm*, « **then** » **by their reciting the prayers** « **merely thereon** », whereby verily the Thanksgiving Service of the Season Festival becomes so celebrated by them that the Avaôirîsht penalty « of 25 Stîrs »[4] cannot take root in them, *nôit aêtaêshãm ratufris Ratufritîm thwrrrshâiti*. **their spiritual due**[5] **shall not prescribe**[6] **them as penalty the Right Glorification of the Season,**[5] as for not having celebrated the Thanksgiving Service of the Season Festival; *i.e.*, they are not to make penance[7] by retribution. 107 B

2. *Ya*dhôit *aêtê fra-marenti*, *ya*dhôit *ratufrayô*. **In so far as those** « **men** » **recite** « **the necessary** » **prayers** wherewith they must offer up thanksgiving, **in**[8] **so far do they** « **become** » **full of spiritual merit.**[8] And that becomes to them the good deed « of just 108 A

[1] Probably from ... [2] *Sûr*; Pr. سور = feast.

[3] See the corresponding text in the next paragraph.

[4] This is then the penalty for not celebrating the Season Festival. This sin was said to be distinctly judged at the trial after death. Cf. XV, Chap. 7, below.

[5] Both ... and ... are translated ..., still the meaning must evidently be different.

[6] Cf. ... of Vend. VII, 71.

It must be noted that the words ... are simply a mistaken repetition of the words preceding. ... must be for ... = ... which we have above. [7] *Lâ garzeshn.* [8] *Aêtûn-shân ratîhâ.*

Those honest folk who live well and find but the bare bread to sustain themselves and are contended in the legitimate hope of finding better things in the future, reap the full spiritual merit by merely saying the prayers of thanksgiving, although they have nothing but bare bread for dedication. Cf. above, Fol. 41, l. 8, ff., or Nîr. I, Chap. VIII: App. B, 12.

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the same value as when » *hazangrem*[1] *maêshanãm daênunãm paiti-puthranãm narãm ashaonãm ashaya vanghuya ŭrunê chithîm nisrinuyât*[2] 'one should have delivered righteously and virtuously unto righteous people[3] a thousand of female sheep with young as the penalty « therefor ».'

3. *Âat aêta*[4] *ya*[4] *fra-charenti krrrsãscha, gadhôitîscha, daêvîscha, han-dvaramana*[5] *upa-mraodéscha*[6] *vîspô-khshapô*, **Whereas those who live**[7] **in oppressions,**[8] **freebootings,**[9] **deceptions,**[10] **« and » in companies of debauch,**[11] which they call "of adultery,"[12] **through**
108 B **all the night** whatsoever, *dâityô-draonanghascha henti,*[13] **« and » are having appropriate meal,** so that they have bread and they have meat « alongside », *fra-dhâitîm dâitîm géus draonô upa-isemna*[14] *adha avanghabdenti,*[15] **« and » are yet « daily » going to sleep « in complete discontent with the craving for » finding more**[16] **than the 'appropriate' meal of meat,** thus : "O that it were still

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[1] Darm. recalls Âfrîn-ê-Gâhambâr, 7. [2] Cf. Vend. XIV, 2-4, etc.

[3] 𐬵𐬀𐬎𐬌𐬥𐬀𐬌𐬱𐬀𐬌 𐬵𐬀𐬎𐬌𐬥𐬀𐬌𐬱𐬀 would have been better forms to suit this sense.

[4] We have commonly 𐬀𐬵𐬀 𐬌𐬎𐬀.

[5] These words occur in slightly different forms in Yt. XI, 6.

[6] Like the corresponding nouns this word also is an accusative plural. The base is *upa-mraodangh*, from *upa-mrud* a root heretofore unknown in our texts; the word therefore is another form of *upa-mraodâoscha*.

[7] *Fra-char*=to pass one's life. [8] *Karîsâih.*

[9] In 𐬵𐬀𐬎𐬌𐬥𐬀𐬌𐬱𐬀𐬌 the initial 𐬌 seems to be a wrong repetition of the final 𐬌 of the previous word. Hence the word formed by what remains may be read *gîdîtânîh.*

[10] 𐬀𐬵𐬀𐬎𐬌𐬥𐬀𐬌𐬱𐬀𐬌 should be 𐬀𐬵𐬀𐬎𐬌𐬥𐬀𐬌𐬱𐬀.

[11] *Kambarûk*; cf. Pr. کنبوریدن=to trifle.

[12] The 𐬀 of 𐬀𐬵𐬀𐬎𐬌𐬥𐬀𐬌𐬱𐬀 is adjectival.

[13] The text has *hantô* which is present participle, Parasmaipada, nominative plural.

[14] The text wrongly has *upô-isemnô.*

[15] The text has *avanghabdentô* which is present participle, Parasmaipada, nominative plural.

[16] 𐬵𐬀𐬎 seems to be for 𐬵𐬀𐬎 = full; overflowing.

The word 𐬵𐬀𐬎𐬌𐬥𐬀 must be supplied after this.

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more for us!," *a-fra-marenîêm aêshûm*, « **then** » **by their not**[1] **reciting the prayers**[1] « **thereon** », whereby the Thanksgiving Service of the Season Festival does not become celebrated by them and the Avaôîrîsht penalty « of 25 Stîrs takes » root « in them », *aêtaêshûm ratufris Rratufritîm* thwrrrsaiti. **their spiritual due** for not celebrating the Thanksgiving Service of the Season Festival **prescribes them** « **as penalty** » **the Right Glorification of the Season**; *i.e.*, they are verily to make penance[2] by retribution.[3]

CHAPTER XII

ON THE OWNERSHIP OF THE MEAT ONE CAN OFFER

1. *Kûhya*[4] *â gava*[5] *ratufris?* **By « offering » meats of whose belonging** shall a person be **spiritually worthy**, such as he may « legibly » dedicate at the Thanksgiving Service of the Season Festival? 109 A 2.

2. *Yâo havaḥê*,[6] *avâo yâo nâiryâo, yâo puthrahê aprrrnâyaos*;[7] **Those that are one's own, those of**[8] « **one's** » **wife**, and especially[9] **those of « one's » children**[10] « **so long as these are** » **under age**;[11]—« these » shall one procure « for the purpose »;

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[1] *An-manitûntan.* [2] 𐬨𐬀𐬌𐬎 must be 𐬨𐬀𐬌𐬌 as in TD.

[3] Rich people who live in plenty acquired by wickedness may conveniently offer their good things for dedication; but if they do not likewise offer up the necessary prayers, then they do not achieve the least merit for dedication, but are in as much sin as if they had neglected the Thanksgiving altogether.

[4] A rare form.

[5] *Yâo* in the next paragraph indicates that this must be objective plural. The word perhaps signifies offerings with meat.

[6] As the Pahlavi suggests. The text has 𐬀𐬯𐬀𐬵𐬀𐬵; TD has 𐬀𐬯𐬀𐬵𐬀𐬵; but evidently these are mistakes. [7] The text has *aprrrnâyôis*.

[8] 𐬀𐬌𐬥 𐬉𐬉 seems to be simply for 𐬀 𐬌𐬥.

[9] *Pîshakân.* This word is repeated by mistake.

[10] 𐬀𐬌𐬥𐬌 must be for 𐬀 𐬉𐬌.

[11] It is evident that grown up children are to be considered as independent; hence what belongs to them cannot be offered as the father's own.

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3. *Yâo tanu-prrthahê apa-raothemnahê*[1] *â-jigaurva;*[2] *aya*[3] *ratufris;* **Those which one has seized**[4] **from the renegade**[5] **ingrafted with sin in his person**—the one of the worth of death, on whom the judge has solemnly held trial[6] and given judgment[7] « that » his head shall be cut off, and his wealth given away for celebrating the Season Festivals;—**by such « shall one be »**[8] **spiritually worthy;**

4. *Yâo hacha daêvayasnaêibyô ava ŭruvaitya*[9] *apa-bara*[10]*; aya*
109 B *ratufris;* **Those which « are » taken away from the demon-worshippers as pledge of fealty**[11]; —« indeed » the demon-worshipper who will not keep pledge of fealty[12] shall have his head cut off and his wealth given away for celebrating the Season Festivals; —**by such « shall one be » spiritually worthy;**

5. *Tadha yat paiti-barenti yâ*[13] Arrdusat *a-paititat â-jigaurva;*[14] **And then 'whatsoever they take away as' those which**

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[1] From *apa-rud* = to transgress from the right path; to be renegade.

[2] Perfect, Parasmaipada, third person singular. Otherwise, intensive, imperative, Parasmaipada, second person singular. The text is very corrupt, and the Pahlavi seems to favour an adjective; but see the forms in the following text.

[3] Instrumental of *aêm.* [4] *Vakhdûnt.*

[5] *Pann a-rânakîh* = "one in desertion"; cf. Pr. رانش = to incline. Elsewhere the word seems to have been rendered simply by transliteration; cf. which must perhaps be read *apârûdînêt* in Yas. XIX, 7, and in Vend. VII, 78, 79.

[6] *Vachîr.* [7] *Farîzôwân.*

[8] This must be supplied to render the text in keeping with the rest.

[9] Thus in TD; cf. Vend. IV, 3-4, where the word is translated = Pr. گروکان pledge.

[10] Adjectival. Otherwise, imperative, Parasmaipada, second person, singular.

[11] Or "for satisfaction"; the daêvayasnas were to render satisfaction for some wrong done to the community of the faithful; or they were to hold themselves in pledge about their law-abiding behaviour towards the community generally.

Darmesteter thinks the reference is to the "daêvayasnas not keeping the treaty of peace."

[12] Or, "render satisfaction" for wrong done to the community.

The word must be as in TD.

[13] Neuter accusative plural.

[14] Thus corrected.

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one has seized for the Arrdûsh sin « of 30 Stîrs » not[1] having been expiated ;[1]——

6. Behold when the Arrdûsh sin « of 30 Stîrs » has taken root in accordance with the judge having held trial and given judgment, then for its expiation the Yât penalty « of 180 Stîrs » takes foundation « without any saying ».

7. « As to the prescription of this » Yât penalty, « it must be noted that » in a case when the judge has held trial and pronounced judgment, it is allowable if « in giving the judgment » he has not « specifically » given « out » as to what actions would be those wherewith one need fulfil the expiation.[2]

8. ——*Yâhu varanghana ;*[3] **« And » those in[4] which « are represented » proofs of the ordeal of faith ;** 110 A

9. *Yâ a-*dhâiti[5] *fravaityanãm*[6] *frâpa ;*[7] **« And » those which « are » confiscated for « one's » not observing the[8] fulfilments of the pledges of fealty,[8]** which one should have lost[9] on that account ;

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[1] ᵐᵎᵎᵎᵎᵎ as in TD.

According to the Vendidad a person who does not expiate a crime of this kind becomes a Tanâpûhar; and as a Tanâpûhar incurred the Tanâpûhar penalty, a penalty equal to 300 Stîrs was to be exacted here.

The following paragraph states that if a person has committed the Arrdûsh sin, then for its expiation he must undergo the Yât penalty; hence if one does not expiate the Arrdûsh sin, it signifies that he does not undergo the Yât penalty; and by so doing he incurs the higher penalty Tanâpûhar.

[2] When the judge pronounces the decision that a person has committed an Arrdûsh sin, he need not order the well-known fact that that person shall undergo the Yât penalty.

[3] Neuter, nominative plural; from Av. ᵐᵎᵎᵎᵎᵎ=ordeal of faith.

[4] The Pahlavi favours the locative; otherwise, the expression might be *Yâ hu-varanghana* = " Those which are good proofs of the ordeal of faith."

[5] A feminine noun in the instrumental case.

[6] Cf. *ŭruvaitya* in § 4 above.

[7] Adjectival; otherwise imperative from *Fra-ap*.

[8] The Pahlavi simply renders *Frâz-dâtastân*, wherefore Darmesteter suggests *Fraraityanãm*; but the word in the text is a correct correlative of *ŭruvaityanãm*.

[9] *Mând*; cf. Pr. ᵐᵎᵎᵎᵎᵎ = to abandon.

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10. *Yat*[1] *nôit vistem*[1] *drvatô* « *vâ ashaonô vâ* »;[2] « **And** » **whatever « is such as » is not known to belong either to a sinner or a righteous man**[3] ——« thus » not known[4] owing to its not[5] having been employed to a beneficial purpose,[5] by which « it becomes » the sign of one's neglect[6] of the Holy Law[6]; so that it must become meritorious « to appropriate » such « things for such purposes as the Thanksgiving Service » ;

11. *Yat paiti-barâonti.*[7] « **And** » **that which they might seize as recompense** ;[8] *viz.*, such as must be taken for injury[9] to a party.[9]

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12. « Indeed » what[10] is of a contrary nature to all[10] « these, is » not meritorious.

13. Gaôgôshnasp said: What has turned out contrary to being a proof of the ordeal of faith also « is not meritorious ».

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1 The text has *yâ*, but *vistem* requires *yat*.

2 Supplied on the suggestion of the Pahlavi.

3 Because it is kept idle, and not used either for a bad purpose or good ; so that it does not show its owner either as bad or as good in so far as its use would have shown him.

4 [illegible] should be [illegible].

5 *A-frâz-srâyeshn*, from Av. [illegible]=to thrive on.

6 *An-aîreshn*, from [illegible]=to act in obedience to the Holy Law.

7 Subjunctive.

8 Here ends the list of things legible for the dedication. The remarks that follow, are simply further qualifications concerning the same things.

9 *Hamêmahrîh* ; cf. the *Hamêmahrân* sin="the sin relating to an injured party," as distinguished from the *Rûbânîk* sin="the sin relating to one's own soul." The word represents, Av. *Hamrrrtha*. See Sh. Lâ-Sh. VIII, 14, and Nir. II, Chap. III, 10, above.

10 *Pann hamâg lakhvâr.*

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14. *Nôit*[1] *a-paitya*,[2] *nôit paiti-ḳaya*,[3] *ratufris*.[1] « **Although one may be** » **unopposed to** « **the deed, still if one** » have had no interest in « the thing, and **be** » **not sincere** « **therein,** then » in so far as one has no interest in « the thing », **one cannot be in spiritual merits.**

15. *Ratufris a-paityânô kãhya*[4]; « **Indeed** » **one** « **can be** » **in spiritual merit** « **on devoting to the Service what one has** » **not** « **already** » **given away ' in any way whatsoever '** « **to some other end** »; *viz.*, such as wherein one « yet » holds interest; *ratufris havâ yâ nmânahê paiti-richyêhê.* «**because**» **one** « **can be** » **in Spiritual merit on** « **devoting to the Thanksgiving Service** » **those** «**things only that are**» **one's own,** «**even though they be** » **from what might be cast away**[5] **from the house,** « and what might be up to » anything so large as the thigh « only »,[6] 110 B

1-1 Bearing in mind the arrangement of words in the next statement we are persuaded to associate the first *nôit* with *ratufris*.

2 The negative of the present participle Parasmaipada of [illegible] (= to go against; to be opposed to), in the nominative singular case; cf. the form [illegible].

The text in TD has [illegible]; but as this word is rendered [illegible] in Pahlavi in the same way as the word [illegible] which is the negative of the present participle, Atmanepada, nominative singular of [illegible], and which just follows, we have corrected the word accordingly.

3 Present participle, Parasmaipada, nominative singular of [illegible] = to be sincere in return.

Parts of this compound are completely separated in the text and [illegible] might have been the accusative plural of the indefinite pronoun [illegible] or [illegible], but the Pahlavi renders *pâtîmârakân*, and therefore a very important point goes against another possible rendering.

4 [illegible] is not rendered into the Pahlavi through mistake.

5 They are practically of no use to the owner who might conveniently have cast them away as useless.

6 Read *srînak*. This as well as the next word both occur in Vend. VI, 20 where also [illegible] is wrong for [illegible] which represents Av. [illegible] and Pr. سرين. Otherwise the word might be *sînak* = Pr. سينه = bosom.

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so large as the arm « only ».[1]

16. *Yêzi hîs*[2] *hvâvôya*[3] *dazdê*,[4] *ratufris;* Surely when one will have given those « things only that are « one's own, then « alone can one be « in spiritual merit; *yêzi âat hîs nôit*[5] *hvâvôya dazdê, a-ratufris.* ' whereas when one will have given those » that are » not one's own, «one can» not « be » in spiritual merit.'[6]

CHAPTER XIII

ON CONDITIONS RELATING TO THE OFFERING OF THINGS, ANIMALS, AND GOOD ANIMAL PRODUCTS

1. *Yâ adanghê*[7] ' As[8] regards those' «things which may be used» for eating[9] «purposes»[8] *yêzi*[10] khvarrtha *yazada,*[11] *ratufris;* when one will have offered[11] them as food, then « alone

[1] The idea might be that things larger than these were not cast away usually. It might also be meant that when one might offer a piece of meat just so large only and not a complete animal, even then that might be permitted provided it belonged to one's own self.

[2] Third personal pronoun, neuter, accusative plural. 𐬵𐬀𐬱 of the text is wrong.

[3] Possessive reflexive pronoun, accusative plural; cf. 𐬵𐬀𐬱𐬌𐬨𐬀.

[4] Present tense, Atmanepada, third person singular.

[5] The text adds 𐬵𐬀𐬱 here, through error.

[6] Not only because one has no right to give away the things of others, but also because that may not show one's sincere concern about making the offering.

[7] As in TD; the word is the dative of a neuter noun from Av. 𐬀𐬛 = to eat.

[8] The text as well as the translation here are mutilated; so it is attempted to restore them both. The Pahlavi wrongly adds *ratîhâ.*

[9] Is 𐬀𐬛 to be read *adank*?

[10] An unaccountable 𐬵𐬀𐬱 occurs here.

[11] Apparently the imperfect, Atmanepada, third person singular of 𐬵𐬀𐬱 = to offer in dedication. But the Pahlavi offers a difficulty; it renders the word by 𐬵𐬀𐬱 which can only be reconciled with the original as it is understood here, by taking it as miswritten for 𐬵𐬀𐬱 (*yasht*). If however 𐬵𐬀𐬱 (*zîst* = lived, thrived) were the correct rendering, then the form nearest the original word in the text and reconcilable with this rendering might be 𐬵𐬀𐬱 a frequentive form of 𐬵 = to thrive, to grow.

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can one be» in spiritual merit; *yezi nôit* khvarrtha *yazada*,[1] *a-ratufris*. **whereas when one will have offered[1] them not as food, «one; can»not «be» in spiritual merit.**[2]

2. This is manifest from the Holy Wisdom that if one would declare: "This[3] beast shall on one occasion be offered up alive[4] «in thanksgiving», and shall «afterwards» be eaten," then there could be no purpose in «offering it» alive;[5] «and if» one would declare: "Verily a beast shall on one occasion be offered up «in thanksgiving» as such[3] and such[3] Gift[6] in Charity,[6] and then I shall eat it," then «also» the «right» object could not be «fulfilled» by «that person's» eating it.[7] 111 A

3. When «again» one would declare: "My beast shall one day be offered up «in thanksgiving», so that «people» shall eat it or shall give it away «as they like»," then, only when[8] «some» would eat it or give it away «as they might like» on that day, could there always result to one «the benefit» in return. «Whereas» there is one who says: The moment one would give it away, must there always result «the benefit» in return.[9]

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1 See note 11 on previous page.

2 When the things for dedication are such as may be eaten, they must be offered in the condition of food.

3 [illegible] should be [illegible], as in TD, or it should be [illegible].

4 *Zîvak.*

5 As it is to be eaten away at last, so, not only because it might as well be sacrificed for the offering, but also because what is intended for eating must be offered up in the condition of an eatable, it should be offered up sacrificed, and in the condition of being eatable: see previous paragraph.

6 *Ahrôb-dât.*

7 When it is meant for charity, the person offering it cannot eat it himself, but must give it away to the poor.

8 *Vad-ash.* If it be *vêsh*, the translation would be "there would always result unto one greater (benefit) in return"; but see *vad* in the similar expression that follows.

9 The previous remark signifies that the spiritual benefit of the act results on the use of the gift by those to whom it is given away in charity; whereas this remark means that the benefit accrues immediately on giving away the thing in charity.

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4. *Nôit pasu-cha*[1] *bazda,*[2] *nôit ĭrista,* « *nôit* » *an-azya*[3] *ratufris.* **Neither by « dedicating » an animal**[4] **that is sick,** « *i.e.* », that which is diseased,[5] **nor by « dedicating » that which is wounded,** « *i.e.* », that on which a wound has taken effect, **nor by « dedicating » that which is emaciated,** « *i.e.* », that which has no fat[6] « and » which is not sound,[7] « **can a person be** » **in spiritual merit.**

111 B 5. *A-banta, a-ĭrista, azya*[8] *pairistanghara*[9] *ratufris.* « **Only** » **by « dedicating » that which is not sick, by « dedicating » that which is not wounded, by « dedicating » that which is plump**[9] **and well nourished,**[10] such as has fat[11] grown on it all over, « **can one be** » **in spiritual merit.**

6. Verily, if its wound is such as is not in an immoderate gash,[12] « and if, at the same time, it is » plump,[13] « then », except[14] for the Hallowed Portion[15] of the Holy Life Flame, it is fit for all « other » purposes, in so far as the wound is without a « severe » gash.

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[1] The text has *pasus-cha*, but *payêbis* in the text which follows, as well as the adjectives accompanying this word here, suggest the instrumental form.

[2] *Bazda* no doubt signifies the same thing as *banta* which word occurs in Yt. XIII, 24, and 40, and means "sick." Darmesteter rightly observes that the words come from the same root.

[3] Cf. *Azyâis, an-azyâis* in § 18 etc. below, which are translated *zak ê frapêh, zak ê nizâr*, respectively. [4] *Pâh.*

[5] *Patûshâk*; probably from 𐬯𐬀𐬑𐬎𐬀𐬴=to be sickened.

[6] *Tarbâ*; Darmesteter rightly notices that 𐬑𐬀𐬭𐬎 should be 𐬑𐬁𐬭𐬎.

[7] *Vazdang*, in Pâzand characters; cf. Av. 𐬯𐬌𐬵𐬌𐬌𐬎. Darmesteter thinks that *tarbâ* is the Huzvâresh of *vazdang*, but probably he is mistaken.

[8] Or perhaps *a-an-azya* as the Pahlavi renders *a-nizâr*. The 𐬀𐬥𐬀𐬵𐬌𐬌𐬀 of the text is of course wrong; see note 3 to the paragraph just above.

[9] *Pairista*="desirably"; and *har*="to nourish."

[10] *Madam aô-rôst-khôr*; for, the word is apparently very closely recast from the original.

[11] *Bireshn* (?); cf. Pr. بریشتن=to fry.

[12] *Pâhrûk*; cf. Pr. پاره=cut.

[13] *Frapêh*; Pr. فربه. [14] *Barâ*. [15] 𐬉𐬭𐬎 as in TD.

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7. Thus then [1] « when the animal is » emaciated owing to one's [2] not having given it the necessary food and drink,[2] it cannot be fit to sacrifice it.

8. A moderate leanness would be that when it would not be prohibitive [3] to sacrifice [4] « the animal owing to that ».[5]

9. « Though an animal »'s throat [6] were full of fat for cutting, and still if it were with disease and wound, it could not be fit to sacrifice it.

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10. At the arrangements [7] of sacrificing, « if there were only » a single Leading Officiating Priest, « he could » not « be said to have been » indifferent « therefor ».[8]

11. « But when the sacrifice is » for the Hallowed Portion of the Holy Flame,[9] it cannot be proper if there be one « Leading Priest » [10] with two « Helping Priests » [10] or two « Leading Priests » [10] with one « Helping Priest »,[10] or a male « Leading Priest » [10] with a female « Helping Priest »,[10] or a female « Leading Priest » [10] with a male « Helping [10] Priest ».[11]

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[1] The force of *aîtûn* applies to the prohibition, in the preceding words, against an emaciated animal.

[2] Av. *adhwadâitya*, which is a technical term; see note 10 on p. 31 of this work. The point is that even when the animal is emaciated not owing to disease, still then it is unfit.

[3] *Girâyêt*; cf. Pr. گراییدن=to disobey.

[4] ۱۱۲۱۷۶۱ is preferable to ۱۲۱۷۶۱.

[5] This however does not define the moderate leanness.

[6] *Laûzdân*; cf. Pr. لوزدان=uvula.

[7] *Khajîdân* (?); cf. Pr. خجیدن=to assemble. Otherwise, *khistân* (?); cf. Pr. خستن=to collect. See Fol. 47, l. 9, note; Fol. 85, l. 1; etc. Fol. 112, l. 2 determines that it is a verbal form.

[8] It is not plain whether the reference is to a leading priest without helpers, or to one without joint leading priests; presumably however the former may be the sense; Herodotus and Strabo seem to indicate that only one priest was needed at the common dedicatory sacrifices; Herod. i, 132; Strabo, XV.

[9] *Âtâsh avô* or *Âtâshân* where *ân* would be adjectival.

[10] This apparently is the meaning.

[11] No laxity of solemn form was to be permitted in superior services. There the Leading Priest with his full suite of Helping Divines was to be present.

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12. There is one according to whom such arrangements [1] are in every way legible,[2] excepting for « the Service of » the Hallowed
112 A Portion of the Holy Flame, wherein they cannot be allowed.

13. This « circumstance » whether they render the Leading Officiating Priest indifferent « in merit for conducting the Service in some manner as that » or no, is not plain.

14. If, when one has made the arrangements « for the sacrifice», something arises in the mean time « as a disturbing element », it is not proper to perform the sacrifice ; and the text of the Holy Wisdom from thence forwards must be left off.

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15. The Leading Officiating Priest shall be « deemed to have done the thing » without indifference [3] just if he does not allow [4] a wound having taken effect in « an animal as permissible in a service », just « if he » does not allow [4] the sacred Barsôm twigs [5] that have not grown well « as permissible in a service », and just « if he » does not allow [4] the sacred milk [6] that is running out [7] « from its vessel as permissible in a service ».

16. Indeed it is requisite « of him to do all the things » untiringly.

17. If « he be » deaf, he cannot be fit ; [4] if « he be » blind, he cannot be fit; [4] if « he be » dumb, he cannot be fit.[4]

Raôshan said : Verily, if « his » eye on the left be blind, then also he cannot [4] be fit.[8]

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[1] Such as are managed by incomplete and loosely formed priestly groups. See note 7 to § 10 just above.

[2] *Freh-râst.*

[3] The point is that no indifference can be attributed to him who has been so careful as to prevent all defective circumstances from entering a Holy Service.

[illegible] should be [illegible] as in TD.

[4] [illegible] is for [illegible].

[5] [illegible] as in TD.

[6] [illegible] before [illegible] (*jîv ê*) must be dropped.

[7] *Takeshn.* Av. [illegible]=to run out; to flow; Pr. تکیدن=to run about.

[8] This apparently means that when he is blind in the right eye he can be allowed to officiate. Evidently the left eye is associated with superior vision; cf. Yas. XI, 4.

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« Here opens » the commencement [1] « of the text » about taking the Good [2] Products of Animals.[2]

18. *Ratufris payébis* [3] khvâstâischa *a*-khvâstâischa, *azyâischa an-azyâischa*.[4] « **One can become** » **spiritually meritorious** « **by making dedications** » **with milks that are cooked** [5] **as well as uncooked,**[6] **with those that are** from **fatty** animals[7] **as well as** from **lean.** 112 B

19. *Ratufris pitubis* [8] khvâstâis *nôit a*-khvâstâis,[9] *azyâis nôit an-azyâis*. « **One can become** » **spiritually meritorious** « **by making dedications** » **with viands that are cooked** [10] **and not with those that are uncooked, with** those that are « prepared » from « the meats of » **fatty** animals **and not with** « those prepared » from «the meats of» **lean,** even as « such animals » should not have been sacrificed, because what is sacrificed must be quite such as can be proper « in every way ».

20. *Ratufris snâkébischa* [11] *vîzubischa* [12] khvâstâis *nôit a* khvâstâis,

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[1] *Bûn*; cf. 𐬉𐬎 𐬨𐬀𐬌𐬎𐬌𐬌𐬀 𐬭𐬀𐬎𐬌𐬌𐬀, etc., in the Vendidad.

[2] *Gâûshdâk*, from Av. 𐬜𐬀𐬎 and 𐬵𐬎.

This is evidently meant to be the heading to a chapter; but what follows is simply a continuation of the theme which just precedes, hence this heading should have occupied a prior place. We however have introduced a more suitable one in the right place.

[3] Instrumental plural of *payangh*. HJ has *pasyébis*, and TD *pasuyébis* which both are erroneous.

[4] The text has *zyâischa a-zyâischa*; but see below.

[5] *I.e.*, some viands prepared from milk. [6] 𐬨𐬀𐬎𐬌𐬌𐬀𐬎 is wrong for 𐬨𐬀𐬎𐬌.

[7] The Pahlavi understands thus here as well as below; otherwise, "that which is full of fat and that which is lean."

[8] The text has 𐬨𐬀𐬌𐬎𐬌 which of course requires correction.

[9] The text presents the wrong form 𐬀𐬵𐬌𐬎𐬌𐬌𐬀𐬎.

[10] 𐬌𐬎𐬌 𐬎 𐬴 is only the wrong transcription of 𐬨𐬀𐬎𐬌 𐬎 𐬴 that follows, and must be dropped. This mistake puzzled Darmesteter a little.

[11] The text has 𐬀𐬎𐬌𐬎𐬀𐬵𐬌𐬎𐬀 which is corrected. The word is altogether strange; but cf. Av. 𐬀𐬎 and 𐬀𐬎𐬌𐬎𐬀 = gut; the word is apparently cognate with these.

[12] The text has *vîzuscha*; cf. 𐬯𐬌𐬵𐬎𐬌𐬌𐬀 (Vend. VIII, 10) from 𐬯𐬌𐬵 = to fatten.

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azyâis nôit an-azyâis. « One can become » spiritually meritorious « by making dedications » with the guts[1] and suets[2] that are cooked, not with those that are uncooked, with those that are from fatty animals, not with those from lean.

21. Behold this milk « which is mentioned above » should be « just » such as must be proper for a Good Product from animals. « And as » it must not be inferior to that, so « it should be » evident to thee[3] that that which has changed in quality cannot be fit.[4]

113 A 22. The sacred Barsôm twigs and the meat should be mature[5] and cooked[5] « respectively », for an equal reason that the maturity and the cooking or roasting[6] are evidently necessary with regard to them « both »; and what is fried[7] can « likewise » be allowed, but what is raw cannot be allowed.

23. There is one « however » who says that a raw egg[8] is allowed; « but » Soshâns has said that verily a raw egg[8] « also » is not permissible and should not be eaten, because « it would be » the most foul[9] « thing »

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1 سنور (*sînvar*) seems to be for سنور (*snavar*)=gut; see Vend. XIV, 9.

2 *Piy*, cf. Pr. پی=suet. 3 (*Aigh*)-*at*.

4 When the milk that is cooked as well as uncooked and fatty as well as thin is said to be fit, it is not meant that every sort of milk is fit; for that which has turned bad cannot be fit.

5 The Pahlavi word *pôkht* indicates both these senses.

6 *Buroshtagih*; cf. Pr. برشتن.

7 *Mijint* (?); cf. Pr. مزیچانیدن= to get fried.

8 *Khâm izhak* (?); cf. Pr. خام, and Sans. *ânda*, Guj. *indû*=egg. The word must be a synonym of *khâyak* used just below. It may have been a mistake for *baizhak* which is clearly represented in the Ar. بیضه=egg; but the form persists without indicating an error.

Again, the word might be read *gazhak*=a delicacy, Pr. گزک=a relish; but that would not suit the context; because, as the delicacy was to be of meat inasmuch as the theme concerns animal products, and as out of these the milk products have already been disposed of above, Gaôgôshnasp would not have thought a raw meat delicacy fit for eating, as it must befit only a savage people to have considered any part of raw meat a delicacy. Whereas it must be an open question whether raw eggs could be eaten; and fair arguments might be advanced on either side of the question.

TD more correctly writes the words سپیچ.

9 *Misham-tar* (?); cf. Ar. مشوم=foul.

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for a person « to have done so ». Gaôgôshnasp « however » said that verily one must eat it, because a man becomes most[1] full[2] of manly spirit[3] « thereby ».

24. That the egg[3] has both the quality of milk and the quality of meat in it, is manifest from the passage: *Paêmainyachit*[4] *gaoya zaothraya* '« It is, as it were,» like milk and like meat with respect to a Hallowed Portion.'

25. Afrog said that for the Thanksgiving Service of the Season Festival the good animal products of the bovine animal are the best *Hvô istaêshva pasus hvîs.*[5] 'The bovine animal is the best among those that are to be wished for.'

26. Owing to the great fleshiness[6] of the sheep[6] every one of the several kinds of sheep is good « for dedication ».

27. There is one who says thus: Verily, for the Thanksgiving 113 B
Service of the Season Festival itself just that « animal only » is good which is of a large kind.[7]

28. Maîtyôkmâh[8] « however said » that « animals like » the ass, the boar,[10] and the female of the Katak[11] sheep « are » not « such as may be put » to a use[13] of « complete » advantage[12] because, with regard

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[1] *Niyôk-tar.* [2] *Mart-âp* as in TD; cf. Pr. آب=lustre.

[3] *Khâyak*, Pr. خایه=egg.

[4] Adjective from 𐬫𐬀𐬎𐬎𐬀=milk. The text has 𐬫𐬀𐬎𐬎𐬀𐬌𐬎𐬀.

[5] Thus in TD; the word is obscure but may be compared with Gothic *auhsa*="ox" which suits the sense perfectly.

[6] 𐬱𐬀𐬯𐬌𐬌𐬀 𐬱𐬀𐬵𐬌𐬌 should be 𐬱𐬀𐬯𐬌𐬌𐬀 𐬛 𐬱𐬀𐬵𐬌𐬌 (*basriyâih ê mesh*).

[7] *Sartak* as in TD. [8] Thus in TD.

[9] *Khamrâ*, a Semitic word. Athenæus has noted that Xerxes daily dedicated in thanksgiving a thousand horned cattle, d o n k e y s, and harts (iii, 10).

[10] *Khazûrâ*, a Semitic word.

[11] Cf. Pr. کنک, a kind of short-legged sheep. It might have meant "a domestic animal," from Pr. کس=house; but that sense cannot suit here.

[12] *Hû-rûpâs*, Av. 𐬵𐬌𐬥 =to strive(?). Otherwise, *an-rûpâs*, uselessness. Probably Maityôkmâh too did not mean that these animals were quite unfit for the sacred purpose. Perhaps he simply intended that they were not exactly so fit as the better species of animals. As already noted, asses were included in the dedication of Xerxes; whereas according to § 37 below, it appears that they were considered fit for dedication when they were domesticated.

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to any kind « of animal » whatsoever, there[1] is « always » to be taken care to see that[1] it be not bad « in any way »; for, although as regards being large,[2] the ass, the boar, and the female of the Katak sheep are as large as the bull, still the meritorious deed[3] can take place for such « animals only » of which the kind is proper in both the ways: such that while « being » large in kind « it is » likewise good.

29. The good animal products that « are intrinsically » good in an[4] equal degree[4] « with others of the kind, become » better when the Sacred Flame has consumed their Hallowed Portion.[5]

30. In superiority that « animal product is » the « most » superior « when it is such that » when the good animal products « from it » are offered up in dedication everything besides « those » good animal products « can be » fit « if » one may eat it.[6]

31. Anything[7] else that one might offer up in dedication « at the Service of the Season Festival » should be large « in kind ».[8]

114 A 32. Behold, concerning[9] other things[9] they have been at variance in opinion.

33. It is lawful to kill, by[10] stabbing,[10] a head of cattle at the

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1 *Al at*, lit.=(let it) not (be) lest.

2 𐬵𐬀𐬎 should be 𐬵𐬀𐬎.

3 𐬨𐬀𐬌𐬎 should be 𐬐𐬀𐬌𐬎.

4 Pr. ابرمشتی=equality.

5 When offered to it and consumed by it.

6 *I.e.*, every particle of it must be useful as food for men, and nothing of it should be such as would require to be thrown away as uneatable.

7 *Kolâ-ch* as in TD.

8 Not only because this service is of the greater kind, but also because in this case the worshipping congregations must be large. In smaller services small dedications can be allowed.

9 *Javitâg*. It is however implicitly agreed that the kind should be good also.

10 *Khûn-mikh* (?); Pr. خون and میخ=a wedge; see § 41 below.

In Mithra sacrifice the animal was stabbed on the neck. And Strabo has noted in his Geography, Bk. XV, that at the offerings the Magi did not use a knife for slaughtering, but a stump.

The word however can easily be read *anûmaîya*=Av. 𐬀𐬥𐬌𐬨𐬀𐬌𐬌𐬀=a small cattle-head or a sheep or goat; but it is so placed here as well as in § 41 below, that it appears ill-advised to construe it that way. Still if it be so taken the translation here could be: " It is proper to sacrifice a cattle-head in a Holy Worship until it is being performed. Small cattle must not be sacrificed near the sacred Drôn cake when the Worship is being performed," etc. But the translation cannot be even so far sensible in the case of the text at § 41 below, where this word recurs.

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Holy Service, until it is being performed « through ».[1]

34. When the Holy Service is being performed « through », it is not lawful to perform the sacrifice near the sacred Drôn cake.

35. There is « however » one who says: Verily even when the Holy Service is not being performed, it is not lawful « to make the sacrifice » near the sacred Drôn cake.[2]

36. « And » we « have to add » this[3] that it can be lawful to make the sacrifice just in accordance with what is manifest[4] from this passage here :— *Yô pasûm avi-vînaoiti*[5] *pascha hû frâshmô dâitîm a-saochantat paiti âthrat*[6] ..... ' Whoever slays an animal after sunset without[7] a blazing fire..... '[7].

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[1] This signifies that it is lawful to sacrifice the animal even after the Service is commenced, provided it is not still completed.

[2] This critic seems to raise the objection with reference to the proximity of the sacrifice to the sacred Drôn cake. Otherwise the reference may be to the accompaniment of the sacred Drôn cake Service while the sacrifice is being performed; see below Fol. 124, l. 11, ff.

[3] If our rendering of the Avestan quotation below is correct, then, because the sacrifice is to be performed where the sacred Fire is not aflame, the sacrifice can neither be close to the sacred Drôn cake nor accompanying the sacred Drôn cake Service, inasmuch as the sacred Fire is essential in these cases.

[4] 𐬀𐬌 after 𐬀𐬯𐬀𐬎 is written 𐬀𐬌 in TD, and seems redundant.

[5] The text has 𐬯𐬀𐬎𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎 which is corrected. The radix here is evidently of the eighth class, as it is also to be taken in Vend. XVIII, 70, where Dastur Darab Pahlan's manuscript, as quoted in the text edited by Ervad Eduljee Kersaspjee, gives the reading 𐬯𐬀𐬎𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎 in which the form of the radix is just the same as in our text, and is probably correct.

[6] The text has *âthrât*.

[7] As this text is quoted to indicate a lawful act, it might appear strange that there should occur in it the expression *a-saochantat paiti âthrat* = " without a blazing fire "; for, no holy function especially at night, is permitted without a blazing fire. And as the quotation is incomplete we could have spoken less definitely, and even might have been persuaded to drop the negative prefix *a* as erroneous, were it not for the remarkable circumstances that Herodotus has noted just a fact which is quite in agreement with the text here as it has been given and understood; he has stated: " The Persians neither erect altars nor kindle fires when they are about to offer a sacrifice " (Bk. I, ch. CXXXII). Thus two perfectly independent statements can be seen to agree, and to acquire greater probability of truth; hence they may be understood to explain that as the function of sacrificing is quite

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37. « Hence surely as regards » the ass, the boar, and the female of the Katak sheep, it will not be lawful [1] « to sacrifice, them when » near the sacred Drôn cake, as also when the Holy Service is being performed through,[2] « although indeed it can be » a good deed « to sacrifice them » in event of their being domesticated.[3]

114 B 38. « In fact » when they are [4] domesticated [3] at the House [5] of the sacred Flame,[5] they can be just like the animals [6] of good breed [6] of a common household.[7]

39. Still « if the Holy Service » have been performed [8] through,[8] and « if any of them have » a wound [9] or have not been carried [10] through [10] a cure, then it cannot be lawful to sacrifice such.

40. If « the animal is to be » slain according to prescribed forms, « then alone » must it be slain at the Holy Service.

41. It will be a sin [11] of Manifest Smiting [11] if it be stabbed to bleed « without being killed ».[12]

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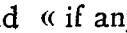
independant of the service of dedication, and as it involves bloodshed and life-taking, the sacred Fire cannot be permitted where that takes place. It must however be understood that the sacred Fire is essential at the dedication service itself; and that gets support from another ancient writer Strabo who has noted thus: " To whatever Divinity the Persians offer sacrifice, they first invoke Fire...." (Book XV).

It will be seen from below that in this case our text considers even the function of dedication as taking place quite apart from the Thanksgiving Service.

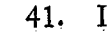
1  is for .

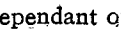
2 There can be no chance of such animals being fit for sacrifice, excepting when they are domesticated and without wound or sickness.

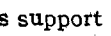
3 *Yadman âmôz*; cf, Pr. آموز دست=tame.

4 Take as in TD. 5 *Âtâshak mân*, as in TD.

6 *Hû-rods* (?); Av. *hu*=good; and *rud*=to grow. 7 *Katakîk*.

8  should be , as this would be conformable to the views the writer has been advancing.

9 *Resh*. 10  is for .

11 *Baôtîn-zatakîh* is the name of the sin of manifestly or intentionally ill-treating animals and injuring property. The expression can be derived from Av.  =to know, to be manifest, and =to smite. See West's note 2 to Sh-Lâ-Sh, II, 39; Fol. 42, l. 30, above; and Fol. 177, l. 20, below.

12 As it seems to have been allowed above to sacrifice the animal by stabbing, the reference here must be to stabbing without killing, and thus causing unnecessary and intense pain to the animal.

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42. There is one who says thus: Behold, it is after all said that a large bird can be just as fit as a head of cattle; and so also can be everything else which acquires a moderate body; « for, there is the text which says »: *Yatha vâ azô staênis*,[1] *yatha hus-prrrnînô*[2] ..... 'Either « an animal of » the grazing world, or large birds.....'.

43. « When such dedication »[3] is to be performed[4] in the Thanksgiving Service of the Divine Being, then the sacred Haôma drink and the sacred Drôn cake should verily be dedicated to Him « alongside that act ».[5]

44. Just as regards[6] the fish « however, when » the fish is to be killed in the Thanksgiving Service of the Divine Being, the sacred Haôma drink and the sacred Drôn cake need not[7] be dedicated to Him « alongside that act ».[7]

45. Fowls and birds[8] should be offered[9] up all[10] by themselves,

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[1] The text has *schaênis* but that appears to be erroneous. Cf. the base *stan* in ستبر ستبرگ ستبرگ of Yt. XIII, 86.

[2] The text has *hus-prrrsô*. The whole text here is obscure; still if this expression were correct, then it might be compared with Pr. ژوسان="an animal whose skin can be used for preparing leather," and then the Avestan word here might signify "an animal of moderate size," and the previous expression *vâ azô* would read *vâ-azô* "moving in the air."

[3] *I.e.*, of animals of the larger kind. [4] אאוסיי is wrong for אאוסיי.

[5] Evidently as distinct from the main service itself, and as belonging to the separate dedicatory service for the animal; see next folio, l. 2, ff.

[6] One راد must be dropped as in TD.

[7] It appears that fish is classed among the smaller animals, as fowls and birds are below; hence it is not considered necessary to dedicate the Drôn and the Haoma in its special dedicatory service that is performed apart from the main service; see note 5 above.

[8] *Zazarûn* (?), usually written ككلا or ككلا.

The word, however, might also be read *sarûn*=thigh, (Av. هاثرا and Pr. سرون or سرين), although it is written سرنك (*sarînak*) in Pahlavi Vendidad, VIII. Such construing could be possible in view of the fact that special parts of the sacrificed animal were assigned to special Divine Powers, according to Sh-Lâ-Sh. XI, 4-6; but the context forbids any such special sense.

[9] אכרסיי should be אכרסיי as in TD.

[10] *Aêvakartak*; *i.e.*, without the special dedication of the Drôn and the Haoma.

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« and then » the Holy Dedicatory Service of the Divine Power Haôma « which is the Glow of the Life Eternal », should be performed [1] by one.[2]

46. When one undertakes the Service of Willing Praise [3] and the Haôma Service, then there will also have been undertaken by one the Thanksgiving Service of the sacred Drôn cake.[4]

47. Behold, simply because one offers up in thanksgiving animals by themselves, « it can»not therefore be understood that the sacred Haôma drink and the sacred Drôn cake « also » become consecrated by one « in that mere act ».[5]

48. The sacred Haôma drink and the sacred Drôn cake cannot be permitted « at the Service » in one « set of the one » with two « of the other » and in two « sets of the one » with one « of the other ».[6]

49. « One » says: Verily, when one consecrates one « set of each of » the sacred Haôma drink and the sacred Drôn cake,[7] and one performs [8] the Holy Dedicatory Service on « both of them » together, and « then » one takes a taste from the sacred Haôma drink as well as the sacred Drôn cake « both at the same time, that » cannot be proper.

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[1] 𐬨𐬀𐬎𐬌𐬌𐬎 is wrong for 𐬨𐬀𐬎𐬌𐬌𐬎 𐬀𐬭 which TD gives.

[2] It is evident that in the cases when such animals were specially to be sacrificed, the Haoma Service must have been commenced after sacrificing the animal, because the Gaôshûdâ, or the good animal product, which is now represented by only a little clarified butter but must in those cases have also represented a portion from the sacrificed animal according to the indication of Nir. II, Chap. V : App. C, II, 6, is already taken into use when the Haoma-Yasna is commenced. But it likewise appears according to a theme which follows, that animals could also be sacrificed in quite distinct services; and then they appear to have been dedicated and sacrificed about the Yasna Haptanghâiti.

[3] *Aûstôfrît* or *Aûsôfrît* which probably signifies the consecration of the Great Feast variously dedicated; see Fol. 123, end.

[4] The *Drôn* must be consecrated at these as an essential element, and in the *Aûsôfrît* also perhaps additionally at the close; see Fol. 123, l. 28, ff, along with l. 19 ff.

[5] The consecration of the sacrificed animal is thus defined to be a special and individual act.

[6] There should be one set of the one with one set of the other.

[7] *Hôm-Drôn.*

[8] 𐬀𐬎𐬌𐬌𐬎 is for 𐬨𐬀𐬎𐬌𐬌𐬎 here.

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Because[1] if one were to place forward things together and to perform[2] the Holy Dedicatory Service « for all » together, and « then » to take a taste, « for instance », from the sacred Haôma drink and the sacred Drôn cake « out of those things », then it would be just as if one had beforehand taken[3] a taste from a thing which had not « yet » been consecrated.[4]

End of « the text on » taking « the Good Products of Animals »[5].

CHAPTER XIV

ON TAKING THE LEATHER FOR THE STRAPS OF THE SACRED WEAPONS[6]

1A, *Ratufris* charr*manâmcha* *pasu-vastranâmcha*....., **it is of spiritual merit « to make use » 'of' the leathers « prepared » of the skins[7] of the animals[8] of[9] the good growth,[9]** for Patvanâsak « the instruments[10] of chastening sinners »,[10] *upa* 115 B

[1] Is 𐬌𐬎 represented in Ar. لِأَنَّ="because," or is it some corrupt form, or does it simply represent 𐬌𐬎?

[2] 𐬨𐬀𐬌𐬎 is for 𐬌𐬀𐬌𐬎 here.

[3] *Vakhdûnt hav*manâê.

[4] This critic means that the several consecrated things require separate Dedicatory Formulas, and that if one were to recite a single Dedicatory Formula for all, that would practically be as bad as not having recited it at all.

[5] The text has simply *Giraptan Rôyêsh*man; the word 𐬵𐬀𐬎𐬎𐬀𐬌 is evidently missing between; cf. the heading *Giraptan Gâûshdâk Bûn* in l. 15 of Fol. 112.

[6] It is evident that for the purposes mentioned below, the skin of the animals sacrificed as above, was used in the manner described next here.

[7] *Vastarg* must here signify this; cf. Yt. V, 89.

[8] 𐬵𐬀𐬎𐬎 should be 𐬵𐬀𐬌 (*pâh*). [9] *Pann hû-rôdih.*

[10] *Patvanâsak* is distinguished below from *Ashtar* and *Srôshôcharnâm*; hence it must be a distinct instrument which is now unknown. Darmesteter thinks that Aspahê-astra and Sraoshô-charana are one and the same instrument; but one may notice that they are mentioned separately in the list of the instruments which the murderer of the water dog is to present to pious men for the atonement of his sin (Vend. XIV, 8); so they too must evidently be distinct instruments.

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fraêstâis[1] *fraoratarât*[2] *naêmât*, when « **these are prepared** » **from those**[3] **furthest**[4] **down underneath**[5] « **the body** »,——

2. Concerning the sheep[6] we may observe that inasmuch as it is in no way such all over from head to foot as « may render it » much difficult to prepare « its skin, hence, for a purpose like this », it can be « wholly » fit.[7]

1B. ——*mrâtanûm*[8] *nôit a-mrâtanûm, azyanûm nôit an-azyanûm*: « **and** » **of soft** kinds, **not of tough**[9] kinds, « **and** » **of those belonging to fatty** animals,[10] **not of those belonging to lean.**

3. Ashtar « the correcting weapon » and Srôshôcharnâm « the impelling instrument of the Spirit of the Moral Order » are to be[11] « made » from « the skin of » those « animals », of the Hallowed Portion of
l. 26 whose « flesh » the Sacred Flame has consumed.[12]
l. 28 4. Patvanâsak « the instrument of chastening sinners » is to be « made » from « the skin of » those « animals » which have been sacrificed in dedication to the Divine Being.

Vakhshâpûhar declared « this » to be a degree coarser.[13]

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1 The text has [illegible] which of course is corrupt.

2 *Fra*+*aora*+*tara*+*at*, in which *aora* means "lower."

3 *I.e.* skins. 4 The text has simply [illegible].

5 [illegible] is for [illegible]. The skin on the lower part of an animal's body being softer, it is enjoined to use that in this case.

6 *Mesh.*

7 Its skin is sufficiently soft on every part; hence, that from any part can be utilised without distinction.

8 The text has [illegible]; but cf. Yt. XVII, 12, and Sans. श्लक्ष्ण.

9 [illegible] is evidently erroneous for [illegible] (*a-narm*).

10 The word [illegible] usually signifies "sheep."

The word [illegible] following this word must be dropped as intrusive.

11 The word [illegible] before [illegible] must be dropped as in TD.

12 The paragraph which follows, is transferred to Appendix A just below, because, more appropriately, it should belong to this.

13 Apparently because the animals dedicated to the Divine Being were required to be from the large kinds, whose skin could not be so soft as of the small, and also because the Patvanâsak too required a coarser stuff for its purpose. The Patvanâsak must thus be a superior instrument.

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5. It has after all been said that if Patvanâsak « the instrument for chastening sinners be found to » have gone to work « with » wounding,[1] it must become unfit.[2] 116 A l. 2

6. Concerning things « that » "should be," there are no more sacred statements « than these, in this respect ».[3] l. 5

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7. When « the sacrificial animal is » slaughtered it must be washed; and it must be looked carefully over: « so that » if there « be sticking » anything thereon, that should be removed.[4]

8. And on having been slaughtered, it should be cut up into pieces, and it should be washed « again ».[5] l. 9

9. As regards the Patvanâsak « the instrument of chastening sinners », from whatever it is prepared, imperfection[6] therein is not allowed. 117 B

10. If it goes to the washing after it arrives at « the sacred function », that cannot be allowed.

11. If it is not to be cut into strips « at the end », then strings of silk[7] should be dropped « from it ».

12. One has said that if it be not cut into strips « at the end », that cannot be proper; because it will then be like a « mere » shoemaker's[8] thong.[9] Even when it reaches close to perfection[10] and even when it goes to the « final » washing,[11] even then must it be cut into

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1 It should not be made so very strong: it should be made comparatively lighter.

2 See note 12 on the previous page.

3 What follows consists of details and particulars.

4 *Barâ Kûneshn.*

This and the following statements occur here evidently because it was of the skin of the sacrificed animal that the straps for the sacred weapons were to be made.

5 The subject matter here discussed is resumed so late as at l. 16 of the next folio; so, that is joined up here, and the intervening portion is transferred into the Appendix which follows after Fol. 118, l. 6.

6 *A-rûdî*; Av. ارو=to grow, to be perfect.

7 *Parîshmak*; Pr. پریشم = silk.

8 *Kafshgarîk*; Pr. کفشگر=shoemaker.

9 *Yad*man; cf. Pr. دست=handle.

10 *Hashal*; cf. Pr. هشن=care.

11 *I.e.*, the final washing for consecration.

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strips « at the end », and strings [1] of silk [1] must be dropped « from it over and above that ».

13. Gaôgôshnasp said: Verily, if one do not cut it into strips « at the end » that cannot be proper; because then it must be just such as in [2] the case of [2] purified [3] metal,[3] namely that as it has a flaw [4] in it, it cannot surely [5] be quite fit.[6]

14. If it have reached oldness,[7] it cannot remain fit.

15. If « some » moisture [8] penetrate [9] within [10] « the leather of the instrument » from outside,[10] it must become defiled.

118 A 16. There is one who says thus: Verily, even when it has just one or two solitary [11] hairs on it, that cannot be allowed.[12]

17. When the grain [13] of the leather has not reached great lustre,[14] that cannot be allowed.

18. When moisture penetrates within « the leather » from outside, that may be allowed [15] « to pass » according to the teaching of Mart-
l. 6 Bût of Dâtgûn.[16]

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1 𐬞𐬀𐬙𐬌𐬎𐬀𐬞 is evidently corrupt for 𐬞𐬀𐬙𐬌𐬎𐬀.

2 𐬞𐬎 as in TD; HJ has 𐬀.

3 *Ayôkshûst*; Av. 𐬀𐬌𐬉𐬴𐬌𐬱𐬎𐬌𐬯𐬌𐬯𐬀𐬱𐬌𐬎𐬌𐬯.

4 *Mûî*; Pr. مو = flaw.

5 𐬌 is for 𐬎.

6 A whip without the lash being cut into strips at the end is considered as imperfect as a purified metal with a flaw.

7 *Sanî*; Pr. سن = age. The reference is to worn out leather.

8 *Namî*; Pr. نمي.

9 *Anjirêt*; cf. Pr. انجيردن = to pierce.

10 𐬀𐬙𐬌𐬎𐬀𐬞 should be 𐬞𐬀𐬙𐬌𐬎𐬀 as below.

The leather should not be so loose in texture as to allow moisture to penetrate it easily.

11 *Tâk*.

12 𐬀𐬎𐬀𐬱𐬀𐬎 should be 𐬀𐬎𐬀𐬱𐬀𐬎 as in TD.

The leather for the lash is to be prepared with so great care that not even a single hair must be allowed to remain on it.

13 *Dânak*; Pr. دانه.

14 *Zakhsh*; Pr. زخش.

15 This contradicts the statement at the close of the last folio.

16 Cf. the ancient Persian names of Raodôgûnâ, a princess imperial of Parthia, and Yazdigûn, the great Parsee plenipotentiary of Khôsrô Anôshervân the Great to the court of the Roman Emperor.

The passages concerning milk, which follow the text here, and comprise ll. 6-23 of this folio, are isolated and broken; hence they are transferred after Fol. 136, l. 28 where they properly fit in.

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CHAPTER XIV: APPENDIX A

ON TAKING HAIRS OF THE VARS RING FOR THE ELECTRISATION[1]

1. The[2] hair of the Vars « ring for the electrisation » is to be « taken » from those « animals only » which have been sacrificed for the Hallowed Portion of the Sacred Flames.[3] 115, l. 26 l. 27

2. The hair of the Vars « ring for the electrisation » can be « taken » from the bull, and can « likewise » be « taken » from the horse,[4] as is manifest from the passage : *Géus vâ aspahê vâ varrsahê* .....[5] '..... of the hair of the bull or of the horse.' 116, l. 2 l. 5

3. The hair[6] that « is » tied up is proper; « and the hair that is » held up[7] is proper. l. 9

4. « Only » when one ties it up « first » and then washes it, can that be allowed. It cannot be allowed if one entwines[8] it « quite at the end ».

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[1] This object is supposed to represent an original strainer made from hair to strain the prepared Haoma drink. It consists now of a few hairs tied to a metal ring. More evidently indeed it is meant not to strain but to electrise, as the friction of hair on composite metal especially must produce electricity. The purpose would then be to electrise the Haoma drink and to render it more wholesome. It must be remembered that as the drink is poured over it the hair is diligently rubbed on the metal ring with the finger.

[2] This paragraph is transferred here from ll. 26-27 of folio 115, and the next from ll. 2-5 of folio 116.

[3] 𐬌𐬀 before 𐬵𐬀𐬎𐬌𐬀 must be dropped.

[4] It is evident from such passages as Yt. V, 21, 25, etc., that horses also were dedicated to Divine Powers; and hence the Vars hair could as well be taken from the horse as from the bull dedicated to the Holy Flames.

[5] The text here is evidently incomplete.

[6] That for preparing the *Vars*.

[7] Or perhaps "loose"; but it would be difficult to wash altogether loose hair.

[8] *Pichêt*; cf. Pr. 𐭯𐭩𐭲𐭪=to twine.

The hair is to be entwined before it is finally purified; see below. The word could be *pachêt* = boils, and might refer to the act of boiling the hair, which is described in the fragment which is prefixed to the text of the Aêrpatastân, and whose translation is appended below. But what follows does not favour that sense here.

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One[1] should take up the ceremonious washing « in this manner » :—

5. One should dip « the hairs » into the ashes[2] of the Holy Flame of the Temple of the Spirit of Victoriousness, and should rub[3] « them with it well ».

6. One should « then » separate the dark[4] and light « hairs »;
116 B and every of three times[5] one should rinse[6] the dark, and wash the light « hairs ». Then one should wash them in the pure water in the basin.[7]

7. At the fourth time one should put the light hairs together[8] with the dark, and lay them on a place, and leave them « there for a moment ».

8. Then one should rinse them clear,[9] wash them for the last time, and take them into use as they are « now » washed clean.

9. « In doing this » one is to hold the Initial Formula for opening the sacred function « of washing, thus » :—[10]

Ashem Vohû 3; « The Praise of Righteousness 3 times »;

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1 𐬀𐬵𐬌 is for 𐬀 as in TD.

2 *Var*; cf. Pr. ور=heat. Otherwise, it might mean "the sacred precincts," and the whole expression might signify, "(The hairs) should be borne into the sacred precincts of the Holy Flame....."; but see this expression in the appendix on boiling the Vars, where it recurs.

3 *Khârtîneshn*; cf. Pr. خاریدن = to scratch.

4 *Tîr*; better, *tîrak*; Pr. تیره.

5 Accompanying the three recitals of Ashem Vohû mentioned below in l. 2 of the next folio.

6 *Aô-bakhseshn* (?); cf. Pr. بخسیدن=to melt; to beat, etc.
Or, is it for *Ham-bâseshn*=should preserve; should clean of impurity or vitiation? cf. Pr. پاسیدن = to preserve. The word may also indicate "tying up" derivable from Av. 𐬠𐬁-𐬯𐬀𐬯𐬌 or 𐬠𐬁-𐬯𐬀𐬯𐬌.

7 *Kantak*; cf. Pr. کندو, a vat; کندک=a ditch.

8 *Patkaneshn*; cf. Pr. پیکندن=to collect together.

9 *Havaît*, cf. Pr. هویدا=clear.

10 The last few passages seem more like notes attached to previous general statements than text describing consecutive events: thus the washing of the Vars is first mentioned in a general way; then the details of washing are given; and then the sacred texts recited during that function are cited.

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« The Formula of Faith » : *Fravarânê Mazdayasnô, Zarathustris, vî-daêvô, Ahura-tkaêshô ;* ' I confess myself a worshipper of the Most Wise, of the Zarathushtrian Order, opposed to the demons, « and » of the Lord's Holy Creed' ;

« The glorification of » whatever period of the day one may have « while reciting » ;

« And the prayer »: *Ahurahê Mazdâô Raêvatô* Khvarr*nanghvatô* khsh*naothra yasnâicha vahmâicha* khsh*naothrâicha frasastayaêcha.*[1] ' According to the pleasure and for the worship, for the adoration, for doing the pleasure of, and for submission to the Holy Sway of the Most Wise Lord, the Brilliant and the Glorious One.'[2]

10. At every « recital of » *Ashem Vohû* « the Praise of Righteousness » one should wash « the hair » once ; and one should then wash the hands[3] up to the elbow[3] with the clean water. « And » on « the hair » being finally washed it should be taken into use. 117 A

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11. Until it is taken into use, and all when it is not « still » purified,[4] if one entwines[5] it « but then », that can be allowed ; « but » when it is washed a thousand[6] times. « already », it is not allowed « to do so so late ».

12. There is one who says thus : Verily, the twining up « of the hair should be but » once when it is not « still » purified with the sanctified pure water. « Then » if it come[7] loose[7] again it should be washed once more. « But » if it become loose[8] « still again », it

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1 This text is also recited when tying the Barsôm twigs, etc.

2 HJ adds here "one should say the Praise of Righteousness 3 (times)."

3 *Yadman gâmak* (?). As Pr. گام signifies "the cubit"—the length from the elbow to the mid-finger—, the expression here perhaps bears relationship to that term.

4 Not washed with the specially clean water.

5 [illegible] will be better than [illegible].

6 This is done now while mentally reciting the 101 names of the Deity on opening the function of taking the Zôhar or Sanctified Electrised Water.

7 *Lakhvâr yâtûnât.*

8 *Bujîhêt* ; Av. [illegible]=to untie.

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should not « then » be twined.[1] « And » if it break[2] « in twining it must become » useless.

13. If « however when » the one required[3] quantity [3] of the consecrated milk[4] arrives on « the service table, the hair » become loose « after that », then because the Haoma drink is « already » prepared,
l. 15 it is allowed during all the « remaining » use « thereof ».[5]

CHAPTER XIV: APPENDIX B[6]

*ON THE RITUAL CONCERNING THE BOILING OF THE HAIRS OF THE VARS RING FOR THE ELECTRISATION

Fragment 1. In the first place a vessel should be cleaned with pure water, and the water of the Hallowed Portion should be poured into it, and 3 pinches[7] of the ashes[8] of the Holy Fire of the Temple of Victory should be thrown in.

2. Then there should be recited the introductory formula; and the Formula[9] dedicated to the Most Wise Lord[9] should be held. Then the hand and the Vars hairs should be washed with pure water.

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[1] Probably because it is such as cannot be twined.

[2] *Vi-sînjêt* (?); Av. وای and Pr. سنجیدن=to hold fast, to be strong. Cf. Pr. گسیختن. [3] *Tâk.* [4] *Jîv.*

[5] The Jîvâm is poured into the bowl on the service table after the Haoma drink is completely strained. Hence the Vars tied on the metal ring is already used in that operation; so it is allowed if it becomes loose then.

It is already noted that the text following this, *viz.*, Fol. 117, l. 16—Fol. 118, l. 6, is really a continuation of Fol. 116, l. 9, and hence is joined up there; and the intervening portion, *viz.* 116, l. 9—117, l. 16, which ends just at the section here, is transferred into Fol. 118, l. 6, to form a correct order of themes.

[6] This is supplied here from the fragment given at the commencement of our text. The fragment is preceded by a benediction in Persian which signifies: "To the Glory of the Name of the Worshipped One, the Bountiful, the Bestowing and the Kind," and a benediction in Pahlavi which translates: "To the Glory of the Name of the Creator, the Most Wise One."

There is, however, no certainty that this fragment originally belonged to the Nîrangastân.

[7] *Sarêshak*; Pr. سرشک=a drop. [8] *Var*; cf. Pr. ور=heat.

[9] *Vâch Aûharmazd.*

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3. « While reciting » 3 « times the formula » *Ashem Vohû*, « the Praise of Righteousness, the hairs » should be washed from the tip-end to the root-end, and while reciting once the *Ashem Vohû*, « the Praise of Righteousness », they should be washed from the root-end to the tip-end.

4. Then they should be formed into a loop,[1] and should be put into the vessel, « and kept in it » till they are brought to boiling.

As for their coming to boiling, the time of the heating is to be reckoned « in the proper way ».

5. At « the time of » removing them from fire the Barsôm should be brought just above the vessel. And the rest should be even as it is to be onwards.[2]

CHAPTER XV

ON THE MEMBERS OF THE SACRED ASSOCIATION SHARING IN THE BENEFIT OF THE SERVICE PERFORMED BY ITS MEMBERS

1. *Yô*[3] *aêvô hadhô-gaêthanâm yô barrsmacha fra-strrrnaiti,*[4] *géuscha paiti-baraiti,* **When one of the partners**[5] **in the** « **sacerdotal** » **property,**[5] verily,[6] « as one » of the members[7] of the same sacred association,[7] **spreads the sacred Barsôm twigs** 118, l. 23

[1] *Hâlak* ; Pr. هالک = a circle; a halo.

[2] Here the fragment is followed by a note in Persian regarding the colophon which signifies: "As the original writer had written this text, I, the servant of the Creator, that is Mûbad Jâmâsp, have introduced it into the copy, in order that the first year of the original (writing) and the name of its writer may be known to all the gentle people;" then follows the colophon in Pahlavi, excepting the last word *Yazdajardî* which is in Persian; and this colophon signifies: "I, the servant of the Religion, Shapuhar Jâmâsp Shatrŏyâr Tahworŏin (perhaps corrupt for Tahmurapîn) Shatrŏyâr, wrote (it) in the year 840 of Yazdajard."

[3] The text in ll. 6-23 just preceding, is transferred after l. 28 of Fol. 136, as being more suitable to that place.

[4] The text has *fra-starenti* which is corrected in conformity with what follows.

[5] 𐬵𐬀𐬨𐬌𐬎𐬎 𐬐𐬐𐬀 should be corrected to 𐬵𐬀𐬨𐬌𐬎𐬎 𐬐 (*ham-gêhânân*).

[6] 𐬐𐬀 should be 𐬐𐬐𐬀.

[7] *Ham-rat hawsâkân* or *hamsâkân*.

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and produces also the « portion of the good » animal product, « *i.e.* », the fresh [1] milk,[1] *a*dhât *anyê antarât naêmât hâthrahê*
119 A *vâchascha framravainti, Gaovâstryâcha varrshndo vrrrzinti,*[2] and then others of them « living » within the circuit of a Hâthra « of a thousand paces of two feet each » pronounce aloud the sacred words, « *i.e.* », the [3] Holy Text for the office of the Helping Priests,[3] and perform the acts of the duties of the World's [4] Great Work, «*i.e.*», acts of such other kind, *vîspaêshûmcha aiwi-srunvaiti, vîspê ratufrayô.* and every one of them all listens attentively « to the pronouncement » *Athâ Ratus Ashâtchît hacha frâ ashava vîdhvâo mraotû* [5] 'Thus shall the Spiritual Lord declare «it» forth out of Righteousness as a holy person, and as the enlightened one' [5] « when the Leading Officiating Priest announces these words », then all those « become » spiritually meritorious.

119 B 2. *Yêzi âat nôit aiwi-srunvainti, aêshô ratufris* [6] *yô barrsma fra-strrrnaiti, géuscha paiti-baraiti.* If however they do not listen attentively « to these words of the Leading Officiating Priest », then only he [7] can be [8] in spiritual merit who [9] spreads the sacred Barsôm twigs, and also produces the «portion of the good» animal product [10], « *i.e.* », the fresh milk.[11]

3. When, among members of the same priestly order, one manages the acts of Dedication, one manages the sacred [12] things for the Offering,[12]

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[1] The text has 𐬬𐬀𐬎 in Pâzand. It is evidently the *Jivyâm*.

[2] The first • in 𐬯𐬀𐬭𐬭𐬎𐬌𐬵𐬀 represents 𐬌 the sign of the fourth class roots.

[3] Those texts which are specially to be recited by the Helping Priests : *e.g.* *Yathâ Ahû Vairiyô yô Zaotâ* etc.

[4] The *Gao* of *Gaovâstrya* indicates this sense.

The term 𐬵𐬌𐬎 is repeated here through error.

[5] These are the Zaoti's words.

[6] The text very corruptly has 𐬠𐬌𐬱𐬀𐬎𐬌𐬎 𐬠𐬌𐬱𐬀𐬎𐬌𐬎.

[7] 𐬠 is for 𐬃 (*aô*) or 𐬄.

[8] *Havmanâe.* [9] 𐬯 is for 𐬃𐬯.

[10] Because this man only will have done his duty well.

[11] 𐬬 (*Jiv*) which indicates the Jîvyâm. [12] *Myazd.*

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and one the other duties of the Season Festival, then, provided indeed that the Worship has not been performed with any guilt,[1] there shall accrue to « every » one the meritoriousness of the Holy Thanksgiving Service.

4. The meritoriousness of «celebrating any» such Season Festival is continuous[2] until the other that one shall « have to » perform; and it is onefold for every one « of those who have faithfully participated therein ».

5. There is one who says thus: Verily, « by this meritoriousness » one becomes just as[3] much full of glory[3] as when one performs one Service[4] of Devotedness to the Mastership of the Holy Relation.[4]

6. It is meritorious to celebrate[5] the Season Festival, it is guilty not to celebrate[5] it; it is meritorious to perform it, it is guilty not to perform[6] it; it is meritorious to eat « of its consecrated things », it is guilty not to eat « of its consecrated things ».

7. The celebration « of the Season Festival would be as » meritorious an act « as the thankful dedication of » *Hazangrem maêshanãm*[7] 120 A

[1] 𐬀𐬵𐬀𐬎𐬀𐬌𐬀𐬌𐬀𐬌 is evidently for 𐬀𐬵𐬀𐬎𐬀𐬌𐬀𐬌 𐬌 (*avô vanâsîh*) or rather for 𐬀𐬵𐬀𐬎𐬀𐬌𐬀𐬌 simply.

The sense is that when every one performs one's prescribed function at the Season Festival without any failing, there results a harmoniously successful Service, and every one that has participated in it earns one's full meritoriousness therefor.

[2] *Aêvakartak.* The meritoriousness of celebrating one Season Festival is supposed to continue through the whole period between it and the next Season Festival; and every one having faithfully participated in it is said to earn one whole unit of that meritoriousness.

[3] *Khur-kîn* (?); the word is probably related to Av. 𐬵𐬀𐬎𐬌𐬌=glory, and *kîn* is = Pr. كين, the adjectival suffix.

[4] *Khvêtyôdas.* This term here seems to signify some service indicative of man's divine kinship; see P. 16, l. 16 above, or Aêr. Bk. I, Chap. II, 8.

It is evidently meant that the meritoriousness of this service is equal to that of the Service of the Season Festival.

[5] 𐬌𐬎𐬎𐬎 is for 𐬌𐬌𐬎𐬎𐬎.

[6] 𐬌𐬎𐬎𐬎𐬎 is for 𐬌𐬌𐬎𐬎𐬎𐬎.

[7] This expression occurs in one of the several Avestan passages quoted in the Afrîn-ê-Gâhâmbâr, from the Hatôkht Nask. See also Bk. II, Chap. II: App B, 11, above.

See above at Fol. 108, ll. 3-8 in Chap. XI, 2 where it is said that the proper dedication of one's honestly earned meal during the Season Festival is as meritorious as the dedication of a thousand of sheep, etc.

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..... 'A thousand of sheep.....'; not celebrating that would incur the Avaôîrîsht penalty « of 25 Stîrs, even as » not performing dedication of *Hazangrem maêshanãm*..... 'A thousand of sheep... .....' « incurs » the Avaôîrîsht penalty.[1]

8. « The consecrated things of the offering » should be eaten; not eating them would be sin, « for », no meritoriousness can be attained « thus »: indeed as that could not be a matter[2] of any great trouble[2] « to do so », it would be a sin « equally » for those[3] of the priestly profession[3] « as for » the community[4] of the faithful generally.[4]

9. Whatever meritorious deed is obligatory[5] requires to be performed as incumbent; « because » whatever is obligatory and necessary[6] is incumbent « even though that be » very troublesome, and according to unanimous[7] opinion[7] it requires to be accomplished « as being » incumbent.

10. There is one who says thus: Verily, what may be necessary[6] need not be incumbent « because of being » troublesome; « but it is » according to unanimous[7] opinion[7] « that » what may be troublesome can be incumbent « only when it is also » necessary.

11. If there are 4 grown up and good persons in a country place they[8] shall not recline[8] on sin « by neglecting to celebrate the Service;

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[1] Cf. above, Bk. II, Chap. II: App. B, 13; and at Fol. 107, ll. 23-24 in Chap. XI, 1; and at Fol. 108, ll. 23-25 in Chap. XI, 3.

[2] *Khvârtar.*

Not eating the consecrated things must indicate indifference towards the Service; and faithless indifference cannot earn any meritoriousness, but must incur sin for having failed to show faith by an act which causes no great trouble to fulfil it.

[3] *Rat-pîshak.*

[4] *Dîn-dârak* (?); cf. Pr. دارة=a circle.

Eating of the consecrated things is not a duty reserved for any one class of the community only, but is incumbent on all without distinction.

[5] *Farîzwânîk.* The following word [illegible] is rightly dropped in TD.

[6] *Darâê*; Pr. درا=necessary.

[7] *Ham-dînâîh.*

[8] *Pôsht aê lâ barâ vabîdûnêt.*

It is meant that when there are just four persons together in a place, they are expected to combine to celebrate the Service, inasmuch as four persons form the least number that is legible for celebrating it. Hence if they may not do so, they shall be committing sin.

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inasmuch as » all that are in such [1] country place, fail to be in propriety except when they meet together « for the Holy Service, according to the text which says, *Yaêshûm anghen chathwârô nazdista* [2] ..... 'Of whom there shall be about [3] four ..... ,' « even as » all that « might be » in such [1] « circumstance » and that « might have » reclined on a state of perdition,[4] require to relinquish [5] the state of perdition. 120 B

CHAPTER XVI

ON SWEET WINES AND ELIXIRS THAT MAY BE POURED OUT FOR THE SERVICE

1. *Kahmât hacha myazdavanûm* [6] *myazdê* [7] *raêthwaiti?* **From what « of other things » in the offering** [8] **of those** [9] **dedicating an offering** [9] **shall one pour** [10] **out « things for dedication » ?** *i.e.*, of what kind should those be as it would be proper to partake of the delicious [11] things ? [11]

2. *Yâ* khsh*âudri* [12] *yat vâ yazenti yat vâ hûm-raêthwenti;* **« From » such « things » as honey** [13] **cordials,** [13] « *i.e.* », sweet

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[1] *Zak.* [2] The text erroneously has 𐬨𐬀𐬎𐬌𐬰𐬀𐬎.

[3] Lit. At the least. [4] *Ziyân*; Pr. ﺯﻳﺎﻥ=sin. [5] *Vazâreshn.*

[6] Thus corrected; for, *Mazdayasnanûm* is decidedly wrong here, as it is also proved from the text which follows a little later.

[7] This is evidently the locative form.

[8] *Myazda* indicates all things for offering both solid and liquid. The reference here is to liquid offerings besides milk.

[9] 𐬨𐬀𐬎𐬌𐬰𐬀𐬎 should be 𐬨𐬀𐬎𐬌𐬰𐬀𐬎.

[10] See the gloss in ll. 23-24 of this folio; otherwise " compound."

[11] *Basariyâ* need not simply signify " animal flesh," but may also indicate any delicious thing; otherwise it might be wrong for the Aryan *Jiv*=fresh milk, and might point to other things which could be mixed with it without spoiling it for drinking purposes.

[12] This is the correct form; cf. Vend. XVI, 7. The text here is altogether corrupt.

The grammatical form seems to be in *-*-base, neuter accusative plural, with which the form *yâ* also can be reconciled; but an instrumental singular is also possible.

[13] The word here is simply the Pahlavicised form of the original; and so the 𐬚𐬀𐬎𐬎 of HJ is preferable to the 𐬚𐬀𐬎 of TD.

The word has well been compared with Sans. सौत्रि.

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wines, **as when they either dedicate « them » in thanksgiving** when they set « them » down with the holy formula pertaining to the Spirit of the Moral Order, **or as when they pour «them» together « for libation »**, as when « one » pours them out into the chalice [1] « for dedication », *yat vâ frâ ûthôtâtô* [2] *prrrsenti;* **or as when they vow** [3] **« to offer » extracts** « when » they decide thus : "We shall offer « them » in thanksgiving one with the other," *yat vâ aêshûm anyô aêtahmâi dâiti dadhâiti.* **or as when one of them gives to**
121 A **another « some such thing » for offering.** [4]

3. This is manifest from the Holy Wisdom regarding the sacred Drôn cake dedicated to the Spirit of the Moral Order, that when « the Service is » the Twelvefold [5] Service of All the Worshipful Ones [5] dedicated to Ratwôk Brizat [6] « the Sublime Lord », one is to offer up in thanksgiving the sacred Drôn cake dedicated to the Spirit of the Moral Order with special care. « Indeed it is then preferable that » the Leading Priests [7] « themselves » offer « the Drôns » up, although

[1] *Jâmak.*

[2] The text has 𐬨𐬀𐬎𐬀𐬙𐬀𐬌𐬎𐬀𐬌; but cf. 𐬨𐬀𐬎𐬀𐬙𐬀𐬌 of Vend. VI, 10, 12, etc., where that word is translated 𐬨𐬀𐬎𐬀𐬙𐬀𐬌 which again is explained to signify 𐬫𐬀𐬵𐬐 (*mazg*). 𐬙𐬀𐬌 again is explained in these same passages as 𐬙𐬀𐬎𐬀𐬙𐬀𐬌 (*charpeshn*). The word 𐬨𐬀𐬙𐬀𐬌 which is undoubtedly a form of the first part of the word here, occurs in Yas. XLVI, 3, and is translated 𐬨𐬀𐬎 (*sût*) and explained as 𐬫𐬵𐬐 which must again be read *mazg* as above, although the appearance of the word *sût* here might be due to the misreading *mozd* for *mazg*.

The sense "extracts" suits here well, though the translation *ham-bireshn-rôbeshnîh* might rather signiy "infusion." And *charpeshn* might point to "creams" as being the right sense here, if this phrase which is here used did not belong also to the text below at Fol. 123, l. 10, ff. where we have restored it on the indication of the Pahlavi there. So long however as it is kept there, the word must indicate a sense applicable to both "wine" and "elixir." Still at Fol. 126, ll. 22, 25, the Av. 𐬨𐬙𐬌 signifies "fat," although it is rendered there also simply by 𐬙𐬀𐬌 and 𐬙𐬌.

[3] 𐬨𐬀𐬎𐬀𐬎𐬀𐬌𐬎 should be 𐬨𐬀𐬎𐬀𐬎𐬀𐬌𐬎.

[4] 𐬛𐬀𐬎𐬀𐬙𐬀𐬌 is wrong for 𐬛𐬀𐬎𐬀𐬙𐬀𐬌 (*dahêshn*); see below, Fol. 123, l. 18.

[5] *Dvâzdah-Hômâst.* [6] 𐬭𐬀𐬵𐬀𐬌 as in TD.

[7] The word 𐬨𐬀𐬎𐬀𐬵 is repeated in the text through error.

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when the Helping Priests offer them that also is allowed.

4. The Leading Priests should drink « just » so much wine [1] « only » as they [2] could digest [2] even notwithstanding that that must go [3] in addition to the Haoma drink. And the Helping Priests should drink it « just » so much « only » that whatsoever duties in the Holy Thanksgiving Service might be assigned to them, they would be able to recite through « the holy texts quite » to the end.[3] l. 8.

5. *Kahmât hacha myazdavanûm myazdê raêthwaiti?* [4] **From what « of other things » in the offering of those dedicating an offering shall one pour out** [5] **things « for dedication » ?** 122, l. 24 *i. e.*, of what kind should those be as it would be proper to partake of the delicious [6] things ? [6]

6A, *Yâ* [7] *pâ-pithwa* [7] *vasô-achistéê* [8] **« From » such « things »**

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[1] 𐬎 before 𐬵𐬀𐬌 should be dropped as in TD. Otherwise it might be replacing the Aryan 𐬀𐬌 as a mistaken form of 𐬀𐬌 (*ân*) the plural termination, inasmuch as this could be an apt suffix for 𐬌𐬎 when the pronoun that follows is plural.

[2] *Ashân gûkârt.*

[3] The theme here discussed is continued so late as at Fol. 122, l. 24 whence it is joined up here, and the intervening text of Fol. 121, l. 8—Fol. 122, l. 24 is transferred after the text which ends in Fol. 123, l. 19.

[4] As it is just noted, this whole text, from here up to Fol. 123, l. 19, is transferred here from below.

The words of the question here are just the same as in Fol. 120, l. 16, ff.

[5] The idea of "mixing" would rather be expressed by *hãm-raêthwa*; whereas the idea of "pouring out" is more sensible here. It is the elixirs that are specially intended in this place.

[6] 𐬵𐬀𐬌 𐬯𐬌𐬌 is wrong for 𐬯𐬌𐬌 𐬵𐬀𐬌.

It appears from errors like this that the Pahlavi copyists must have followed the convenient and rapid method of one dictating the text to another, for the mistake here committed is one which a scribe would make on hearing a wrong pronunciation. The word *basariyâ* was probably misread *ba-sîrîh* by the person who dictated, and heard *ba sîrîh* or *pa sîrîh* by the person who wrote.

It must however be noted that the 𐬯𐬌𐬌 𐬵𐬀𐬌 at the close of the Folio might equally have misled the copyist.

[7] Neuter, nominative, plural.

[8] The word is the dative form of a feminine base in ', and must be derived from *a*-chish or *â*-chish another form of *â*-chash=to taste.

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as when for tasting as much as they desire, *i.e.*, to their full
123 A satisfaction, **what are matured elixirs**[1] *yat pairi Barrsma hanjasentê, âat Ratufritéê*[2]——**they assemble on « ground spread with » the Barsôm twigs,** *i.e.*, when they place « those delicious things » with[3] the sacred Drôn cake dedicated to Ratwôk Brizat « the Sublime Lord », **and that for the Right**[4] **Reverential Glorification,**[4] *i.e*, for the Season Festival,——

7. There is one who explains « the last part » thus: Verily "when they assemble on « ground spread with » the Barsôm twigs,—— as when they place it with[3] the sacred Drôn cake dedicated to Srôsh « the Spirit of the Moral Order »——, and that for the Right Reverential Glorification—— « as » in the Drôn Service for « redeeming » the Bâzâê « penalty of 90 Stîrs »."[5]

6B. ——*yat vâ yazenti, yat vâ hãm-raêthwenti,*[6] **as when they either dedicate « them » in thanksgiving, or as when 'they pour « them »' together « for libation »,** '*yat vâ frâ uthôtâtô prrrsenti,*'[7] **or as when they vow « to offer » extracts,** *i.e.*, they decide[8] that they shall offer « them » in thanksgiving one with the other, *yat vâ ava-thwrrrsô*[9] *nôit vrrrzinti*[10]——or *aiwi-thwrrrsô*[11]—, **or as when « they offer things that are so soft that » 'they cannot cut them into pieces'**—— or « instead of *ava-thwrrrsô*

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[1] *Pît.* The substance must be so soft as can be poured or mixed. The term might also signify "syrups," "jellies," or "soft nourishing foods."

[2] The text is throughout corrected wherever it is evidently corrupt.

[3] Or, "on."

[4] *Rat-fra-nâmeshnîh.*

[5] The first critic thinks that the reference is to the Âfrîngân of *Ratwôk Birzît*, and this that it is to the Âfrîngân of *Srôsh.*

[6] Cf. again the text in Folio 120, ll. 20-21.

[7] These words are translated but seem to have somehow fallen out from the text here.

The whole clause might however be intrusive here; see above, the close of note 2 to Fol. 120, l. 24 on p. 290.

[8] שטאר ש is again for שוואר ש.

[9] Accusative singular of the neuter *ava-thwrrrsangh.*

[10] The first י in this word represents ייי of the fourth class.

[11] This is proposed as a variant of *ava-thwrrrsô.*

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the expression might be » *aiwi*-th*w*rrr*sô*——,« although they might attempt to cut because » they do not know that « the things are » *mrâta*[1] "made soft,"[2] or « because they are » not acquainted « with their nature », *yat vâ aêshãm anyô aêtahmâi dâiti da*dhâiti.[3] **or as when one of them gives to another**[4] **« some such thing » for offering,** as when from the fresh milk of one is given fresh milk to another. 123 B l. 19

CHAPTER XVI: APPENDIX A

ON THE ÂFRÎNGÂN FORMULAS OF HOLY PRAISE

1. Formulas of Holy Praise are to be said in these several circumstances: the Service of the sacred Drôn cake dedicated to the Spirit of the Moral Order, the Service of the New Initiate, the Service of the Sublime Lord, the Service « performed either » at the Houses of the Good, « or » at the Houses of the Holy Flames, the Service of the Days Sacred to the Holy Spiritual Essences, and the Service[5] of the Three Nights after Death.[5] 121, l. 8

2. « The Formula[6] of Holy Praise for » the sacred Drôn cake dedicated to the Spirit of the Moral Order[6] « is as follows » :—

Ashem Vohû 3[7]; « The Praise of Righteousness 3 times » ;

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[1] The text has 𐬀𐬱𐬀𐬙𐬀 which is evidently corrupt. The word 𐬀𐬱𐬀𐬙𐬀 whose cognate 𐬀𐬱𐬀𐬙𐬀𐬯𐬀𐬙𐬀 occurs in Yt. XI, 15, is nearer this form, but its meaning does not suit here, because it indicates a vice.

[2] *Vishtak*, pliable, soft; cf. Pr. وشتن = to dance, to bounce.

[3] See above, Fol. 120, ll. 27-29.

[4] The words 𐬀𐬵𐬀𐬌 𐬌 𐬀𐬵𐬀𐬌 have fallen out after 𐬀𐬵𐬀𐬌.

[5] *Setûtîh* here and below; but it is generally *Setûih*.

[6] See the Âfrîngân of Srôsh as given in the complete Khorda Avesta.

[7] Before these Ashem Vohûs different numbers of Yathâ Ahû Vairiyôs, from 2 to 12, are recited in the various Âfrîngâns: 2 in the Âfrîngân of Dahmân, 4 in the Âfringân of Gâhambâr, 5 in the Âfrîngân of Srôsh, and of the Service of the Three Nights after death, 7 in the Âfrîngân of the Yazads and Ameshâspands which the Nâvar or New Initiate has to perform on the first day, 8 in the Âfrîngân of Ardâ Fravash and of the Gâthas, 10 in the Âfrîngân of Dâdâr Ahuramazd celebrated on the day Ahuramazd of the month Fravardîn, and 12 in the Âfrîngân of Rapithwin.

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« The Confession of the Faith », *Fravarânê* ... ... ; ' I profess to be ... ... ' ;

« The Glorification of » what period of the day one may have « while reciting » ;

121 B « The recital of » the Holy Dedicatory Formula, *Sraoshahê Ashyêhê Takhmahê Tanu-Mãthrahê Darrshi-draos Âhûiryêhê* khshnaothra, *yasnâicha*, ... up to *frasastayaêcha*. ' With the establishment of the Holy Concord, for the worship ... ... up to ... ... and glorification of Sraosha « the Spirit of the Moral Order » in kindred with Righteousness, the Mighty One, the Incarnate of the Holy Word of Meditation, the Bearer of the Irresistible Weapon, the Great in relationship with the Lord;'

3. Verily, « the Leading Priest and the Helping Priests are » both together [1] « to recite in this case » the passage, *Yô* [2] *paoiryô Mazdâô dâmãn* ... ... , ' Who first in the creations of the Most Wise ... ... ,' « and thereafter » they are to carry the Formula of Holy Praise through to the end « as usually ».[3]

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4. « The formula of Holy Praise for » the New [4] Initiate [4] « is as follows »:—

Ashem Vohû 3 [5] ; « The Praise of Righteousness 3 times » ;

« The Confession of the Faith », *Fravarânê* ... ... ; ' I profess to be ... ... ' ;

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[1] *Dôkânak*; Pr. دوگانه.

The same practice is followed now, *viz*., the Zaoti and the Râthwi recite together the passage quoted below with the words *Sraoshem Ashîm Huraodhem, Vrrrthrâjanem, Frâdat-gaêthem, Ashavanem, Ashahê Ratûm yazamaidê* prefixed to it.

[2] This passage occurs also in Yas. LVII, 1-8.

[3] Besides the above, several other passages follow in this Âfrîngân, *e.g*., *Âfrînâmi* khshathrayânê....., *Humatanãm*, etc.

[4] *Naôk Nâvar*.

This Âfrîngân is also called the Âfrîngân of the Yazads and Ameshâspands.

[5] Seven Yathâ Ahû Vairiyôs precede this in the Âfrîngân as it is recited now.

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« The glorification of » whatever « may be » the period of the day « while reciting », *e. g.* :—

Hâvanéê etc.;[1] ' ... ... for the period of the Life's Morn, etc.';

Sâvanghéê[1] ... ... ; ' ... ... for the Spirit of Benefit ... ... ';

Rathwãm[2] ... ... ; ' ... ... of the time periods';

« The recital of » the Holy Dedicatory Formula, *Ahurahê Mazdâô Raêvatô* ... ... ' ... ... of the Supreme Being, the Most Wise One, the Brilliant ... ... ';

5. « Then[3] both the Leading Priest and the Helping Priests are to recite together in this case » the passage[3] *Ahurem*[4] *Mazdãm Ashavanem Ashahê Ratûm yazamaidê, Hudhâonghem Mazistem Yazatem Yim Sevistem Frâdat-gaêthem* ... ... up to ... ... *at zayênê.*[4] ,We worship in thankfulness the Most High and Wise, the Holy Lord, the Master of Righteousness, the Very Sensible « and » Most Majestic Worshipful One Who « is » the Most Beneficent Furtherer of the World ... ... up to ... ... and in winter;'

6. « And then » they must carry the Formula of Holy Praise through to the end « as usually »[5].

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7. « The Formula of Holy Praise » *Rathwô Brrrzatô* ' of the Sublime Lord '[6] « is as follows »:—

Ashem Vohû 3[7]; « The Praise of Righteousness 3 times »;

« The Confession of the Faith » *Fravarânê* ... ... ; 'I profess to be ... ... ';

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[1] In the texts of this service given in the Khôrda Avesta we have the Uzirin Gâh recited instead of the Hâvan which is here.

It will be recollected that it is mentioned in Fol. 92, ll. 10-11 or Chap. VI: App. A, I, 1, that the Service of the New Initiate may be performed during the Hâvan Gâh.

[2] For this as well as the above passages see Yas. I, 23, though again this passage does not occur in the Âfrîngân text of the Khôrda Avesta.

[3] Modern practice does the same.

[4] See also the whole of Yas. XVI.

[5] After this, the passages of *Âfrînâmi* khshathryânê ....., *Humatanãm* ....., etc. occur in the Âfrîngân text that we find in the Khôrda Avesta.

[6] This is also called the Âfrîngân of Gâhambâr.

[7] Four Yathâ Ahû Vairiyôs precede this in the Khôrda Avesta.

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8. « After this, in » Hâtôkht, « the Service of the Consummate Word, one is to recite the Words » : *Ha*dh*ao*khdh*âi*[1]..... '.....for the Consummate Word .....'; whereas in Vîsparat, « the Service of All the Reverential Ones, one is to recite the words » : *Hâvanéê*..... '.....for the period of the Life's Morn.....';

9. « Then one is to recite » the Holy Dedicatory Formula, *Ra*th*wô B*rrr*zatô*[2] 'of the Sublime Lord,' and the passage *Dâtâ*cha[3]
122 A *aêṭê*[4] *Mazdayasna !* ..... 'And you[4] there,[4] O worshippers of the Most Wise! shall present.....';

10. « And then » they must carry the Formula of Holy Praise through to the end « as usually ».[5]

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11. « The Formula of Holy Praise for the Service » at the Houses of the Good[6] « or » at the Houses of the Holy Flames « is as follows » :—

*Ash*e*m Vohû 3*;[7] « The Praise of Righteousness 3 times » ;

« The Confession of the Faith », *Fravarânê*..... ; 'I profess to be.....';

« The Glorification of » the period of the day one may have « while reciting » ;

« The recital of » the Holy Dedicatory Formula, *Dahmayâo Vanghuyâo Âfritôis, Ughrâi Dâmôis Upamanâi* khsh*nao*th*ra*, *yasnâi*cha *vahmâi*cha..... up to ..... *frasastayaê*cha. 'With the establishment of the Holy Concord and for the worship, adoration..... up to .....and glorification of the Pious Good Benediction, « and » for the Mighty Symbol of Wisdom;'

12. « Then the Leading Priest and the Helping Priests are »

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[1] Cf. Yas. LIX, 32 ; Visp. I, 8 ; Visp. II, 10.

[2] In the Khôrda Avesta there occurs before as well as after this the passage: *Ra*th*wãm ayaranãm*cha etc. (Yas. I, end), and then the passage relating to the Gâh.

[3] Imperative Parasmaipada, 2nd person plural ; cf. Yas. XXXIV, 6.

[4] Demonstrative adjective, second person plural.

[5] Passages besides the above occur in the Khôrda Avesta.

[6] Called also the Âfrîngân ê Dahmân.

It is evident that the Âfrîngân Formula for the services at the Houses of the Holy Flames is not to be distinct. Evidently this Formula would be in addition to the other special Âfrîngân formulas.

[7] Two Yathâ Ahû Vair*iy*ôs occur before this in the Khôrda Avesta.

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both together « to recite in this case » the passage *Tâo*[1] *ahmi nmânê* ... ... ' Those ... ... in this house ;'

13. « And then » they are to carry the Formula of Holy Praise through to the end « as usually »[2].

14. As regards the ten[3] days sacred to the Holy Spiritual Essences,[3] « the Formula[4] of Holy Praise for the Services » of the first five days[4] « is as follows »:—

Ashem Vohu 3[5]; « The Praise of Righteousness 3 times »;

« The Confession of the Faith », *Fravarânê*[6] ... ... ; ' I profess to be ... ... ';

« The glorification of » what period of the day one may have while reciting » ;

« The recital of » the Holy Dedicatory Formula, *Ahurahê Mazdâô* ... ..., *ashâunãm*[7] ... ..., ' ... ... of the Most Wise Lord, ... of the holy ;'

15. « Then one is to recite » the passage *Yâo*[8] *Vîsâdha âvayêinti* ... ... ' Who come and go through the Region of Becoming[9] ... ..., « and then » they must carry « the Service » through to the end « as usually, along with » the passage *Âfrînâmi*[10] ... ... ' I bless ... ... ".

16. The « Formula[11] of Holy Praise for the Services » of the five days sacred to the Holy Songs[11] « is as follows » :—

Ashem Vohû 3[12]; « The Praise of Righteousness 3 times »;

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[1] See Yas. LX, 2-7. [2] Additional passages occur in the Khôrda Avesta.

[3] *Fravartikân.*

[4] It is called *Âfrîngân ê Ardâ Fravash.* The five days here mentioned are the last five days of the year, preceding the Gâtha days.

[5] Eight Yathâ Ahû Vairiyôs precede this in the Khôrda Avesta.

[6] 𐬀𐬯𐬭𐬌𐬙𐬀𐬌 as in TD. [7] *Ashâunãm Fravashinãm*, etc.

[8] See Yt. XIII, 49-52, and 156-157. [9] See the Introduction.

[10] *Âfrînâmi* khshathrayânê dainghupatayô etc.
This passage is recited by both the Zaoti and the Râthwi together.
After this other passages also are recited according to the Khôrda Avesta.

[11] This is called the Âfrîngân of the Gâthas and is celebrated on the five Gâtha days.

[12] Eight Yathâ Ahû Vairiyôs precede this in the Khôrda Avesta, as in the preceding case.

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122 B « The Confession of the Faith », *Fravarânê*... ... ... ; ' I profess to be... ... ... ';

« The glorification of » what period of the day one may have « while reciting »;

« The recital of » the Holy Dedicatory Formula *Ahurahê Mazdâô* ... ..., *Gâthâbyô*[1] ... ..., *ashâunãm*[2] ... ... ; ' ... ...of the Most Wise Lord ... ..., for the Holy Songs, ... of the holy;'

17. « Then one is to recite » the passage : *Yâo Vîsâdha*[3] ... ... ' Who ... ... through the Region of Becoming;'

18. And then they must carry the Formula of Holy Praise through to the end « as usually ».

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19. « The Formula of Holy Praise for » the Service[4] of the Three Nights after death[4] « is as follows » :—

Ashem Vohû 3; « The Praise of Righteousness 3 times » ;

« The Confession of the Faith », *Fravarânê* ... ... ; I profess to be ... ... ';

« The glorification of » what period of the day one may have « while reciting » ;

« The Recital of » the Holy Dedicatory Formula, *Sraoshahê Ashyêhê* ... ... ' ... ... Of the Spirit of the Moral Order in kindred with Righteousness,' and the passage *Yô vananô*[5] ... ... ' Who « is » overcoming ... ... ';

20. « After this » they must carry the Formula of Holy Praise through to the end « as usually ».[6]

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[1] *Gâthâbyô Spentâbyô* etc. [2] *Ashâunãm Fravashinãm*, etc.

[3] Yt. XIII, 49-52, and 156-157.

Other passages follow this in the Khôrda Avesta.

[4] Again *Setûtîh* here, though usually we have *Setûîh*.

This is another Âfrîngân of Srôsh, with different passages from the Srôsh Yasht. It also begins with 5 Yathâ Ahû Vairiyôs.

[5] Cf. Yas. LVII, 15-18, and Yt. XI, 10-13.

Other passages follow in the Khôrda Avesta.

[6] If ... went with what precedes, the translation would be, " The Glorification Service is not (thus carried on) to the end, verily because....." etc. But remembering what has preceded, we have followed a plan of translation which can best answer objections.

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21. « The text which follows in this last case » is[1] not given to the end[1] evidently because just the same[2] thing which is already described[2] above need[3] not have been written[3] « again » in this place.[4] 122, l. 24

CHAPTER XVI: APPENDIX B

ON THE SERVICES WHEREIN THE CONSECRATION OF THE DRÔN IS ESSENTIAL

1. When they celebrate the Dvâzdah-Hômâst, « the Twelvefold Service of All the Worshipful Ones » pertaining to Ratwôk Brizat, « the Sublime Lord », they must celebrate a sacred Drôn cake Service at the close. 123, l. 19

2. « There must be procured for it » the sacred Barsôm bound[5] in a bundle of seven twigs; and besides « there must be procured » 2[6] Drôn cakes on the service table;[7] and one must place them out « with the recitation of » the Holy Dedicatory Formula of Ratwôk Brizat « the Sublime Lord ».

3. The Leading Priest[8] should celebrate that « Drôn » Service

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[1] For this translation the form of the text must appear very unusual; but we have had recourse to it to obtain a satisfactory sense. Perhaps, however, some words may be missing from the text.

[2] *Khût aê gôft.*

The reference here is to the texts of the Âfrîngân of Srôsh which is cited first in this enumeration, and which resembles this in many respects.

[3] *Lâ navist yakavîmûnd.*

[4] It is already noted that the text which follows, from here up to l. 19 of the next folio, appropriately belongs to an earlier place in the text, and hence is transferred just after the text which ends in Fol. 121, l. 8.

[5] *Gashtak*; Pr. گشتہ = made firm.

[6] Thus TD; HJ has 3.

At present two Drôns and two Frasasts are consecrated in the Drôn Bâj of the ordinary Yazeshns.

[7] *Awzârak*, from *awzâr* = utensils. The word is written [illegible] in TD, but if our solution is correct, it should be [illegible].

[8] TD has [illegible]; HJ has [illegible].

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during the very same period of the day [1]; because, if that period of the day were to depart while he celebrated the Service, « that » could not be lawful.

4. As to him who may have to celebrate the Dvâzdah-Hômâst, « the Twelvefold Service of All the Worshipful Ones », dedicated to Ratwôk Brizat, « the Sublime Lord », in [2] the office of the Leading Priest, or as bearing company with another who may have to celebrate it, if at the time when he performs the Initial Formula for opening that function,[3] he partakes of the food, that cannot be lawful.

5. When one undertakes the Service [4] of the Willing Praise [4] dedicated to the Sublime Lord, one will « then also » have undertaken the Twelvefold Service of All the Worshipful Ones and the Drôn Service.

124 A 6. Verily, it is for a similar [5] reason that the Aêvak-Hômâst « the Onefold Service of All the Worshipful Ones is » not « accomplished merely » by the performance of the Vîsparat « the Service of All the Reverential Ones, if » the Drôn Service is not « performed besides it » at its close. [6]

There is « again » one who says thus: Verily, the Onefold Service « of All the Worshipful Ones » is « accomplished » by the performance [7]

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[1] Evidently it is meant that the Drôn Service must be performed in the same period of the day in which the Dvâzdah-Hômâst is being performed for each of the 264 days; although, as it is also probable, the meaning may simply be that it should not extend into another period from that in which it is begun.

[2] Or, "for the office of the Officiating Priest," *i.e.*, to qualify oneself for it.

[3] Of tasting the dedicated offerings probably in the special Drôn Service at the close of the Yazeshn in the Main Service.

[4] *Âûsôfrît.* The definition of this service here is a rare circumstance.

[5] The original has "that." The reference is evidently to the fact that in the previous statements it is enjoined to perform the Drôn Service at the close of the Dvâzdah-Hômâst.

[6] It is evident that this Aêvak-Hômâst also is dedicated to Ratwôk Brizat like the Dvâzdah-Hômâst above; hence in its case also the Visparat and not simply the Yazeshn Services are to be performed. It may besides be noted that as observed in Dr. West's note 5 to Bah. Yt. II, 59, a Vendidad is to be added every twelfth day in this kind of Hômâst.

[7] *Châshtak* here signifies the recitation of the holy texts to the accompaniment of the ceremonies.

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of the Service of All the Reverential Ones « only in case » the Drôn Service « also is performed » at its close.

7. Mâhgôshnasp [1] said: Verily, the Service of All the Reverential Ones and the presentation [2] of the sacred Drôn cake « both » become undertaken « thereby ».

8. Indeed, as regards one who has to celebrate the Drôn Service in this Thanksgiving Service of [3] All the Reverential Ones, « it is to be borne in mind that » even though such a one have « already » celebrated at that time the Twelvefold Service of All the Worshipful Ones dedicated to the Sublime Lord, in the office of the Leading Priest, or have celebrated it as bearing company with him, that Drôn Service cannot be said to have been celebrated « already through that act, but must be celebrated again separately ».[4]

9. As regards the decisions of all the three,[5] they have been unanimous that a « dedicated » animal is to be placed forward to the accompaniment of the Drôn Service for « redeeming » the Bâzâê « penalty of 90 Stîrs ».[6] If one were not to celebrate such Drôn Service, that could not be lawful.

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[1] TD is here less corrupt in writing this name.

[2] *Dahak* (?).

[3] Or the meaning might be "and"; then the reference might be to the Yazeshn and the Vîsparat separately.

[4] It is already stated above in Fol. 123, ll. 19-20 or § 1 of this chapter, that the Drôn Service is to be performed at the close of the Dvâzdah-Hômâst. But when that is performed, it should not be understood that the Drôn Service in the next performance is to be taken as having been already performed; for, what belongs to another and independent function must be performed separately.

[5] The divine who is the chief writer here, the other divine who is quoted just above, and lastly, Mâhgôshnasp.

[6] That is just the value of the Bâzâê ê Drôn mentioned in Fol. 123, l. 8 or § 7 of Chapter XVI above. Now, according to Sh. Lâ-Sh., XVI, 6 the merit of consecrating the Drôn is one Tanâpûhar or 300 Stîrs; hence a good deed of the value of a Tanâpûhar is in this case considered essential for redeeming the Bâzâê penalty of 90 Stîrs, incurred in every case of sacrificing an animal.

It is not clear whether this remark hints that it is required to dedicate an animal at every such Hômâst as is mentioned above, or whether it is simply a stray observation.

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CHAPTER XVII

ON THE THINGS BELONGING TO MEMBERS OF THE SAME SACRED ORDER BEING USED WITHOUT PERMISSION, FOR OFFERINGS

124 B 1. *Yascha*[1] *aêtaêshãm*[2] *myazdavanãm aêtanghũm yat myazdanãm anahakhtô*[3] *parabaraiti,* **If one of those whose**[4] **function is to dedicate offerings,**[4] *i.e.*, members[5] of the same priestly order,[5] **were to take away** for the Season Festival, some thing **from the things for offering belonging to other « members », without**[6] **instructions,**[6] *i.e.*, without[7] authorisation[7] « from them to do so », *nôit tâyus nôit hazangha*[8] *bavat;* « **such a one** » **would not become a thief nor a robber** « **therefore** » ; *aiwi* chi-*chishemnâi*[9] *aka*-*chithemanãm*[10] *stayât.*[11] « **yet such a** » **one would**[12] **be bound to offer**[12] **amends** « to the value of » 10[13] good coins[13] **to one desiring penalty.**[14]

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[1] TD adds here 𐬌𐬀.

[2] The text adds here 𐬀𐬵𐬌𐬨𐬀𐬌𐬨𐬀𐬌𐬨𐬀𐬵𐬀𐬌𐬨𐬀𐬵𐬀𐬌𐬨𐬀; but as 𐬀𐬵𐬌𐬨𐬀𐬌𐬨𐬀𐬵𐬀𐬌𐬨𐬀 was confounded with it above, so here also it seems to have intruded through the confusion between these words.

[3] Thus in TD. It will be recollected that the word has already appeared in the opening portions of the Aêrpatastân.

[4] 𐬌𐬀𐬙 𐬀𐬨𐬌𐬵𐬀𐬙 should be 𐬨𐬀𐬨𐬌𐬵𐬀𐬙𐬀𐬵𐬀𐬙 (*myâzdaômandân*).

[5] *Ham-rat-pîshakân.* [6] *An-afrâs.*

[7] *Awê-dâtôbar.* 𐬆 is for 𐬀𐬆. [8] Nominative singular of 𐬨𐬀𐬌𐬵𐬀𐬨.

[9] The Pahlavi suggests a desiderative from 𐬨𐬀=to punish ; to inflict penalty.

[10] 𐬀𐬎 =wrong + 𐬨𐬀𐬌𐬎𐬀 = atonement (𐬨𐬎𐬀=penalty) + 𐬀𐬵 the genitive plural suffix. Thus the word must yield the sense, " atonement for wrong", " amends."

[11] A causal from 𐬵𐬀𐬨 = to stand, thus yielding the radical sense of " to make to stand ", " to present."

[12] *Âstînêt* which indicates the causal form as well as the radix *stâ.*

[13] *Sarak 10*; Pr. 𐭮𐭫𐭪 = good money.

[14] *Châyêshnîh* which partially transcribes the Avestan word.

It is meant that such a person cannot come under a criminal charge of theft or robbery; still if the party whose things he has used, demand penalty, he must pay ten sterling coins.

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2. *Anyô kas*-chît *anghéus astvatô parabaraiti, âkâo hazangha, anâkâoscha tâyus.* **But if any one else of the secular world,**[1] « *e. g.* some » man[2] **of the town,**[2] **were to take it away, then, if «that person were to do so» openly one «would be acting as » a robber,**[3] **and if stealthily, one « would be acting as» a thief.**

3. Concerning a member of the same priestly order,[4] just so far as he must have ready things for « celebrating » the Season Festival, it would be lawful to take, before the « eye of some » faithful,[5] « such things » on credit[6] and without[7] authorisation from the Spiritual 125 A Master,[7] if indeed that should be « absolutely necessary » to be taken by him so.

4. When « however a person proves to be » a thief, « then » that which they must exact from him shall be good hard money,[8] « which » shall « also » be « the case » when « one proves to be » a robber.

CHAPTER XVIII

ON THE PRESENTATION OF ELIXIRS AND HONEY CORDIALS ACCORDING TO COMMON OR SEPARATE MEALS AND COMMON OR SEPARATE VESSELS

1. *Yâ*[9] *nara*[9] *hâmô*-khvarrtha *hâmô-gaodana,*[10] *hamãm aêtê*[11]

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[1] ŝ|ᚨᚱᚲ should be ᚢ ᚨᚱᚲ (*ahû ê*).

[2] *Gabrâ shatrô.* An outsider has no right to take things without permission, although a member of the same order may, with the knowledge of some one else.

[3] To take things away before the eyes of others and without their owner's permission would be indicative of the defiant aggressiveness of the robber. The thief is not so defiant and hence he takes things only by stealth.

[4] ᚲᚲᚢ should be ᚾᚲᚢᚱᚢ. [5] *Dîndâr.*

[6] *Awâm*; Pr. ا ا و = credit. [7] *Javît min dastôbarîh ê Rat.*

[8] The man without criminal guilt has to pay 10 such coins; so the robber and the thief must be made to pay proportionately more. [9] Nominative dual.

[10] Darmesteter rightly states that this word is different from *gaodhana* of Vend. XXI, 7, 11, 15 which signifies " pastures."

There is another form, however, which yields exactly the same sense as *gaodana*; it is *gaoidhê* of Vend. XIV, 8, the nominative singular of *gaoidhyâ*, which is explained to mean *gôshtdân* exactly as *gaodana* is here explained to signify.

[11] This must be the nominative dual form; cf. ᚴᚨᚱᚲᚢᚱᚢ (Vend. II, 28), which is the accusative dual.

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khshâudrîm zaothrãm barâtô,[1] hamãm pâ-pithwãm. When two men have common [2] meals [2] « and » common vessels,[3] « *i.e.*, common [4] meat bowls [4] « and » common [5] viand dishes,[5] then those may present the Hallowed Portion of the honey cordial in common, « and also » of the matured [6] elixir [6] in common.

2. *Hâmô*[7] -khvarrtha *paitinãm*[8] *-gaodana*, « But when they » have common meals and separate vessels, *paitinãm aêtê* khshâudrîm zaothrãm barâtô, *hamãm pâpi*thwãm. « then » those may present the Hallowed Portion of the honey cordial, « *i.e.* »
125 B wine, separately, and of the matured elixir in common.

3. *Paitinãm*-khvarrtha *hâmô-gaodana*, « And when they » have separate meals and common vessels, *hamãm aêtê* khshâudrîm zaothrãm barâtô, *paitinãm-pâpi*thwãm. « then » those may present the Hallowed Portion of the Honey cordial, « *i.e.* » wine, in common, and of the matured elixir separately.

4. *Paitinãm*-khvarrtha *paitinãm*[9] *-gaodana*, *paitinãm aêtê* khshâudrîm zaothrãm[10] barâtô, *paitinãm pâ-pi*thwãm. « And when they» have separate meals and separate vessels, «*i.e.*, separate meat-bowls « and » separate viand-dishes, then those may present the Hallowed Portion of the honey-cordial, «*i.e.*» wine, separately « and also » of the matured elixir separately.[11]

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[1] Present, subjunctive, third person dual, in the Parasmaipada.

[2] ۱۳۵۱۳۳ should be ۱۳۵۱۳۳.

[3] *Tanakôk*, diminutive of *Tanak* (?); cf. Pr. تنگ = a wicker basket, a sack.

[4] *Ham-gôsht-dân*. *Gosht*, like meat signifies viands.

[5] *Ham-châshtak-dân*.

[6] *Pît-pokht*; see above, Fol. 122, 30. Otherwise it was some soft nutritive food like jelly or pudding.

[7] The text wrongly prefixes *Paitinãm*.

[8] Cf. Vend. VIII, 85, 86 for a similar use of the word. The text here has ۳۱۵۳۵۳۵.

[9] Here TD erroneously adds some previous lines.

[10] The text has only the last letter of this word.

[11] It will appear that the elixirs were to be presented commonly or separately according as the meals were common or separate, and the honey-cordeals were to be presented commonly or separately according as the vessels were common or separate.

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5. Afrog said: Verily even the rich folk[1] should partake properly of the offerings. « And it is even said that » *Haurvô pasô*[2] *Frashaostrô, naêmô pâthwa*[3] *Zarathustrô.* 'Wholly « was » Frashaoshtra « bent » on the « sacrificed » animal, « and » half « inclined was » Zarathushtra on the foods « of offering ».'[4] 126 A

6. Gaôgôshnasp said[5]: Verily, one should « both » make the offerings properly as well as partake of them properly.

CHAPTER XIX

ON THE HALLOWED PORTIONS OF THE MEATS OF THE DEDICATED ANIMALS

1. Ch*aiti*[6] *nâ aêvahê pasvô*[7] *Zaothrâo*[8] *barât?* **How many Hallowed Portions may a man present of one animal,** « *e.g.* », the sinewous[9] « portions as are » with the hamstring[10] and with the ham.[11]

2. Ch*atangrô.*[12] **'Four.'**[8]

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[1] *Tôbânkarân.*

[2] Thus in TD. It seems to be the locative singular of *pasu.*

[3] This seems to be another form of *pithwa.*

[4] It must be noticed that the quotation here is not quite plain, yet the discovered sense agrees both with the context and the text. Recall Yas. LXXI, 1, as indicating Frashaoshtra's concern in the Holy Service; and it is evidently intended that righteous Zarathushtra was too spiritual to be wholly bent on symbols.

[5] 𐬵𐬀𐬎𐬎𐬀 is wrong for 𐬵𐬀𐬎𐬀. [6] Cf. Vend. IV, 2, and Vend. XV, 1.

[7] Genitive singular; the usual form is *pasêus*, but cf. *rathwô*, khr*athwô* etc., existing side by side with *ratêus*, khr*atêus*, etc. [8] Thus restored.

[9] *Shnowat* (?); cf. Av. 𐬱𐬀𐬉 = sinew which elsewhere is transliterated 𐬱𐬀 (*snô*). The suffix here and in the following words, must be transliterating Avestân *vant*, though that is usually translated *aômand.*

[10] *Pâzanwat* (?); cf. Pr. پی زنی = hamstringing. Otherwise the word might mean "with flesh"; cf. Pr. پازوم = meat.

[11] *Astôwat* (?); cf, Av. 𐬀𐬎𐬎𐬀 = body; Pr. آسنه = kernel. The word might otherwise signify "with bones."

It must be remembered that the term "ham" is used irrespective of any particular animal.

[12] Cf. Yt. XIV, 44 where Darmesteter translates it "four" and Harlez "two," and below at Fol. 184, l. 1 where the Pahlavi renders it "4" and thus supports Darmesteter.

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3. *Atha dvayâo*,[1] *atha thryâm*[2]; **The same in the case of two « animals », and the same in the case of three**[3]; *chaturâm*[2] *aêvâm*[4]; *kahyâichit*[5] *tadha*[6] *frayanghâm.*[2] « **and indeed it shall be the same » in the case of 4** animals **as for one** animal;[3] **and thus for any « animal » whatsoever,** when **among a larger**[7] **number.**[7]

4. That is to say, it is repeated in[8] other words[8] that one may take 4 « Hallowed Portions » from one « animal ».[9]

5. *Chavat*[10] *gaonahê*[11] *ava-barât?* **How much of the sinewous flesh might one bring up** at the most[12] « **for offering as Hallowed Portion** » ?

126 B 6. *Yat dvaêibya*[13] *errzubya han-grrrfât.*[14] **As much as 'one might hold'**[15] **with two fingers.**

7. **'***Barrshnâm paiti upa-baren,'*[16] **They should bear it on**

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[1] Genitive dual. The text has *dvâo* wrongly. [2] Genitive plural.

[3] That is to say, the previous remark applies to every one of any number of animals.

[4] As it is, the grammatical form is accusative singular of the feminine gender. The gender would thus indicate that the reference was to *Zaothrâo* which is feminine and not to *pasvô* which is masculine; but the Pahlavi takes the word to have reference to *pasvô* and that agrees more with the general sense.

[5] This again is a feminine form, and the remarks in the preceding note apply here also.

[6] Thus in TD. [7] is for (*freh*).

[8] *Pann sân*; Pr. = resemblance, equality.

[9] It seems that the reference is to number, not to kind.

[10] This is the completer form of *chvat* which is more usual.

[11] Cf. Yt. XIII, 11, where the word signifies "sinew." [12] *Vêshastîh.*

[13] Thus in TD. [14] Subjunctive. HJ has , TD . This root is conjugated according to different verbal classes.

[15] A word like (*vakhdûnêt*) has fallen out from the text here.

[16] The Pahlavi suggests that some such words are here necessary. The remaining broken —however suggests that the last word here was probably an accusative singular or a genetive plural form.

Barrshnûm which is explained as *kûp* by the Pahlavi, need not signify a hill; it might simply indicate an elevation to which the tray was to be carried for being placed. More probably still, the reference might point to an elevated place where the offering was intended to be made. The ancients rightly chose elevated places so that the Service could be beheld by the entire congregations which were occasionally very huge.

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to an elevation,[1] « *i.e.* » on to the top of a height,[1] *dashinem â vâ gaonavatô*, **'either' « carrying it in hands and placed » on the right of the tray**[2] **' for the sinewous flesh,'**[3] « *i.e.*, that way » forwards by a third[4] « of it », *b*arrsh*nvô*[5] *vâ paiti va*ghdh*anahê*. **' or ' « bearing it » on the summit of the head,** « *i.e.* », within the tray[6] « projecting » forwards on the head.[7]

8. *Yat*[8] *pôuru*chît *ûtha*h*ê*,[9] **Howsoever much « may there be » of fat,** *yat aêta*dha *hanjasôonti pôuru gaonahê ûtha*h*ê*cha, **as when there may collect together much of sinewous flesh and of fat,** *vîspem Âtarem*[10] *paiti barôit*.[11] **« that » whole must one present**[12] **to the Holy Life-Flame.**

9. The sinewous flesh should be in that measure of quantity[13] which is stated by us « above ».[14]

10. *Tarô Yasnem Hapta*ngh*âitîm yazemnem*[15] *nôit Âthrô*

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[1] See note 16 on the previous page. [2] *Gashtak* ; Pr. كشتى = a tray.

[3] *Gaonavatô* indicates this fuller meaning. Cf. however *gaodana* at Fol. 125, l. 5 where it is simply rendered " vessels."

The meaning here might otherwise be : " either (holding) the tray for the sinewous flesh, on the right ..... ."

The preferred rendering has reference to the position of the flesh in the tray whereas this other refers to the position of the tray with reference to the body of the person carrying it. The latter meaning is more direct, but the former agrees more with the grammatical form of the Avestan text.

[4] *I.e.*, on the right of the centre of the tray by a third of its radius.

[5] Locative singular. The text has

[6] By transcribing into Pahlavi characters we get which again might be corrupt for (*sinîh*), Pr. سنى = a table, a tray.

[7] This would be a reverential way of carrying the offerings.

This passage apparently mentions the place where the offering is to be celebrated and describes the way in which the offerings are to be taken there.

[8] Missing from the text.

[9] See above note 2 to Fol. 120, l. 24 in Chap. XVI, 2 above.

[10] The text wrongly has

[11] Thus corrected. [12] is wrong for . [13] *Rabâ*.

[14] *I.e.*, " as much as one might hold with two fingers."

[15] The text has ; but the root *yaz* cannot be conjugated in the Parasmaipada.

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127 A *fravatîm*cha,[1] *yat nôit géus vîmatîm*cha.[2] **'While celebrating the Worship of the Seven Chapters' there should not be allowed the quenching[3] of the Sacred Fire** « while » aflame,[4] *i.e.*, one should not put it out, **nor cruel[5] treatment[5] of the « dedicated » animal,[6]** *viz.*, such whereby the Sin[7] of Intentional Injury[7] to the animal,[6] must result[8] to take root « in one ».

11. Verily, the assistants[9] should procure the animal « for sacrifice », in the commencement of the Worship.

12. Afrog said: Verily, « that should happen » at the Holy Songs,[10] « with » the introduction *Yat frînata*[11].....! 'Then praise ye.....!'

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13. Maîtyôkmâh said: Verily, it is to be observed that on the tasting « of the sacred offering » the assistants are in[12] each case[12] to wash « the seat of » the Sacred Fire.[13]

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[1] From Av. *fra-van* = to subdue; to quench.

[2] From Av. *vî-man* = to entertain indifference, cruelty. [3] *Farû-kûneshn.*

[4] *Tôzâk*; cf. Pr. توز = heat. Or, the word may be a corrupted form of *sûchâk*.

[5] *Navâseshnîh*; cf. Pr. نواسنن = to contend.

[6] *Basarîâ* = flesh, is used as a part for the whole; for though the meaning "injury to flesh" would not be inappropriate here, still the mention just below of the animal for sacrifice and the mode of presenting it at the offering inclines us to take the reference to point to "animal" rather than "flesh."

[7] *Baôtiyôk-zatîh.* [8] *Girvêt*, Pr. گرویدن = to follow, to return.

[9] *Yavyânân* or *Gôshnân* with the radical meaning of "helping," "assisting" reflected from the word's Avestan equivalent *yavan* which may be traced to the root *yu* = to help. Otherwise the meaning might simply be "youths."

[10] *I.e.*, not at the commencement of the *Yasna Haptanghâiti* as stated above.

[11] Thus corrected; TD has *franata*, HJ has *franâta*. The words here seem to belong to some special formula for presenting the offering. If they belong to the Gâthas themselves as it appears at first sight, then the only words which may be taken to have been thus corrupted are *yat vrrrnâtâ* or *hyat vrrrnâtâ* of Yas. XXX, 6 (*b*); but there seems to be no possibility of relation between these words and the sense of presenting the animal as offering. [12] *Harkîn.*

[13] It will be recollected for instance, that while in the Yazeshn Ceremony the Drôn and the Gaôshûdâ are tasted at the end of the eighth chapter of the Yasna, the words *Âtarem pairi-yaozh-dathentem* in the commencement of Chap. IX are explained by the Pahlavi to refer to the washing of the seat of the Sacred Fire; so evidently that function of washing must have followed at just that place in the worship, in that particular case.

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14. On « the completion of » that particular act « of tasting, and when » they have washed « the seat of the Sacred Fire », whatever sinewous flesh may have been brought forward, that sinewous flesh one is to cut up with the 3[1] « recitals of » *Yathâ Ahû Vairiyô*..... 'As is the Lord's Holy Pleasure.....,' even as the Holy Wisdom states; « and that cutting is to be done » just at « the expression » sh*yao*th*anan*ãm 'of deeds.'[2]

15. In the first « Yathâ Ahû Vair*iy*ô one should make » the first « cut », in the second the second, « and » in the third the third.

16. In case one fails to cut[3] « the piece » in the first « Yathâ Ahû Vair*iy*ô », one should cut[3] 2 « times » together in the second. In case one fails « again » to cut it in the second, one should cut 3 « times » together in the third. « But » when one fails to cut « even » in the third, « then there can be remaining » no text of Holy Wisdom for a fourth « cutting ».[4] 127 B

17. There is[5] one who says thus: Surely indeed,[6] as there is no more further text of Holy Wisdom « here », so, according to[7] the

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[1] Reciting 3 Yathâ Ahû Vair*iy*ôs is so very unusual that were it not for the following decisive statements we might have been led to change the number to 2 or 4 as more probable. Whereas in view of the foregoing also 3 would be the proper number; for, it will be recollected that in the beginning of this subject it is stated that f o u r Hallowed Portions may be presented of one animal. Now if these four portions are to be cut up from one large piece of ham as it is above understood, then of course t h r e e cuts must separate it into f o u r smaller pieces, and as each cut is to be given during the recitation of one Yathâ Ahû Vair*iy*ô, t h r e e Y.A.V.'s must altogether be necessary for the purpose under consideration.

[2] This is exactly the expression where, for instance, the Vanôt or the large sweet Drôn is cut, or an animal is slain, or the knot is tied to the sacred girdle or to the Barsôm band; indeed it is just the expression where an operation is performed whenever that is to be hallowed with the recitation of an Ahunvar.

[3] Here and below 𐬨𐬀𐬙𐬀𐬌 and 𐬨𐬀𐬙𐬀𐬌 are wrong for 𐬨𐬀𐬙𐬀𐬌 and 𐬨𐬀𐬙𐬀𐬌. TD gives the correct forms.

[4] For, evidently, there are only 3 Yathâ Ahû Vair*iy*ôs for reciting at this function of cutting.

[5] 𐬨𐬀𐬌 is wrong for 𐬨𐬀.

[6] *Âkher.*

[7] TD adds here 𐬨𐬀.

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Eighth Book,[1] it is clear enough that it cannot be allowed « to cut up the portions at the fourth time ».

18. The sinewous flesh should be cut up away[2] from the sacred[3] precincts.[3] « But » the sacred Barsôm twigs might be cut up at the sacred precincts « themselves ; and » when one[4] might cut them up[4] one should cut them at the lower[5] end,[5] and one should sprinkle a little sacred water thereon, and « then » one[6] should tie them up.[6]

19. One should procure[7] the sacred water with one set of fuel,
128 A and should place them on the right hand side—there is one who says one[8] should leave them[8] on the *left*[9] hand side.

20. One should arrange[10] them well at « the expression » ..... *yâonghãmchâ*[11]..... '..... and of whose.....'.

21. « And just » when[12] « there should occur the text *Aêtâoss-*[13] *tê Âtarr! Zaothrâo*[13]..... 'These are thy Hallowed Portions O Life Flame!.....' he who has washed the seat of the Sacred Fire should stand forward and recite it, and take « the offering » straight to the

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[1] *Fragart.* As we have explained above, the division called *Fragart* in the Nirangastân, contains matters which must be placed under more than one chapter. And evidently the reference here is to a book which must have enjoined that such operations cannot take place without the accompaniment of sacred texts.

[2] *Barâ.* [3] *Var*; Av. = to enclose; to cover.

[4] would be better than .

[5] *Bûn, i.e.*, the thicker end of the branch. The cutting up of flesh is likely to soil things, but not that of Barsôm.

[6] *Barâ aô-pâseshn-ash.* The enclictic pronoun stands for the Barsôm.

[7] Or, " put together." [8] *Shaîkûneshn-ash.*
It will be recollected that it is stated above in Fol. 40, l. 28 or Nir. Bk. I, VIII : App. B, 8, that in the Drôn Service also the fragrant wood and incense are to be placed on the right hand side ; and so also must be the Barsôm if it is to be placed along with those, though of course its usual place is on the left.

[9] The text wrongly adds after .

[10] *Havâseshn.* Pr. = to assemble ; cf. above, Fol. 41, l. 21.

[11] This expression belongs to the *Yêinghê Hâtãm* formula.

[12] should be .

[13] Feminine, nominative plural.
These texts must have formed parts of a special dedication formula.

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Sacred Fire.—Lest it might become unclean, one should take it straight «to the Sacred Fire».[1]

22. « The case is» not different «with regard to» the Sacred Varharân Fire « dedicated to the Spirit of Victory ».

23. When one brings the sinewous flesh « for dedication, it is implied that » an animal is sacrificed. If the sinewous flesh be not offered «all to the Holy Flame», one must in any case offer up the Hallowed Portion.[2]

24. But when there is no « flesh » to be cut up inasmuch as « the animal » is not to be sacrificed,[3] then it need[4] not[4] be sacrificed « specially in such a case; and still notwithstanding», if «the animal» be killed, then whether the Hallowed Portion must be offered up or no is not clear.[5]

25. Raôshan «however» said: Verily, in all cases, when there is no « flesh » to[6] be cut up[6] inasmuch as «the animal» is not to[7] be sacrificed,[7] it need[4] not[4] be sacrificed « specially in such a case; and still notwithstanding» if « the animal » is killed, then the Hallowed Portion at any rate, must be offered.

26. As the sinewous flesh « for the Dedication » is to be such[8] as is not previously[9] used,[9] so, if it have « already » been used at a 128 B function, it cannot be allowed « for such sacred use again ». Even

[1] This explains the object of the previous statement.

[2] *I.e.*, when an animal is actually sacrificed.

[3] Lit "to be slain." The text is corrupt for 𐬵𐬀𐬎𐬌𐬎𐬀𐬌.

[4] 𐬛𐬀 should be 𐬛𐬀 𐬰.

[5] When an animal is slain as a sacrifice, at least the Hallowed Portion must be offered up; but when it is merely optionally killed at a Service, it becomes doubtful whether the Hallowed Portion must needs be offered up then.

As regards the latter case, however, the writer might simply be meaning the ordinary slaughtering of an animal for food, which function also is to be performed ceremoniously according to the orthodox religion.

[6] 𐬨𐬌𐬵𐬀𐬎𐬎𐬀 should be 𐬨𐬌𐬵𐬀𐬎𐬎𐬀.

[7] 𐬌𐬌𐬎𐬀𐬌 should be 𐬵𐬌𐬌𐬎𐬀𐬌.

[8] 𐬎𐬀𐬎 should be 𐬵𐬀𐬎.

[9] *Pêsh.*

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when there were a « piece among all » which had not been used « at all » at a « previous » function, « still then » it could [1] not be allowed [1]; « so » when there is not even [2] a single [2] « unused piece, as » when all
128, l. 20 have been used at a « previous » function, that cannot [3] surely [3] be « allowed for such use again ».[4]

130, l. 6 27. Whoever has to hold forth the Hallowed Portion, must come forward and hold it forth. « But » if « while doing so » one were unclean on the right hand side, one would incur the Bâzâê penalty « of 90 Stîrs [5]; although indeed » the « uncleanliness » on the left « hand side also » would « in itself » be no better than the other.

28 There is one who says [6] thus: All fattiness [7] whatsoever is unfit except that wherein there is fat all over from head to foot.[8]

29. What might be unclean on a side « is to be treated in the same way as » the trunk [9] of a tree [9] which, if it be unclean on a side at the time [10] of hewing it, « must be treated as » wholly unclean.[11]

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1 Taking [illegible] for [illegible], as just below. If it were the double negative, the translation would be: " (that) could be allowed"; still it is not probable that such might be the meaning.

2 *Aêvak aêvak-ach.* 3 Here [illegible] is evidently for [illegible].

4 The text which follows from here up to Fol. 130, l. 6, more appropriately belongs to an appendix to this chapter; hence it is shifted from here and placed below, in Fol. 134, l. 22 where the main chapter ends.

5 Seemingly because the Hallowed Portion was held in the right hand. Still, although the right hand only was used, the left could not be allowed unclean altogether, even as the following remark makes that clear.

6 [illegible] has disappeared from HJ, while TD has it.

7 *Mazg*, Pr. مغز = fat.

8 It is not plain whether the reference is to the animal for dedication, or to the meat of the Hallowed Portion, or even to the man performing the dedication. Whatever that may be, it is plain that partial fattiness on parts, which must be owing to disease, would be condemned in any case.

If the reference is to the meat, [illegible] may be translated " from one end to the other."

9 *Tanak*, Pr. تنه. 10 [illegible] should be [illegible] as in TD.

11 It must be recollected that according to Vend. VII, 28-31 unclean wood can be made clean.

The analogy here given signifies that what is partially unclean is to be taken as wholly unclean.

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30. If the meat « be found » in the sacred[1] apparatus[1] without having undergone special purification, « then that must be wrong; because that should have been treated » with[2] scrupulous purification at the time of having been « placed » in the sacred apparatus.[3]

31. The fat « also should be treated » with scrupulous cleanliness; 130 B
and the piece[4] of flesh[4] should be examined all[5] over,[5] as no impurities[6] thereon can be allowed.

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32. There is one who says thus: Verily, as long as it might not have turned bad[7] so long would it be fit.

33. The sinewous flesh should be cut up into[8] pieces.[8] It should be examined lest its colour might have changed. If that have changed owing to the grass, it may be allowed[9]; « but » if it have changed owing to the illness « of the animal », that cannot be allowed.

34. In[10] a suspicious case[10] it should be given up to the dogs.

35. One should perform the special[11] holy formula[11] pertaining to the Holy Life Flame dedicated to Varharân « the Spirit of Victory », and « then » one should pierce[12] and scrape[13] « the flesh »; and if the

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[1] *Khajîtak*="things essembled"; Pr. خجیدن=to assemble.

[2] One 𐬯𐬀 should be omitted as in TD.

[3] *I.e.*, such meat is not fit. [4] *Jazar*; see Ar. جزر=a piece of meat.

[5] *Pann aêvakartakîh*. 𐬨𐬀𐬥 𐬀𐬵𐬌 should be 𐬨𐬀𐬥𐬀𐬵𐬌 as in TD.

[6] *Kafchak*; Pr. کفچ=froth; foam.

[7] *Rîm*; Pr. ریم=dregs; dross; corrupt matter.
It is probably meant that the things should not be "stale."

[8] *Pârak pârak*; Pr. پاره پاره. [9] 𐬉𐬎𐬱𐬎 should be 𐬉𐬎𐬱𐬎 𐬰. § 35 just below shows that the reference is to the grass that might have come in contact with the flesh, and not to that which might have been eaten by the animal.

[10] *Baîn var-aômandîh*.

[11] *Varîh*. Otherwise, "It should be taken within the sacred precincts of, etc." But as such function usually is commenced with a sacred formula, it is very likely that the reference is to the small service for cleaning the flesh which has changed colour simply through coming in contact with grass.

[12] 𐬉𐬎𐬵𐬎 should be 𐬉𐬎𐬀𐬵𐬎 (*anjireshn*); cf. Pr. انجیردن=to pierce. Elsewhere it is written 𐬉𐬎𐬵𐬎.

[13] *Khârtîneshn*; cf. Pr. خاریدن=to scrape.

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colour be restored then it should be understood that « the change in the colour was » owing[1] to the grass ; « and so the colour should be restored » clear « with » water. But so long as when « this flesh is » on fat or in contact with fat, « such cleaning » must not be allowed ; and it can be of no use « when it is quite » dark[2] and coarse.[3]

36. « When it is » dry it can be fit under every circumstance.
131 A « But then » the limit of dryness « should be » just so much « only » up to which it[4] can be chewed.[4]

37. There is one who says thus : Behold, when it is necessary « to make the offering » to *Mithra* 'the Spirit of the Friendly Just Order,' then « specially », coarse food[5] must not be permitted.[6]

38. As[7] one must[8] not weaken[8] the firm hard[9] teeth in[10] one's head,[10] so it must be clear why it is not permitted « to use dry or coarse food ».

39. When there is a hole « in the animal's » skin as broad as a Dînâr[11] « coin, then its flesh » cannot be fit. One may « however » make « of it » a coarse[12] dish.[12]

40. When one cooks, one must cook with purity these « several things »:—one « quantity » of fat along with the portion of the hamstring, and one of gravy[13] meat,[13] « and one from the meat presented as »

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[1] ف ڤ ﻫ should be ف ﻫ. [2] *Tîr* ; Pr. تیره=dark. [3] *Kûzh* ; Pr. کوژ=crooked.

[4] *Gazând* ; Pr. گزیدن =to bite. It should not be so dry as would be too hard to chew it.

The reference here could not be to stale meat but must be to that degree of roasting which must harden flesh.

[5] *Kar*man (?) ; cf. Ar. کلاء= fodder.

[6] It is not plain whether this critic meant that coarse food could be used in offerings to other powers. Perhaps he simply intended to say that tender food was specially necessary in offerings to Mithra.

[7] *Barâ*.

[8] *Lâ nazhandeshn* ; cf. Pr. نژنده=weak.

[9] *Sank* ; Pr. سنگ=stone.

[10] *Ha sâra*. This seems to be an Avestân phrase used in an erudite fashion : *ha*=one's own, and *sâra*=head.

[11] (?) The text has a form which can be read *Dânâr*. It seems to be assumed that in this case the flesh cannot be quite the most healthy.

[12] *Harzîchgarîh* (?) ; cf. Pr, هرزچه=a dish from the intestines of cattle.

[13] *Bûr* ; Pr. بورک=a kind of food. On Fol. 135A it is noted to be the equivalent of ꐀꐅ, Av. ꐀꐅ.

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the Hallowed Portion. And then one must place one upon another.

41. One should set apart the portion for the divines, and one should cook it « alongside ».

42. The limit of cooking fat « should be » just that when it must drop [1] down quite as one may hold [2] it up.

43. The limit of cooking gravy meat « should be » just that when the ham [3] must separate [4] on piercing [5] it.

44. The limit of cooking « the meat of » the Hallowed Portion « should be » just that when its toughness [6] must have been softened.[7] 131B

45. If this which had been the Hallowed Portion, have remained to be cooked [8] a little, or have been overcooked,[8] or « there have been » thereon the wetness of foam,[9] or the sacred water have reached it, or if a single [10] hair [10] from the same animal have fallen thereon, then « all » that would be improper. « But » when a solitary piece of grass [11] falls thereon, that need not render it unfit.

46. If however a fly[12] fall thereon, then because that is a thing « which » could not be allowed to pass that way, « that too » must not be permitted; for, behold, as « the text » says *Tat* ch*ith*r*em*ch*a*[13] .... 'And that « is » the brood[13] .....,' it really belongs to the world of the Harmful Spirit.

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1 *Bajagêt*; cf. Pr. بچکاندن=to drop.
The reference is to the complete softening of the fat.

2 [illegible] should be [illegible] as in TD.

3 *Ast*; cf. Av. [illegible]=body; Pr. آستہ=kernel.

4 *Vartêt*; cf. Pr. گردي=separation.

5 *Soweshnîh*; cf. Pr. سفیدن=to pierce.

6 *Sakhtîh*.

7 *Pazînîhastîh* (?) or *pazînîheshnîh* (?) which appear to be causal passive forms; cf. Pr. پزاختن=to melt.

8 [illegible] should be [illegible].

9 *I.e.*, the foam of the animal. *Aûr*=Pr. اور=foam.
Otherwise the word may be *hôr*=Pr. هور=fog.

10 *Mûî-î aê tâg*.

11 *Tabanâ*.

12 *Makhsh*; Av. [illegible]; Pr. مگس.

13 The words which should follow must be *Angrahê Mainyéus*="of the Harmful Spirit."
The Druj Nasu is said to be in the form of a fly, (of course microscopically); cf. Vend. VII, 2, 3, 5; VIII, 16-18; etc.

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47. Near [1] that man « who performs this » function « of cooking », nothing can be allowed, excepting a dog which « may be permitted to be » near [1] « only » when pure. And if that [2] be so necessary,[2] that « animal » should « first » be made pure and then made [3]to stand[3] « near by ».

48. When the dog is made « really » pure, then « alone can it look quite » smart.

49. If the dog be not of [4] high breed,[4] it should be beaten « out ».

50. Vakhshâpûhar said: Indeed « it must be » by degrees coarser
132 A if it « be such » as is met with in the wilderness [5]; « and that should be » rejected « altogether » at the « above » function.

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51. It is necessary that the Hallowed Portion be choice.[6]

52. It is necessary that the dish [7] « to hold it » be choice.

53. For Âtrŏ Farnbâg « the Life Flame of Abundant Good Fortune and Glorious Dispensation, all the things should be » choice.

54. For Âtrŏ Gôshnasp « the Life Flame of the Fleet Mental Vigour, there should besides be » the clarified [8] Hallowed Portion.

55. Howsoever much « might these things be in quantity », in any case they are not to be held in vessels more than three;[9] « and the text says » Thrishûm *đonghât*, *uthem sadayât* 'Had « the number » been « only » a third « of that », a mess might have appeared.' [10]

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[1] *Nazd.*

[2] *Sizêt.* Otherwise, *sapêt*=white; and then the meaning would be: "it should be unspotted (*pâk*) when it is white...," *i.e.*, it should be of pure whiteness in case of its being white at all.

[3] *Aistîneshn*, causal of *aistâtan.* [4] *Lâlâ*, lit. "high" simply.

[5] *Vîshak*; Pr. بیشہ. A wild dog could not of course be allowed at a sacred function.

[6] *Chîtak.* [7] *Tîsht.*

[8] *Vatâkhtak*; Pr. گداختن=to clarify; to melt.

[9] The text has 5; but thrishûm just below, as well as the three things specified a little above, suggest 3 as the right number. It has apparently a reference to the vessels for holding (1) the cooked fat, (2) the cooked gravy meat, and (3) the cooked meat of the Hallowed Portion, all mentioned above, in Fol. 131, ll. 11-16.

[10] Because then the several things would be put in the same vessel, and an unpleasant mixture would result.

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56. Then « there should be placed out » as much of the water and the fire as are to be brought forward.

57. All the things should be offered up in dedication alongside the function of tasting the portion of the hamstring, and « the whole thing should be » ended[1] at the chapter at the middle « of the Holy Text for recital ».[1]

58. On tasting the portion of the ham, everything should be removed[2] aside « and the function should be » ended at the chapter at the middle « of the Holy Text for recital ».

59. On « finishing the function of » tasting, they[3] should carry the Thanksgiving Service through to the end.[3]

60. One is to recite the Greater Text of Holy Wisdom « at this Service. Hence one should » first « recite » the Lesser[4] Text,[4] and on having held the Holy Dedicatory Formula, should « then » recite the Greater Text.

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[1] 𐬵𐬀𐬢𐬀 ı 𐬯𐬌𐬙𐬀𐬌 ɔ 𐬉𐬀𐬎𐬀 𐬵𐬀 should be 𐬵𐬀𐬢𐬀 𐬵𐬀 𐬯𐬌𐬙𐬀𐬌 𐬉𐬀𐬎𐬀 𐬵𐬀 as just below.

The translation might otherwise be "……ended at the middle of the chapter ……"; but this would not be clear.

The reference apparently points to the text of the Yasna Hapta*ng*hâiti; for, while describing below the details of this particular function of dedicating the prepared offerings, which is treated primarily here, the opening portions of this text are mentioned in relation to the beginning of this function, and the last to its end. Its mention at the close of Fol. 126 indicates the same association.

As the opening portion of Yas. XXXVII is still used in the grace to be recited at meals, so it might have been used wholly while dedicating the prepared offering which might then have been partaken of at its end, and the dedication might have thus been ended at Yas. XXXVIII which is exactly at the middle of Yasna Hapta*ng*hâiti.

As however what is mentioned as *Kartak* here is mentioned as *Yasn Kartak* in the next folio, and this may be the same as *Yazbahûneshn Kartârîh* which in Fol. 144 ll. 1-2 is defined by the Pahlavi as signifying the *Yêinghê.Hâtãm* section, the Pahlavi here also might be intending that section, especially that at the close of the Hapta*ng*hâiti perhaps; and if that were so, *Kartak* would signify "section," and the expression here might signify "at the middle of the Holy Section." But see note 1 to Fol. 144, ll. 1-2 on p. 356 below.

[2] *Aô-kashêshn*; Av. 𐬀𐬵𐬀𐬰𐬌𐬱 and Pr. کشیدن=to remove.

[3] *Yazbahûneshn bîrûn kûnend*, lit. "dismiss the Service."

[4] Probably an abridged service gone through as an introduction to the main service. See the note at Fol. 59, l. 11.

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132 B 61. They[1] are to have washed[1] « the pieces » before the Greater Text. If they be not « ready » washed[2] at the Greater Text, then one cannot offer the Hallowed Portion.[3] « And indeed » if they be not washed at the Lesser Text, then that will be no Thanksgiving Service « at all ».[4]

62. When they finish[5] off[5] the Thanksgiving Service dedicated to Âtrŏ Farnbâg « the Holy Flame of Abundant Good Fortune and Glorious Dispensation, then they should close it thus » :—

Âthrô Ahurahê Mazdâô Puthra![6] *mat vîspaêibyô âtrrrbyô, Garôis Ushi-darrnahê Mazda-dhâtahê Asha-khvâthrahê* ..... ' « With establishing the Holy Concord ..... » of the Holy Life-Flame, O thou Offspring of the Most Wise! with all the holy life-flames, « and » of the Brightness-bearing Eminence established by the Most Wise and full of Glory out of Holiness, ...'.

CHAPTER XIX : APPENDIX A

ON THE MANNER OF PRESENTING THE HALLOWED PORTION OF THE MEAT OF THE DEDICATED ANIMAL

1. Just at the time when one enters upon « the Service », one should take with one everything « that is wanted ».

2. At « the recital of » the piece for the Hallowed Portion « that is » great,[7] one is to recite the Glorification of the Holy Flame, that

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[1] *Khelalûnend.* [2] [illegible] is better than [illegible].

[3] And so the dedication must be useless.

[4] Because then the things for dedication will not have been washed with necessary purity at the very commencement of the Service, and hence the Service cannot take place at all.

[5] *Bîrûn vabîdûnd.* [6] Thus in TD; HJ omits it.

[7] [illegible] in HJ. The reference evidently is to that which is offered in the Greater Service.

TD has [illegible]. Indeed it is mentioned at Fol. 132, ll. 7-8 that besides the fire the water also is to be procured; but it does not seem likely that that has anything to do with the Hallowed Portion of the Holy Sap.

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« is » the greater one.[1] And until one carries the Thanksgiving Service to the end, one is to keep « the sacred Fire » aflame.

3. There is one who says thus: Behold, everything is to be brought all together.

4. As « the meat of » the Hallowed Portion[2] « is to be treated » as a valued object, it should evidently be brought in as a valued object.

5. If « there were » no Frabôrtâr « priest whose function is to present things », and if « instead » an individual[3] were « simply » to 133 A
hold the special formula for the function, were to present « the meat of the Hallowed Portion »,[2] and then were to retire, then « surely » that would not be proper.

6. At the expression *yâonghãmchâ* .....[4] '.....and whose .....' the Leading Priest should strike[5] the finger into it and take it out again 3 times.

7. At « the expression » .....*yazamaidê*[6] '. ..... we remember in veneration' he should strike « the finger » upon the vessel[7] « holding the meat of the Hallowed Portion, and then » should rest it thereon; and at « the expression » *Ahurem Mazdãm*.....[8] '..... the Most Wise Supreme Being.... ....' he should whirl « the vessel » round. At « the expression » *Ameshâ Spentâ* .....[9] '..... the Immortal Holy Beneficent Powers' he should raise it up; and at « the expression » *Humatanãm* .....[10] '.....of Good Thoughts.....' he should bring it down.

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[1] Probably the Âtash Niyâyêsh or some similar special glorification with a longer text.

[2] Or, perhaps, "the water of the Hollowed Portion"; but see note 7 on last page.

[3] Any probably of the audience who joins in reciting certain texts in the worship when performing some helping function, but retires from the Service immediately. [4] In the *Yêinghê Hâtãm* at the end of Yas. XXXIV; see just below.

[5] *Bôrchistan* (?); cf. Pr. پرچیدن=to strike.

[6] In the *Yêinghê Hâtãm* at the end of Yas. XXXIV.

[7] *Patshkhvâr*; usually *patshkhûr*.

[8] The opening words of the Yasna Hapta*n*ghâiti, *i.e.*, Yas. XXXV, 1.

This expression and the following occur with others also below, at Fol. 143, 8, ff.; but there they indicate the text of Yas. LXIII, 3, primarily.

[9] Yas. XXXV, 1. [10] Yas. XXXV, 2.

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8. At the time when he «arrives at» the most excellent «expression» .....*srîrem* arr*dumem*[1] ..... '.....the graceful offering .....' «he should take forth» that «offering» for partaking of it.

9. Behold, while tearing[2] «the flesh for eating», or while holding it, one should always hold it in the 4 fingers.[3]

10. One is verily to turn «the vessel holding the meat of the Hallowed Portion» round[4] until the Holy Flame consumes «its» Hallowed Portion.

11. When «the ceremony of offering» the Hallowed Portion is
133 B at an end, «the offering of» the portion of the ham also «will be» at an end, at the chapter at the middle of the Text[5] of Worship.[5] «Hence» when the Holy Flame consumes the Hallowed Portion[6] «the ceremony of offering» the portion of the ham «is» at an end, at the chapter at the middle of the Text of Worship.[7]

12. When the portion of the ham is partaken of, the chapters of the Text of Worship should be carried through to the end.

13. If by «the text» *Yêinghê hâtãm*.....[8] '.....among the living, whose.. .....' the portion of the ham be «still» left there, then

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[1] From Av. ارِم=to offer up. The words belong to some special formula.

[2] *Tâwtan* (?); Pr. تافتن or تاویدن=to twist.

[3] Probably because it would show indifference to hold it with less. The thumb would evidently be besides these as quite indispensable.

[4] The exact way of doing this is not plain.

[5] *Yasna*—apparently the Yasna Hapta*ng*hâiti.

Notice however that at Fol. 144, ll. 1-2 *Yazbahûneshn Kartârîh* is explained by the Pahlavi to signify the *Yêinghê Hâtãm* sections, whereas that same expression also occurs at Fol. 156, l. 4 amidst the same circumstances that are described in this place here, and besides the *Yêinghê Hâtãm* is mentioned here just below; hence it is not improbable that the Pahlavi may be construing *Yasn Kartak* in just the same sense as *Yazbahûneshn Kartârîh*, and may be understanding it to signify the *Yêinghê Hâtãm* here also; still see notes to Fol. 132, l. 10, Fol. 144, ll. 1-2, and Fol. 156, l. 4.

[6] Because there ends then the ceremony of offering the Hallowed Portion.

[7] *Yasna, i.e.*, the Yasna Hapta*ng*hâiti.

[8] Evidently the reference is to the text which occurs at the end of the Yasna Hapta*ng*hâiti, *i.e.*, at Yas. XLI.

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the Frabôrtâr « priest whose function is to carry things », should take it away; if not the Hâvanân « priest whose function is to pound the Haoma » should do so. And when one has taken it, another should not take it away from one.[1]

14. If one leave it down there « still » at « the text » *Yêinghê hâtâm*.....[2] '..... among the living, whose .....' then one should remove it at « the text » *Humatanâm*.....[2] '..... of Good Thoughts.....'.

15. If one leave it down there « still » at « the text » *Humatanâm* ..... '..... of Good Thoughts,' then one should keep it there until « one goes through » those 4 « recitations of » *Yathâ Ahû Vairiyô* ..... 'As is the Lords Holy Pleasure.....,' and 3 « of » *Ashem Vohû*[2] « the Praise of Righteousness ».[3]

16. Vakhshâpûhar said: Verily, as regards the act when one allows it to remain there at the function, « it must appear that » in so far as it is « already » eaten from, one should not have left it there « any longer ».[4]

17. When it is not « yet put » down « for offering, and when » one either still prepares[5] it or cooks it, then one is to drop « a little of it » down on the ground,[6] and one is to recite the Text of Holy Wisdom alongside. 134 A

18. There is one who says thus: Behold, if one makes over to the dog[7] « simply » the useless[8] skin,[9] that cannot be proper.

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[1] Everything is to be managed without confusion or disorder; and to take away something from the hand of one who is minding it would not appear a quiet and peaceful affair.

[2] See note 8 on the previous page.

[3] It is not proper to disturb a recitation of connected texts by removing things in its midst; it is allowed to do so after the end of one, and before the beginning of another of such entire texts.

[4] Evidently, it would be the best course to remove it immediately on having done with the thing.

[5] *Sinjêt*; Pr. سنجيدن=to prepare.

[6] This has been a very ancient and common custom among peoples offering sacrifices.

[7] *Sag*. [8] *Khanjinak*; cf. Pr. خنجك=vain. [9] *Charm*.

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19. Raoshan « however » said: Verily, when « that is made over only » to the dog, that must be allowed.[1]

20. As regards one's having to have dropped « a little of the portion of the offering on the ground, it would equally be » the right[2] thing[2] « if » one carried it to « some » other[3] flame.

21. When this « person who makes the offering » proceeds to « the Holy Flame of » Farnbag « the Abundant Good Fortune and the Glorious Dispensation Who is » Farnbag « the Abundant Good Fortune and the Glorious Dispensation » of the Most Wise Lord, then he is to take with him everything « necessary » for the Hôm-Drôn Service, because the Hôm-Drôn Service « is to be performed » at the Thanksgiving Service at which an animal is to be sacrificed.

22. It is according to rule to offer up the Hallowed Portion from the same animal that is sacrificed.

23. Until the Holy Flame has consumed[4] the Hallowed Portion, one should not take into use a Hallowed Portion from that animal, as it is not good if they take it « so ».

24. When it is necessary to perform the tasting from « the portion of the meat, and of the Haoma drink and Drôn cake » both[5] at the same time, it should be becoming « to take it » from the Haoma drink and Drôn cake first.

25. Although one is to have stood up from the commencement[6] « of the function, still » when the thing has proceeded one-fourth, it is
134 B not necessary to stand any further.

26. And if at that stage there be a single unclean[7] thing, one should set it right; but one may omit the « usually » accompanying recitation of the Text of Holy Wisdom.

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[1] While one thinks that the dog deserves something better than mere useless portions of the skin of the dedicated animal, the other believes that there is nothing wrong in offering such portions to him.

[2] *Druvêst.* [3] Evidently, other than the fire on which it is cooked.

[4] [illegible] would be better than [illegible].

[5] Otherwise the sense might be, "both should perform the tasting at the same time"; but as there is no mention of two parties in this connection, that does not seem to be the apparent meaning.

[6] *Bûnîh*; TD has [illegible]; HJ [illegible]. [7] *A-pâtiyâp* as in TD.

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27. When the thing[1] is performed one-third, then inasmuch as one has to partake of « the offering at that stage », one should « then » celebrate the Drôn Service for « redeeming » the Bâzâê « penalty of 90 Stîrs ».[2]

28. Vakhshâpûhar « however» said : Behold, when there has been no fat at the function, they cannot celebrate the Drôn Service for « redeeming » the Bâzâê « penalty of 90 Stîrs ».[3]

End of « the Chapter on » Taking 'the [4] Hallowed Portion of a Sacrificed Animal.'[4] 134, l. 22

CHAPTER XIX : APPENDIX B

ON THE MANNER OF DEDICATING THE ANIMAL

128, l. 20

1. At « the words » *Pasvâzanghem*[5] *â-stâya* 'Present an[6] animal with a head-rope,'[8] an assistant should drive in the animal. He should drive in the animal from the right hand side, « as » is manifest from the passage : *Dashina paiti* arrdhangha[7] ..... '.....by the right hand side.'

He should drive it in by the right-hand side of the Leading Priest.

2. « And » as it is to be set up « properly », its hind quarters « should be turned » towards the Leading Priest and its front towards the Holy Flame.[8]

3. There is no special formula for digging the hollow[9] and

[1] ꝛ should be ꝛ. [2] See the next note here.

[3] Even now a little clarified butter is essentially to be placed on the Drôn for consecration; but no doubt Vakhshâpûhar means fat specially, as implying the sacrifice of an animal, for which alone the Drôn Bâzâê is essentially needed.

It will be recollected that at Fol. 124, ll. 10-12 it is noted in Chap. XVI: App. B, 9 above, that the Drôn Bâzâê Service is necessary at the dedication of an animal.

[4] Some words of this signification are missing from the text.

The whole text of the following Appendix is transferred here from Fol. 128, l. 20—Fol. 130, l. 6.

[5] *Pasu+âzangh* or *âzangha* which may be derived from *az*=to lead, to drive.

[6] Or, " a driven animal." [7] The usual form is ꝛ.

[8] This would be the proper position of the animal to be presented for dedication.

[9] Av. ꝛ ; Pr. ꝛ. The hollow seems to have been needed not only to receive the urine and droppings of the animal, but also to accommodate the slab on which the animal was to stand. The statement here makes it evident that the offering was made in an open space.

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placing the slab.[1] But if the hollow be not dug the slab may be hurtful.[2]

4. From the very commencement, one must set both the forelegs
129 A «of the animal» towards[3] the sacred apparatus[3]; and one should be made to hold it thus up to the end «of the dedication».

5. One should keep some sort of bond[4] round «it», and one should throw up 2 nooses[5] «thereon. And» as things must be necessary for keeping it «still», one should keep around various sorts of ropes[6] «therefor».

6. One should excite[7] it by the saw-toothed[8] knife[8] with forty[9] angles,[9] as is manifest from: Chathwarr-*satem-gaoshem frâ-yazâmaidê* 'We attach value to the Forty-angled «Instrument».'

7. At those 3[10] «recitals of» *Yathâ Ahû Vairiyô* 'As is the Lord's Holy Pleasure,' «one should perform» 3 and 6 and 9 «manipulations

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[1] *Bâleshn* (?); cf. Pr. بالش=cushion.

The slab seems to have been needed to protect the ground from the hoofs of the animal.

[2] Or, "may be hurt."

The hollow seems to have been dug large enough to receive the slab, in such a way that the surface of the slab would be on the level of the surface of the surrounding ground. If the slab were above the surface of the surrounding ground it could be a source of inconvenience and obstacle, which was to be obviated.

[3] Or, "within the Sacred Precincts."

[4] *Ayiwyâhan*; Av. [illegible]. [5] *Garîh*; Pr. گره= knot.

Otherwise the sense would be, "one should keep a sort of band round it and throw up 2 knots to it," referring probably to some rite.

[6] *Nawartand* (?); cf. Pr. نوردیدن=to twist.

The general sense is indicated; but the exact things required are not plain.

[7] *Kalacheshn*, lit.="must scratch with."

[8] *Kartîn*. It seems to have been an instrument for slightly exciting the animal for dedication while announcing it in prayers, thus intending the animal also to have an awakened consciousness at the dedication.

[9] [illegible] is manifestly wrong for [illegible] which again more correctly should be [illegible] (*arbâin gûsh*) where [illegible] represents in writing, the number indicated by the figure [illegible]. The number meant is evidently "forty" as the Avestân text signifies, and this again refers to "corners or teeth," not to "fingers."

[10] TD has "4" but as three acts are mentioned here, HJ is apparently correct.

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with that instrument », before « or » after « and » more « or » less,[1] notwithstanding that Afrog said: Verily even one[2] may be allowed.

8. Vakhshâpûhar said: Indeed, whether it is proper « to perform them » before « or » after « and » more « or » less, is not clear.

9. « Raoshan »[3] thought thus that « excitations occurring » before « or » after could happen that way, just according as, when[4] it should be necessary to excite[5] « the animal », one might excite[6] it more « or » less.[7]

10. More and less[7] « manipulations can be only up to » 17[8] or 129 B
up to 19.[9]

11. At « the expression » Khsh*a*th*rem*ch*â*..... 'and the Kingdom..... ' of the third « Yathâ Ahû Vair*iy*ô » one should give up the knife.[10]

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[1] It may seem that 3, 6 and 9 indicate the numbers of manipulations completed at the end of the 1st, the 2nd, and the 3rd Ahunvars, having three for each; but this does not appear to be so: as it is mentioned below that the numbers that are less and more than the total of the manipulations here, are 17 and 19, the mean number can only be 18, and this is the total of 3, 6, and 9. See again notes 7 and 9 below.

It must be noted that Vakhshâpûhar doubts the propriety of allowing the manipulations to be less or more, or before or after.

[2] It is not plain whether he means "one" at each Ahunvar or "one" altogether.

Still again, if Afrog were not to be at such extreme variance with the rest, the translation would be: "—(the excess or defect) is allowed (to be of only) one," and this would agree with the limit of excess or defect mentioned just below.

[3] This name must have dropped out from the text owing probably to the mistaken idea that it was simply a repetition of the previous word.

[4] [illegible] should be [illegible] as in TD. [5] [illegible] should be [illegible]. [6] [illegible] should be [illegible].

[7] If, when it is stated below that the knife is to be given up at the expression Khsh*a*th*rem*ch*â* of the 3rd Ahunvar, the knife meant is the saw-toothed knife itself, then it will be plain that whether the manipulations be more or less they must all end by that expression; hence evidently if they are to be more or less, they must be begun earlier or later than usually to finish by the same time when evenly continued.

[8] TD gives 16.

[9] As the total of the 3+6+9 manipulations properly to be performed would be 18, the numbers 17 and 19 indicate only one manipulation less or more than the proper number. According to this statement lesser and greater numbers than these cannot be proper.

[10] If it is not understood that the plain knife also is held at this time, the reference here must be to the saw-toothed knife. If both were handled, both must be meant.

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12. The saw-toothed knife « should be held »[1] in the right «hand», and the «plain» knife in the left,[1] so far as « this is » not « to be held together » with the saw-toothed knife.[2]

13. « If » some place « on the animal's body » be wounded by the saw-toothed knife, that cannot be allowed to pass. « But if » it be « simply » pinched[3] that may be allowed.

14. If « the animal » be wounded or smitten[4] owing to «one's» dozing, that cannot be allowed to pass.

15. If « the animal » die by «manipulations with » the saw-toothed knife, that cannot be allowed to pass.

16. If « the animal » be not excited[5] by the saw-toothed knife, that cannot be allowed.

17. If one hold « the saw-toothed knife » in the left hand, that cannot be allowed.

18. If at the time[6] of bringing « it » one take it away, that cannot be allowed.

19. And just when « one » ought to take up the cup « of the Hallowed Portion of fresh milk, one » put it down, that cannot be allowed.

20. If one be a unit[7] in a « priestly » sitting,[8] and if one depart from « one's » place, that cannot be allowed.

21. Behold, it is not allowed « to have » the saw-toothed knife along with the plain knife[9]; though of course the saw-toothed knife is not « characteristically » different.[10]

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[1] Or, "placed on the right (hand side), and the plain knife on the left."

[2] According to a statement below at Fol. 130, l. 1 both were held in the right hand at some time, though that view appears to have been contested by some.

[3] Or, "scratched." The word might be read *makhâzâr* or *makhizdâr*, and traced to bear relationship to Pr. خزیدن=a spur.

[4] TD has مارک which may be read *mâârik*, and compared with Pr. مردن=smitten, and traced to Av. mar=to die. [5] *Siturg*; Pr. سترگ=passionate; excited. While it is made incumbent not to hurt the animal, it is considered necessary to excite it a little to make it specially conscious at the dedication.

[6] *Vîn*. [7] *Tan*; Pr. تن. [8] Lit. "union."

[9] In the case mentioned just below both are held together.

[10] *I.e.*, both must be called "knives".

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22. There is one who says thus: Verily, the saw-toothed knife would after all be with the plain knife when one would hold « both » in the right hand.[1] 130 A

23. There is one who says thus: Indeed if, in any case, the saw-toothed knife be with the plain knife when one holds it in the right hand, that is not to be allowed.[2]

24. If indeed a wound bleed[3] down the head « of the animal » one should then wash it clean; because, if « the blood » were to fall upon the sacred Barsôm twigs, that could not be proper.[4] 130, l. 6

CHAPTER XX

ON LIBATIONS TO THE TIDAL, STILL, AND STREAM WATERS

1. Ch*avat*[5] *nâ apê*[6] *frâtat*-ch*aretê*[7] khsh*âudrinãm*[6] *payanghãm* 134, l. 22

[1] It seems that in some manipulation it was requisite to hold both the knives in the right hand, though the following critic appears to opine that that was not lawful.

[2] If [illegible] be wrong for [illegible] the translation can be, "then that must be allowed."

[3] *Tachêt*, lit.="flow", from Av. [illegible]=to flow.

[4] As only the forelegs of the animal are placed at the sacred apparatus, the only wound that might bleed down upon the Barsôm there, would be that which might occur somewhere on the head.

When it is ordained here to pay scrupulous attention to a wound on the head only, it must not be understood that wounds on the other parts of the body were to be neglected. As we remember that not the least hurt was allowed to this animal it is evident enough that proper care was to be taken of them also.

Here ends the text which is transferred into this place from Fol. 128, l. 20—Fol. 130, l. 6.

[5] This is a completer form of the usual [illegible].

The presentations here specified appertain to the Holy Saps, as represented in the several waters on the globe, and indicating the fluid principle of Holy Vitality in the universe, associated with the beneficent personal magnetism and glory.

[6] Thus corrected. See the text below.

[7] Dative, singular, feminine of [illegible], the present participle, Parasmaipada of [illegible]. It is remarkable that the special feminine base in [illegible] is not used here, and under similar circumstances the same is the case in Yt. VIII, 41, Yt. XIII, 14, and Yas. LXVIII, 6; whereas Vend. VI, 39 uses the special base in [illegible]

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paiti-barât? How much of the wines[1] and the milks[1] shall one present to the tidal water?

2. *Yatha tasta*[2] *zaothrô-barana*[2]; As much as «can be held by» a chalice for holding «the fluid of» the Hallowed portion[3];

3. *Âat tûirinãm,*[4] *yatha thris*[5] khv*arema*[6] *raêthwis-bajinô*[7]; But of pressed curds,[8] «*i.e.*», cheese,[9] «one shall present» as
135 A much as 3 morsels[10] «measured» by the cup[11] for dispensing mixtures[11];

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[1] Darmesteter simply renders *de lait liquide.*

[2] Neuter, instrumental singular. An accusative would have been better as the words are governed by *Yatha.*

[3] Cf. Vîsp. X, 2. It will appear from below that the quantity of these things is to be half of this in the case of still water; and that is said to be three times the measure for dispensing mixtures; hence the chalice would hold six of those.

[4] This is a rare word in the preserved Avesta, and is transliterated *tîr* and translated *panîr*=cheese. Darmesteter recalls the Greek τῦρος.

[5] This is an indeclinable base.

[6] Thus HJ; TD has Khv*arethema* which reading Darmesteter prefers.

[7] Accusative plural or genitive singular of [illegible]; cf. a similar form [illegible] Ervad Kanga takes the base as [illegible].

[8] Tracing the word to the radix [illegible]=to apply strength or pressure.

[9] Pr. پنیر.

[10] The reading of [illegible] is not quite certain, but the Pahlavi rendering [illegible] of the Avestan [illegible] of Vend. V, 51, seems to favour in that case the reading *Âp-ê-shamak* or *Âp-shamak*=a draught or a liquid dose. This has lead Darmesteter to read the word *Apishmak* and to translate it "a draught"; "a mouthful." Dr. West however reads the word *Âv-gâmakŏ* = a water cup, a drinking cup. Elsewhere the word has the form [illegible] which has a seeming reading *Âp-sîmak.* But here at any rate [illegible], the Avestan equivalent of this term, favours the sense of "mouthful," or "morsel."

It will be recollected that the word has occurred before at Fol. 50, ll. 21, 22, 25; see the note 10 to Nîr. I, Chap. IX, 3 there.

[11] *Gômîzak-bakhsh.* Darmesteter renders "from the vessel for mixing and portioning," and elswhere defines it as "the vessel for mixing the ingredients of the Parâhôm." In this he is guided by the comment in the Pahlavi version of Vend. XIV, 8, where the term is explained as signifying "the cup into which the extract of the hôm and of the urvarâm is received from the mortar."

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4. *Âat pitéus*,[1] *yatha* *chathwârô asti*[2] *masô*, *ainikem*[3] *nûzdo*.[4] Whereas of nutriment, « *i.e.* », liquid food,[5] « one shall present » as much in quantity as « must fill » four Ashti[6] fluid measures[6] wide[7] at the top.[7]

5. *Chvat nâ apê armaêstayâi*[8] *khshâudrinãm payanghãm paitibarât?* How much of the wines and the milks shall one present to the still water?

6. *Yatha* *thris* *khvarema*[9] *raêthwis*[10]*-bajinô*; As much as 3 draughts[9] « measured » by the cup for dispensing mixtures[9];

If the Pahlavi rendering of Av. *tûiri* is correct then the indication of its quantity by a liquid measure must have been for the sake of convenience only. If however the measure was directly connected with the substance "cheese," then the expression might be rendered "3 strainers for separating the coagulation" on the guidance of the radices 𐭫𐭲𐭭=to injure, to strain, 𐭪𐭥𐭥=to change, and 𐭯𐭲𐭩=to separate, though of course that meaning will hardly suit below.

[1] The text wrongly has 𐬀𐬵𐬀𐬎𐬎𐬎.

[2] The word must be in the neuter gender.

[3] The text has 𐭲𐭩𐭭𐭩𐭭, and TD has 𐭲𐭩𐭭𐭩𐭭. But the Pahlavi rendering 𐭯𐭩 suggests 𐭭𐭩𐭩𐭭=crest; face. Cf. 𐭭𐭩𐭩𐭭𐭪𐭥𐭥=𐭯𐭩𐭩𐭭.

[4] Neuter, nominative plural. It must be a short form of 𐭲𐭩𐭭𐭩𐭭=spacious; cf. Yt. X, 44.

[5] Darm. recalls *gãm baoiryãm*, and suggests that it might signify "uncooked viand" as against *pâpithwa*="cooked viand"; but that appears doubtful.

[6] *Âp-ashtak* (?). We are not acquainted with the last word except perhaps in 𐭲𐭩𐭭=𐭲𐭩𐭭 given in the Avestan-Pahlavi Farhang to indicate a small span of about 6 inches. It must be noted that 𐭲𐭩𐭭 translates 𐭲𐭩𐭭 or 𐭲𐭩𐭭="brick," elsewhere; but this fact cannot be brought to help us in the case in hand. To Darmesteter it seems to be a measure of length.

[7] *Ninik* or *Vînik-zâyeshn* (?). The text has 𐭯𐭩𐭭𐭩 which might be read *vazâyeshn* from Av. 𐬯𐬁𐬎=to be wide. Were the word to be taken as only an attempt to transliterate the Avestan word in the text, then it must be read *nazâyeshn* which would suggest a sense contrary to that of the original. Darmesteter reads *vinig nazâyishn*, but cannot translate.

[8] The text has *armaêstaya* which is corrected.

[9] See notes above.

[10] The text gives *raêthwâ*.

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7. *Avi*[1]*-grrrftem pitûm*[2] *grrrbyât;* « **And** » **one shall take**[3] **the nutriment** « *i.e.* », the liquid food, **contained**[3] « **in something** » ;

8. *Fra-darta*-chit *tûirinãm fra-darayôit.* « **And** » **of pressed curds,** « *i.e.* », cheese, **one shall hold**[4] **forth** « **a quantity** » **placed**[4] « **on something** ».

135 B 9. *Nâvayayâi itha apê;* **The same**[5] « **should be the quantities** » **for stream**[6] **water**; *âat nâvayayâi* « *apê* » **but as regards stream water** *a-vaêzô*[7] *aêtainghâo*[8] *Frabarrta dâstra*[9] *masô paitibarôit.*[10] **Without incurring sin may the Frabôrtâr priest** « **whose function is to set forth things** » **present** « **only** » **half as much hereof,**[11] verily, as having been weighed out[12] on a balance[13] and held in a skin.[14]

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[1] TD has [illegible]. [2] The text wrongly has *paitim.*

[3] Darmesteter renders " Let one plunge into it and draw out... ."

[4] Darm. simply renders " Let one hold as much of the cheese."

The sense in both these cases seems to be that the things are to be borne in proper vessels. The quantities however are not clear here; but it is mentioned below at ll. 29-30 that still water takes just half of what tidal water takes. Tidal water of course refers to the sea, and still water to the lake.

[5] *I.e.*, the same as for still water.

[6] Or, "navigable"; but the classification apparently distinguishes seas, lakes and streams.

[7] Cf. Âfrîn. Gâh., 13. [8] Feminine, genitive, singular.

[9] Perhaps to be derived from [illegible]=to bite off; but Darmesteter's suggestion that it may be for *dvâstra* derivable from [illegible]=two, is worthy of consideration, especially in view of his comparison with the Greek δεύτερος.

[10] The text has simply *barô.*

[11] This option is allowed because streams are estimated at half the value of lakes. And it is allowed to offer it also the whole quantity that is offered to lakes, evidently because stream water is running water, and hence, intrinsically, has greater value than lake water in that respect, and thus equalises the apparently greater value of lakes.

[12] *Bôkhtak*; Av. [illegible]=to apportion. [13] *Sanjah*; Pr. سنجه=balance.

[14] Or, "shell"; Pr. پوست=skin ; shell. An objection might be taken to our having preferred to understand the receptacle to be of skin; but sections 12 and 14 below appear specially to refer to skin.

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10. This is manifest from the text of the Holy Wisdom as concerning the most[1] adverse[1] opinion,[2] that in respect to this case « it must be quite » evident that the dish bearing the Hallowed Portion[3] « is made » unclean.[4] « Whereas » from the Twentieth[5] Book it is manifest that the dish bearing the Hallowed Portion « remains » clean verily when the dish is full with liquid food, inasmuch as the liquid food is with the least[6] « added » water full « of it » even to an excess,[7] as « the text says »: *Frâdhasta*[8] *ûzdo*.[9] 'Excesses « are these » littlenesses.'[10]

11. The still water is taking[11] things in half « the quantity » of what the tidal water is taking,[12] especially of the liquid food, inasmuch as liquid food is with the least « added » water full of it even to an 136 A

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[1] *Chakhîkist-tar*; Pr. چخیدن = to contend.

[2] *Dînâ* as in TD. [3] As constituted by various offerings.

[4] *A-pâtiyâp* as in TD; HJ has *pâtiyâp*.

It must be noted that this and what follows immediately are simply notes appended to the subject treated above.

[5] *Vîstûm*. The Hûspâram Nask is said to have had sixty-four Fragarts. But whether twenty or more of these belonged to the Nirangastân Division is not clear, as it is also not clear whether the number has a reference to all the books of the whole Hûspâram Nask, independently of its several divisions, or to the Nîrangastân division only. [6] *Vît*; Pr. ویت = little.

[7] The signification here has a bearing upon the sense of the term *Bûr*: in view of our translation of "liquid food" it must be meant that the particular liquid food being excessively full of water, is too thin to soil the vessel. If *Bûr* were not to mean so, but were to signify something solid, then the sense would be that it being a viand with so little water as to render this excessive even with but a little more of it, it would be too dry a viand to soil the vessel; but this meaning does not suit the word here nor previously.

[8] Corrected from 𐬞𐬀𐬭𐬌𐬙𐬀𐬎𐬀 of the text; cf. a similar form 𐬞𐬀𐬭𐬌𐬙𐬀𐬎𐬀𐬵𐬀. The word is compounded of 𐬞𐬀𐬭𐬌𐬙𐬀𐬎 + 𐬵𐬀.

[9] Nominative plural of *ãzangh*, corrected from 𐬀𐬵𐬀𐬌 of TD and ازنگ of HJ.

[10] *I.e.*, though such things are in themselves very little, they become excessive where they are not wanted.

[11] 𐬌𐬥𐬀𐬵𐬀𐬌𐬙𐬀𐬵𐬀𐬌𐬥 is for 𐬌𐬥𐬀𐬵𐬀𐬌𐬙𐬀𐬵𐬀𐬌𐬥.

[12] Evidently because the lake water is allowed half the value of the sea-water. This fact is here stated to remove the uncertainty that is left above concerning the quantities of the offerings of the *pît* and the cheese to the still water.

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excess;[1] and « it was » for this particular reason that « above », in the case of the stream water,[2] « there was given » the sacred commandment « that the offerings » are to be weighed out on a balance « to determine their proper quantity ».[1]

12. As regards the skin, it is evident from this place that « it is considered » clean, inasmuch as it is to be placed on the balance « for weighing the liquid food in ».[3]

13. It is evident according to the Twentieth Book, that skins can be « utilised » for « making » all sorts of receptacles[4] for liquids.[4]

14. The liquid food must be « held » in a skin because with the least « added » water it is full of it even to an excess.[5]

15. « The text » *A-vaêzô*[6] *pasûm hãm-pu*khdh*em*..... 'Without incurring sin « may one offer the produce of »[6] an animal of[7] one of all the five kinds..... '[7] expresses indeed this essentially, that one

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[1] Still waters are always considered in the Holy Scriptures to be never so good as running waters; and so any addition to the quantity of still water was to be as much avoided or restrained as possible.

[2] [illegible] should be [illegible].

[3] This is an evident conclusion; for if the skin were not considered clean it would not have been allowed to be used for weighing in it an object of offering.

[4] *Dûilabîh* for *Dûilabîhâ*, Pr. دول = a pail; دولابه = a water-wheel.

The Twentieth Fragart seems to have treated of vessels and receptacles.

[5] The *pît* is so very soft and watery that a skin receptacle must specially be convenient for handling it: because it can be tied up and made completely secure in it.

[6] Thus in TD. This whole text recurs below at Fol. 138, ll. 9-12 where the reference is to the animals from which the sacred milk is to be taken; and hence the reference there cannot of course be to fish; still, in view of the arguments in note 2 and in note 3 on next page, fish must be intended here.

[7] *Hãm-pu*khdh*a* has this whole meaning.

The five classes of animals are mentioned in Visparat I, 1, and Yt. XIII, 74. They are (1) those living under water; (2) those living under ground; (3) those that are winged; (4) those moving with bounds; and (5) those of cloven hoofs.

It is evident that any one of these five kinds of animals cannot be fit for dedication or for the presentation of its produce; *e.g.*, a wild beast or a raptile which both represent two of these classes, cannot be suitable for this purpose; indeed only those of the useful kinds can be utilized thus.

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may present [1] fish [2] « also ».

16. When there is fish [2] for presentation, then the water of streams « does » not « come » into « any distinct » consideration.[3]

17. « While offering them up to the several waters », fresh [4] milk [4] should not be [5] filled together [5] with the sanctified water, and the sanctified water should not be [5] filled together [5] with fresh milk.

There is however one who says that fresh milk can be [5] filled together [5] with the sanctified water.[6]

18. Concerning the cheese « which is to be equal to » 3 morsels [7] in quantity, Afrog said verily thus, that it is requisite that one should 136 B
hold up the offering [8] that is for pouring down,[8] together with the sanctified water « simply; for », it cannot be fit if one hold it with « such stuffs as » the juice [9] of figs.[9]

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[1] *Aû-frît*; Av. [illegible]=to present in thankfulness.

[2] *Mâhîkân.* The word may also be read *mîshîkân* = sheep; but it is evident that some kind that would be unusual for dedication is meant here; and fish was considered fit according to Fol. 114, l. 26.

[3] Evidently because fish being congenial to waters of every kind, its offering may be equal in every case.

Fish might have been offered alive; if not, its flesh could easily be devoured by the fish or other creatures that might be in the several kinds of waters.

[4] *Jîv.* [5] *Anbâreshn.*

[6] If [illegible] be read *dîn* and if *pâtiyâp* indicate "physical cleanliness", the translation may be "Religiousness cannot be accumulated by means of physical cleanliness, etc.", and it may be meant that one may be religious not absolutely through being physically clean; and one may be physically clean not absolutely through being religious. Hence it is that the religion of the Avesta preaches both physical as well as spiritual cleanliness.

This beautiful sense is reluctantly given up before that preferred; because this fits better into the contexts and can be specially connected with what follows.

[7] Or, "what will fill 3 strainers (for draining the coagulation)."

[8] *Farû-dâk* or *farû-dahak*; from Av. [illegible] (= [illegible]) + [illegible].

[9] *Shîrak anjîr*; Pr. شيرة انجير.

One may be misled into offering such things by the erroneous notion that something more delicious than mere plain water must be specially meritorious. But clean water represents all drinks whatsoever, and is not only the most delicious fluid really, but is also perfectly innoxious to the several waters to which the offerings may be made.

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19. All things should be managed well up to « the text » ..... chithremchit [1] '.....evidently enough,' when the function « is completed » on everything.[2]

20. The swiftest [3] « water » would be such that the quantity of the Hallowed Portion which might just come to pouring [4] would « immediately » extend to 10-fold « occupation of itself ».[5]

21. The stillest [6] water would be such that it would stand still « though there might be poured on » even 10-fold of so much as might « conveniently » go « at a time » into a certain point [7] « in its surface ».[8]

22. There is « however » one who says thus that the swiftest « water » would be that which would [9] rush in a moment [9] on to 3 steps; « and » the stillest « water » would be that which would not leave
136, l. 28 « at all » the depth[10] of its bottom.[10]

CHAPTER XXI

ON THE KINDS OF THE MILK FOR THE HOLY SERVICE [11]

118, l. 6 1A, *Ratufris nâirikaydo kehrpaydo* [12] *nôit payanghô*, **Neither is « the offering » of the milk of the body of a woman of**

[1] This must have belonged to the text recited at the offering, at which the function of offering things appears to have been completed.

[2] Until there remain things to be manipulated at the function, one should not be the least slack in minding them well.

[3] *Tachâkist-tar*; 𐬞𐬀𐬙𐬀𐬑𐬌𐬯𐬌𐬯𐬀𐬭 would be better than 𐬞𐬀𐬙𐬀𐬑𐬌𐬯𐬌𐬯𐬀𐬭.

[4] *Bâreshn*; Pr. ببارش=to shower.

[5] *I.e.*, immediately a quantity were poured, it would be carried to a space ten-fold of that which it would have occupied had the water been perfectly still.

[6] *Armêshtist-tar*. 𐬀𐬭𐬨𐬌𐬯𐬌𐬯𐬀𐬭 would be better than 𐬀𐬭𐬨𐬌𐬯𐬌𐬯𐬀𐬭.

[7] *Bûrân*; Pr. بوران=the point of a nail or some similar object.

[8] *I.e.*, even then no motion would be perceptible in the water.

[9] *Gôkârêt*, probably from 𐬜𐬀𐬵-𐬉=to rush away from a point in a moment, or from 𐬜𐬀𐬵-𐬉=to cut away at a stroke from a point.

[10] *Farût aê bûn*. Otherwise, "beyond its source."

[11] The first two sections below are transferred here from the text of Fol. 118, ll. 6-23, which is isolated there but can well join up here.

[12] The text has *kehrpa*; but see TD below.

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spiritual merit in[1] the Divine Service,[1] —verily indeed as even the milk is to be such as must be meritorious, *nôit sûnô kehrpayâo payanghô.* nor is in spiritual merit « the offering » of the milk of the body of the « female » dog[2];—

2. Afrog said: Verily, no defect[3] can be allowed to pass herein.

1B. —*ratufris vehrkayâo kehrpayâo*[4] *payanghas*cha *ha*dha *vîspa-nûm*cha *daêvayasnanûm tanup*rrrth*anûm*cha, *ha*thra *bao*dhô[5] *anghat*[5] 118 B *fraourvaêsyô.*[6] « although indeed the offering » of the milk « even » of the body of the she-wolf « is regarded to be » of spiritual merit for the sacrificial service[7] among all the demon-worshippers and those ingrafted with sin in their persons, notwithstanding[8] even that their « animal's » sanity[9] may have totally vanished, so that it may have the end of its tail cut off « therefor.[10] And hence it is that » they keep « such milk » on the spot for the « sacrificial » function.[11] 118, l. 23

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[1] *Pann tarskâsîh.*

[2] In its isolated place in the text it might appear strange that this passage should recount only some unlawful kinds and not mention at all the lawful kinds; but when transferred here and joined up to the text which follows, that difficulty vanishes, as a following section recounts the lawful kinds.

[3] *Band* (?); Pr. 𐬉𐬌𐬥=fraud.

[4] Thus TD; HJ has *kehrpa*cha.

[5] TD has 𐬀𐬌𐬥𐬵𐬀𐬎𐬹𐬀𐬌 and HJ 𐬀𐬌𐬥𐬵𐬎𐬹𐬀𐬌 which would be the instrumental singular of 𐬌𐬥𐬵𐬎𐬹𐬀𐬌.

[6] Thus corrected. [7] *Tarskâsîh.*

[8] The original *hathra* which is rendered *levat*man has this force.

[9] *Bûd.*

[10] The tail of a mad dog or a dog that might bite without barking was to be cut off if it bit a useful animal or a man for the fifth time; see Vend. XIII, 34.

Does the text here suggest that wolves were domesticated among the Daêvayasnas? As the dog itself is a species of wolf, this would not be improbable. In that case a mad wolf might have its tail cut off for a similar reason as that for which a mad dog had to suffer, and especially when it might fall within the jurisdiction of the Mazdayasnas.

The force of the statement in the text is the indication that the Daêvayasnas were using for sacrificial service the milk even of a wolf of far advanced madness.

[11] *Kartak.*

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3. *Aipi*[1] *-jaghaurvatãm*[2] *aspayanãmcha payanghãm, gâvayanãmcha, maêshinanãmcha,*[3] *buzinanãmcha.*[4] **Let**[5] **one « therefore » always daw**[5] **of the milks of mares, and of cows, and of ewes, and of she-goats** for the fresh[6] milk for the Holy Services.[6]

4. « It is » clear enough from the text[7] of the Holy Wisdom[7] « as to » how much out of this is required « in every particular instance ».

5. Soshâ*n*s said: Behold, even « the milk » of the camel[8] is fit.

6. Afrog « however » said: Verily, the opinion[9] of Soshâ*n*s in

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[1] This whole text is found in Vend. V, 52.

[2] Thus in the text. It is the imperative Atmanepada third person singular of the frequentive of the root 𐬐𐬀𐬎=to hold; to take. The 𐬵 before the verbal termination is the 𐬵 of the frequentive. In the Vendidad the word appears in the shape 𐬐𐬀𐬎𐬵𐬌𐬌 and is traced to the root 𐬐𐬀𐬎 and conjecturally rendered "boiling" by Darmesteter. This has forced scholars to understand it to be a genitive plural of 𐬐𐬀𐬎𐬵𐬌𐬌, an adjectival form of 𐬐𐬀𐬎. But when so taken, the whole of Vend. V, 52 is left without a verb. Very probably therefore an error has been committed there in reading the word thus. Our reading and solution here remove all such difficulties.

[3] HJ here and texts of the Vendidad have 𐬯𐬀𐬵𐬌𐬌𐬀𐬦; TD has 𐬯𐬀𐬵𐬌𐬌𐬀𐬦.

[4] Thus our text. The Vendidad texts read 𐬨𐬀𐬵𐬌𐬌𐬀𐬦.

[5] *Doshât*; lit.="let one be milking"; Pr. دوشیدن.

The form of the word here clearly yields this reading. The forms in the Vendidad texts however are different, although it would not be difficult to trace our reading there also. Dastur Darabji's attempts there have yielded *vakhshdâd*="boiled" and *âdêhiâd*="may be given."

[6] *Jiv* expressed correctly in Pâzand.

This expression may also be conveniently taken with what follows.

[7] *Avistâk.*

[8] The text gives the Huz. *Jamalâ* which has this meaning. Although we have construed its implication below, still what follows makes no direct mention of camel's milk, while the ass is named. Indeed it would be possible to secure the sense of "ass" here, because the Huz. *Jamalâ* can with a very slight modification become *khamara*=an ass.

[9] *Â-wâr* = Av. 𐬀𐬎𐬭 =to suppose. West elsewhere renders this word "computation."

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this « case » is not right because « this milk is such as » will[1] have caused corruption[1] « in every instance ». This he makes clear from the text: *Taurva*[2] *payâo*[3] *bavât*[3] *aspayâatcha kharayâatcha*[4] 'Spoiled would become the milks from the mare and from the she-ass « through mixture with the milk from the camel ».'[5]

7. Dât-Vêh said: Verily, as one's aspiration[6] « must be towards » meritoriousness,[7] so only when one spurts[8] « the milk » quite like a spray,[9] will it really be proper; for, it is not proper to hold it « merely ».[10]

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[1] *Nast yakavîmûnêt.*

[2] Thus in TD; HJ has 𐬨𐬀𐬭𐬎𐬀𐬌. It is adjective neuter nominative plural. It must be noted that such forms in adjectives are rare, but not altogether absent; cf. 𐬨𐬀𐬌 which is similarly formed by the addition of the primary suffix 𐬨 to the root.

Darmesteter thinks that this word is the masculine or the neuter form of *tûiri*, and renders it to mean "cheese" accordingly; but this is surely erroneous.

[3] It must be observed that *payâo* is plural, whereas *bavât* is singular.

[4] The text has 𐬨𐬀𐬭𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌𐬎𐬀𐬌; but cf. Yas. XLII, 4.

[5] If the reference above were not to the camel's milk but to that of the she-ass, the sense would be, "Spoiled would become the (mixed) milks from the mare and from the she-ass."

Darmesteter's translation, "Cheese can be produced from the mare or the she-ass," is evidently erroneous, because, this quotation is cited to yield a contrary sense which such rendering does not give.

[6] *Aîmit.*

[7] *Kirfîk* may be adjectival.

[8] *Râtûnêt.* [9] *Tâk.*

[10] It seems to signify that as man's object in making an offering is to perform a meritorious act, it would be proper to indicate the sacrificial spirit by using up the things for presentation in the act of offering itself, and not by keeping them for after-use. Thus the milk for offering is to be spurted in sprays into the water, and not to be simply held forth during service.

It does not however appear as essential that things for offering are always to be wasted to the elements. They may best be consumed by those participating in the thanksgiving service, whenever that may be possible, or even may be given away to needy men and creatures.

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CHAPTER XXII

ON THE PROCESS OF MILKING IN THE HOLY SERVICE[1]

1. When one is to take the fresh milk, one must proceed towards a faultless[2] « milch » animal, and one must recite the « following » text of Holy Wisdom on « that » faultless[3] animal:—

Ashem Vohû 3;[4] « The Praise of Righteousness 3 times »;

137 B *Fravarânê*..... ; 'I confess myself..... ';

Then one must glorify whatever period of the day one may have « while reciting, and recite onwards » :—

Géus Tashnê Géus Ŭrunê ..... 'for the Maker of the Living World, for the Spirit of the Living World.....';

2. « Then », in the case « when there is » one animal « for milking, one must recite onwards thus » :— *tava Géus Hudhâonghô ŭrunê*[5] 'for the spirit of thee in the Living World of Good Nature,'— and when two « it should be thus » :—*yavâkem*[6] *Géus* « *Hudhâonghô ŭruvôibya* »[7] '« for the spirits » of you two of the Living World, « of Good Nature »,'—and even when there are more, « the general form of the formula » is not to be different[8]—; « and then one must recite forwards »,—khsh*naothra*[9] ..... 'With the establishment of the Holy Concord.....'.

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[1] The Avestan passages bearing on this theme occur so late as to occupy §§ 11-13, below.

[2] *A-sariyâ*.

[3] [illegible] is wrong for [illegible] (*a-sariyâ*). The word as it is may be read *aîrîh* =nobleness; but this abstract sense will not suit the context.

[4] These formulas are even now recited for the purpose indicated here; cf. Ervad Tehmurasp's Yasna with the Ritual, p. iv of the Preparatory Service.

[5] The text wrongly has *ŭrûnô*.

[6] Second personal pronoun, genitive dual.

[7] The modern texts wrongly give *ŭrûnê*, but a dual is evidently wanted.

[8] Of course not without the necessary modifications of this text. When there are more animals than two, this text properly would be, ... khsh*mâkem* (or *yûshmâkem*) *Géus Hudhâonghô ŭruvôibyô*....'.

[9] Khsh*naothra*, *yasnâicha*, *vahmâicha*, etc., and *Yathâ Ahû Vairiyô Zaotâ*, etc., as usually occurring in similar formulas.

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« And thus » one must take up the special formula for opening the function « of milking ».

3. Then one must recite the words: *Asha-Sara manangha,*[1] 'With meditation in accord with Supreme Righteousness'; and « on doing that », one must come to all the animals « one after the other, and milk them with the words » *Asha-Sara vachangha,*[1] *Asha-Sara shyaothana.*[1] ' with announcement in accord with Supreme Righteousness, with action in accord with Supreme Righteousness.' [2]

4. If one were to recite the [3] text of Holy Wisdom [3] more and take the fresh milk less, that would [4] not be proper.[4] « Similarly » if one were to recite it less and take « the milk » more, « that too » would [5] not be proper.[5]

5. If on milking [6] in [7] slender sprays one by one [7] « the milk » were to fall under, that would not be proper.

6. If on the collision [8] of two sprays [9] « the milk » were to fall under, that would not be proper.

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[1] These words are also found in Srôsh Yasht, § 4.

[2] At present while pronouncing the word *Ashem* before each of these three expressions, one jet from the animal's teat is shot out on the ground, whereas on reciting each of the three expressions one jet is received into the milk vessel. Thus altogether three jets are shot out on the ground and three received into the vessel.

After that the priest stands up and recites two Ahuna Vairiyas, and the text *Yasnemcha vahmemcha ..... âfrînâmi Géus Tashnê..... Hudhâonghô ŭrunê* with modifications according to circumstances as indicated above. Then he passes his hand along the animal's back and recites the text *Hazangrem baêshazanãm baêvarr baêshazanãm*, once aloud, and once in undertone. Having done that he takes the milk vessel to the place of ritual and puts it aside.

[3] HJ has *Avistâk.* [4] HJ has 𐬀𐬵𐬌𐬎; TD has 𐬀𐬵𐬌𐬎𐬎𐬀.

[5] The text has 𐬀𐬵𐬌𐬎𐬎𐬀 which is sometimes a double negative to be read as *a-lâ-shâyat* and meaning " is not improper " which might be taken by one to be the sense here also. Sometimes however the word seems to signify a plain negative sense only, and then, it may be understood that two negative prefixes are put together simply by way of force, or that the expression must be for *aê lâ-shâyat*, meaning, " surely that is not proper."

[6] *Dûsheshn.* [7] *Tunôk aê tunôk*; cf. Pr. تنک = slender.

[8] *Khafrûneshn.* [9] *Tâk.*

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138 A 7. If there were to result [1] a wound to the teat [2] and the udder [3] by the hand, that could not be allowed.

8. If a change [3] « have entered the milk » through taint,[4] then that should not be allowed at [5] all.[5]

9. If the colour « of the milk » have changed, and if it have changed owing to the grass « that the animal may have eaten,[6] or » if it have changed through « the animal's » pregnancy,[7] then that could [8] not surely be fit [8] « for use ».

10. If « indeed » it have become « so changed » before the Thanksgiving Service, then that could [9] not evidently be fit [9]; « but » if it become « so changed » after the Thanksgiving Service, then surely[10] that can be allowed[10] « to have been so used ».

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11. *A-vaêzô pasûm hãm pu*khdh*em mana*ngh*ô*,[11] *nôit paya*ngh*ô*... ..... **Without incurring sin « may one take the milk of »**[12]

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[1] *Lâ* should be omitted as in TD.

[2] *Pistân*; Pr. پستان.

[3] *Vashtakîh*.

[4] The word here appears as 𐬐𐬀𐬌𐬙𐬀𐬴𐬀𐬌𐬵 : but elsewhere we find the form 𐬐𐬀𐬌𐬙𐬀𐬴𐬀𐬵 which is read *padvîshak* by West, at Shâyast Lâ-Shâyast II, 7. The discovery of the etymology *paiti-vish* in this form at once justifies this reading and the meaning "contamination," which he has used there and elsewhere. Dastur Jamaspaji's reading *patôshak* and meaning "necessity" cannot be supported.

[5] *Mindavam-ach*.

[6] This seems to be the evident meaning here.

[7] *Âpôstanîh*; Pr. آبستن = pregnancy.

[8] It is possible also to take the sense as "could not be unfit"; but what follows seems to favour the meaning we have preferred; for, if such milk were considered fit, there would be no necessity of considering any such special circumstances as are mentioned just below.

[9] The other possible sense, "that could not be unfit," cannot suit here in view of the arguments in the previous note.

[10] Supposing that 𐬀𐬵𐬎𐬀𐬵 is for 𐬀𐬵𐬎𐬀𐬵 𐬨. Yet the apparent sense "that (too) must not be allowed" may not altogether be unsuitable here.

[11] See note 3 on next page.

[12] The context evidently points to the milking of animals.

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an animal[1] fully developed[2] in vitality,[3] « but » not fat.[4]

12. *Uscha âpê shavô*[5]*-gâvayâis*[6] « And » from beyond the water, « but », from in front of the Water,[7] with shooting[8] sprays[9] of fresh milk[9] khsh*avas vaghzhibis antarr-barôit*. and with the six[10] utterances[11] may one recieve it in. 138 B

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[1] 𐬐𐬀𐬭𐬌 is wrong for 𐬐𐬀𐬭𐬌 (*kirâ*) =a sheep; an animal. TD has 𐬐𐬀𐬭𐬌 𐬵𐬀𐬎.

[2] *Pazd*; this word may perhaps be related to Pr. 𐭯𐭦𐭲=aged.

Darmesteter rightly sees in this word the root *pach*="to cook"; "to be matured"; but he thinks that *pukhdha* is here translated two times, once by *panj*=five, and another time by *pazd*; and this would not be impossible in view of quite a similar case which just follows in Fol. 139, ll. 22 to 24 where the Avestan *vîdâyât* is doubly translated with *âkâs-aômand*, as well as with *sût-aômand*. Still it must be presumed just here that what he reads as *panj* may simply be an error for *pann-ach*, inasmuch as all the five species of animals could not be intended here, not only because that would be absurd but also because that is contradicted in the preceding portion, and inasmuch as no special five kinds are mentioned anywhere here.

[3] *Mazg*. Darmesteter has rightly seen that this word translates *mananghô*; but he supposes that the latter may be corrupt for *zemananghô* = full of capacity to generate young ones; cf. 𐬵𐬌𐬥𐬀𐬐𐬀𐬭𐬀𐬌 of Vend. XIII, 50. This supposition however is not necessary, because *mananghô* can be compared with Pr. 𐭬𐭭𐭪=power, and may be traced to a root *man* = to have vigour.

[4] It is meant that the animal must neither be lean nor plump, but must be vigorous and strong.

[5] The text has 𐬱𐬀𐬵𐬌𐬀𐬥; and the nearest understandable form is 𐬱𐬀𐬵𐬌𐬀𐬥 which may be traced to 𐬱𐬀𐬵 = to proceed, to shoot. And the sense finds a neat place in the context.

[6] Instrumental plural of *gâvaya*, an adjectival noun meaning "jets or sprays of milk."

[7] It seems to signify that the milking should be performed not too much near the water to which the offering is to be made, nor too much away from it or having it concealed from view.

[8] *Rûyân*=current, present participle of 𐬭𐬎𐬌𐬙 or 𐬭𐬎𐬵 which are synonyms of the root 𐬱𐬀𐬵. Darmesteter hesitatingly reads it *Rôshan*.

[9] *Gâm* which usually simply means "fresh milk."

[10] If this word be read *ashtak* or *hashtak*, it must signify "eight"; but it may be corrupt for 𐬀𐬱𐬀 which is the Semitic equivalent of the Aryan 𐬯𐬎 = six.

[11] 𐬯𐬌𐬎 is wrong for 𐬯𐬌𐬎 or 𐬯𐬌𐬐 (*milayâ*).

The six expressions must be *Asha-Sara manangha*, etc., which have occurred above, and which are uttered while milking the animals.

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« Really speaking », the utterances[1] are less than six.[2]

13. *Yatha nôit aêtini*[3] *-dâiticha â-rishyãn*,[4] « **And this milking should be so managed» that they «who milk» might not give wounds « to the animals » through**[5] **causing scratching**[6]; thus for instance no wounds « whatever » must be caused to the sheep,[7] *â zî*[8] *dim aêtaêshãm baodhô*[8] *-jaitis âstâraiti*.[8] **because in that case the sin of causing them sensible injury is incurred by**[9] **one.**[9]

14. Verily it becomes manifest that *anaz*.....[10] ' non..... '[10] is a sin indeed.

CHAPTER XXII : APPENDIX

ON OFFERING THE PREPARED MILK IN THE HOLY SERVICE

1. Verily the time of bruising[11] and beating[11] things[12] for the liquid food[12] is not plain « here.[13] But this much is evident that » in

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[1] See note 11 on previous page.

[2] This remark appears to refer to the utterances as really being only three expressions altogether. Otherwise [illegible] might really have been read *ashtak* or *hashtak*=eight; and then of course an objection could be raised to the expressions being called "eight," though it is not plain how such a statement could be made.

[3] This word is strange; but it may be represented in [illegible] of Yt. XXII, 13. This is doubtfully translated "thou sawest" by Darmesteter; but the meaning "thou used to be grieved at" would not be inappropriate there also.

[4] The text corruptly has [illegible].

[5] [illegible] as in TD.

[6] *Shakhûl*; Pr. شخوليدن = to scratch.

[7] *Mîshîkân*.

[8] The text is corrupt here.

[9] *Â.....dim* signifies this.

[10] The word is incomplete and does not supply sufficient hint for a restoration. Still it is plain that it must have a reference to some wrong treatment of the animals.

[11] *Kavîstan*; Pr. كويستن.

[12] It is evident from the phrase *Gãm baoiryãm* used elsewhere, that milk must have entered largely into the composition of this liquid food known as *bûr* in Pahlavi.

[13] Still, it is apparent that its preparation must have occurred at just the time when other things for the holy ceremonial were prepared.

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the function of Srôsh-Hâvan [1] « the Service of Life's Early Morn in Honour of the Spirit of the Moral Order » where they bruise [2] them, they should bruise them as [3] much as [3] must render «them» fit best [4] to swallow.[4]

2. When they have been bruised [5] and beaten [5] as much as must be necessary for the purpose in hand, and when they have been bruised and beaten to that right measure which is manifest from the Holy Wisdom, then [6] alone can they be fit [6] « for use ». 139 A

3. On « reciting the text » *Yêinghê mê Ashât hachâ vahistem* ... ... [7] ' Whose highest excellence to me through Righteousness... ... ...,' one should draw the Hallowed Portion two times altogether « from the bowl of the fresh milk »;

4. At.....*Yêsnê*..... '.....in Worship.....' one should thrust [8] the Twig [9] of the Hallowed Portion [9] a little into [8] the bundle [10] « of the sacred Barsôm twigs » ;

5. « And » at ..... *paiti* ..... '..... with .....' one should again hold with the Twig of the Hallowed Portion the liquid food as a whole; and excepting [11] that particular [11]

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1 The Yazeshn Service performed in the Hâvan Gâh in honour of Srôsh.

2 *Kûpênd*; cf. Pr. کوبیدن. 3 *Aê-chand.*

4 *Khvâr-tar*; cf. Pr. خواردن = to drink.

5 *Kôst*; Pr. کوستن.

6 𐬫𐬀𐬱𐬀𐬌 is wrong for 𐬫𐬀𐬱𐬀𐬌𐬌.

7 This text belongs to Yas. LI, 22 with slight differences in forms of words. It occurs again at Yas. XV, 2, Yas. LXIII, 1; LXV, 16; and LXIX, 1-3. Probably however the reference is to this text occurring at Yas. XV, 2, for, somewhat similar manipulations are made there at present. At the words *Ashât hachâ* the milk is poured two times into a special cup from the bowl into which it has been milked; and at *vahistem yêsnê paiti* the Leading Priest takes up the Twig of the Hallowed Portion, which lies on the cup, dips it into the milk that is poured into it, and passes that dipped end along the Barsôm band for some time. This is probably a reminiscence of the offering up of the Hallowed Milk at this stage.

8 𐬫𐬀𐬵𐬌 𐬚.

9 *Zôharak*; see above, Nîr. Bk. II, Chap. V : App. A, 11-16, and App. C, IV.

10 𐬫𐬀𐬱𐬌 seems to be for 𐬫𐬀𐬱𐬌𐬌 (*hanband*)=bundle.

11 *Barâ zak ê aêtûm.*

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water[1] which may happen to be[1] in the direction of the north,[2] towards every other should one p o u r it——there is one who says thus: Verily, rather should one s p u r t it towards that.

6. Until the Sun comes high up just about overhead,[3] one is to hold the sacred Barsôm twigs towards[4] the direction of the Sun.

CHAPTER XXIII

ON THE EVIL RESULT OF MAKING THE OFFERING DURING DARKNESS

1. *Ava*tha *Frabrrrta zaothrâo*[5] *fra-barôit*, Then[6] « only » indeed **should the Frabortâr priest « whose function is to present things », present the hallowed portions,** *atha Hâvana*[7]
139 B *haomãn hunuyât*,[8] « and » then « only » indeed **should the Hâvanân[9] priest « whose function is to pound the Haoma » pound[10] the Haoma twigs,**[10] *yatha havat vaêthat atha: Mê zaothrâo, yêintê raochahê*,[11] *nôit antarr temahê*,[11] **when either has been knowing this as certain,** ***viz*: My[12] libations[12]** here **are sure to**

[1] Otherwise, " .....which may come (to) the water.....".

[2] As the north wind brought sufferings and calamities to the ancients living in the cold regions, they are said to have thought the north to be the home of demoniac and wicked influences. It is not impossible however that they had the knowledge of the magnetic forces of the north and had associated that fact with the above notion in some way.

[3] When it comes exactly overhead, the Gâh changes; and at the time when the Gâhs change no religious function can continue, besides the fact that when the sun is overhead, the attitude of one holding the Barsôm towards him, must be too awkward to be allowed.

[4] ۱۳۱ before ۱۵ is for ۱۳; and as it repeats the sense of ۱۵, it must be omitted as in TD.

[5] The text erroneously has ۱۵۳۱۵۱۵.

[6] ۱۶ ۱۳۳ is corrupt for ۱۶ ک ۱۳۳; see just below.

[7] Nominative singular of *Hâvanân*.

[8] The text wrongly has ۱۵۳۱۳۱۵.

[9] ۱۳۳۳ should be ۱۳۱۳۳.

[10] ۱۳۱۳ ۶۳ is for ۱۳۱۳ س ۶۳.

[11] Locative singular.

[12] ۱۵۳ د ک should be ۱۵۳ ۱ د ک.

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be gone through during daylight, not during darkness,[1] *vîdyât*[2] *zî yatha hôi*[3] *ashis anghat;* « and when » either has verily been knowing[4] and has had profited[4]—there is a man who renders—[5]« either has been » given to have profited'[5]—that Blest Sanctity should surely be « resulting » from that « Holy » Sap[6];

2. *Vîspanãm zî*[7] *asraschintem*[8] *paracha aêshayamanãm*[9] *daêva*[10] *raêzantê*[11] *upa nakhturushu*[12] *tãnthraêshu*[12] *a-srâvayamnât* 140 A *paiti Ahunât Vairiyât.* Because in fact they pour[13] out to the

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[1] Darmesteter renders the whole thus:— "……in order that the libations take place, prepared with the full knowledge (that the rite be accomplished exactly as it should be and at the proper time) ……." He has thus taken *vaêthat* as a noun form, but surely that is a clear verb.

[2] The text has *vîdâyât*, but see Yas. XLVIII, 9 where the words occur with but a slight difference. The verbal form is evidently potential.

[3] The text has 𐬵𐬀 which is wrong.

[4] *Vid* means both to know and to obtain, and both these senses are here taken into service by the Pahlavi translator.

Taking up the following word 𐬀𐬯𐬀𐬎𐬀𐬌 along with what precedes it, it might be rendered:—" ……men have verily been knowing and profiting—there is (one) who……."

[5] This critic has evidently the form 𐬚𐬀𐬎𐬀𐬌𐬎𐬀𐬌 before him.

[6] It must be remembered that 𐬵𐬀 in the Gathic text has reference to the beneficent man and not to water, and that there the grammar is masculine dative singular.

Darmesteter here renders:—" because it must be known for whom might piety be."

[7] HJ has 𐬰𐬌; TD has 𐬰𐬌.

[8] The prefix *a* is for *â*; cf. such forms as 𐬀𐬵𐬀𐬎𐬀𐬌.

[9] A causal participle from 𐬰𐬌 = to shoot; to throw.

[10] Accusative plural. The accusative indicates the goal of action, or some preposition is missing from before the word.

[11] The radix here preserved is to be discovered in Pr. ریزیدن = to pour. The text has 𐬭𐬌𐬎𐬌𐬎𐬀𐬌 for 𐬭𐬌𐬎𐬌𐬎𐬀𐬌.

[12] Thus corrected; cf. Vend. VII, 79 where the same phrase recurs.

[13] *Farkhêsheshn*; Pr. فرخشیدن = to dance. Darm. reads *frâi-dahishn.*

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troupe[1] of demons the pouring[2] of all things spurted[3] forwards[3] during obscuring[4] darkness,[4] and without singing from the Ahuna Vairiya «the Glorification of the Lord's Holy Pleasure ».[5]

3. When one does not recite *Yathâ Ahû Vairiyô* « the Glorification of the Lord's Holy Pleasure », then it is evident from the Holy Wisdom that when that happens in a Thanksgiving Service, the Holy Life Flame « becomes » the most afflicted.[6]

4. And after all, it has been said that in the case when the Leading Priest does not manage well the text of the Holy Wisdom, wherever he might go and at whatever[7] time might he pour out «libations», he assuredly « becomes therein » a worshipper[8] of the demons.[8] And that becomes[9] expiated[9] with 3 Srôshôcharanâms[10] « the blows of the weapon of the Spirit of the Moral Order » to[11] the accompaniment[11] of the text of Holy Wisdom. And in « every » case when one has not attended well to the text of Holy Wisdom, one shall expiate with the same « penalty ».

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[1] *Rishênd*; Pr. ریشیدن — to pour out.

[2] *Rishtakân*, is plural; Pr. ریشتن = to set free ; to scatter.

[3] *Pêsh dâtak* ۱۲ ۴۵۰۰ seems to be for ۱۳ ۴۵۰۰.

[4] ۱۳۹۳۹۴۰۴ should be ۱۳۹۳۱; Pr. نهفتن to obscure ; cf. Pahlavi Vendidad VII, 79.

[5] See above, Nir. II, Chap. VII, 1-4 in Fol. 98 B and Fol. 99A.

[6] *Ghagtûm* ; Pr. غگم = affliction.

If no propriety and regularity be maintained in the recitation of holy texts no purpose can be served by their recital; and the spiritual vigour and gravity of the person showing fault therein must evidently suffer through that guilt.

[7] ۳۴ should be ۳۱۴.

[8] ۴۵۰۰ is wrong for ۴۵۰۰۰ (*Shêdâ-yazak*).

[9] *Vizârt*; Pr. گزاردن = to pay off; to satisfy.

[10] The word is corrupt here, but TD has ۳۱۴۵۰۰۱۳.

It must be remembered that each Srôshôcharanâm could be transmuted into an imposition of about 3½ Dirhams.

Evidently, this penalty applies only to the guilt of ill-managing the holy texts, whereas the penalty for pouring libations in darkness swells enormously and becomes the Tanâpûhar; see below.

[11] *Pann.*

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5. ——*Atha yô dim fra-hinchaiti*[1] *antarr*[1] *âtaremcha barrsmacha,* 140 B
The[2] **same becomes the case**[2] **when** with gaze **between the Holy Flame and the sacred Barsôm twigs one pours out** to the ground **that**[3] which is the Haoma drink,——and the case would not be different even with « other » hallowed portions[4] that might be « under manipulations »——, « *i.e.*, it becomes » a worship of the demons, and there occurs to one the Tanâpûhar[5] guilt « of being ingrafted with sin in one's person », *an-airyanûm tat dakhyunûm vrrrthrâi uz-jasaiti.* '« **and** » **it**[6] **goes to the triumph of the fervid realms of the ignoble one's.**'[7]

6. « As regards the neglectful recital of the Holy Texts »[8] in a Thanksgiving Service,[9] when in whatever manner might one pour out « the libations » and at whatever time might one pour them out, « that careless act » becomes a worship of demons « incurring a penalty of » 3 Srôshôcharanâms « the blows of the weapon of the Spirit of the Moral Order, it may be noted that », the Holy Text specifying[10] this[10] « is » :—

[1] Thus corrected. HJ has ; TD has .

[2] This is implied in *Atha* which evidently points to the statement above that such defective offerings pass on to the demons.

[3] Darmesteter renders :—" If one pour it out without minding the Fire and the Baresman." This may be the plain meaning ; still, the context does not point to the negligence towards the Fire and the Baresman so much as to not gazing on the sacred Fire while making the offering.

[4] Darmesteter understands:—" which is not different from the zôhrak," and infers thence the identity of the Parâhôm and the Zôhrak.

[5] Evidently the penalty swells so much, because the act amounts to the same as that when one offers the libation in obscuring darkness; see note 10 on last page. The Tanâpûhar incurs a penalty of 300 Stîrs of 4 Dirhams each.

[6] The libation.

[7] Otherwise, "the countries of the non-Aryans." Indeed the non-Âryans worshipped demons and followed disgusting practices not only in the early ages of human progress, but many of them do so even now.

[8] Notwithstanding that *hû-frâshmô dâitîm* occurs below, we realise, specially from the smaller penalty mentioned in this case, that the direct reference here is not to the absence of light which, according to l. 19 of this Folio, incurs the Tanâpûhar penalty, but to the improper recitation of the holy text.

[9] is for .

[10] Lit. " hereon," *azash.*

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Ashemcha[1] *dapascha*[2] *hû-frâshmôdâitîm*....., 'And « the Praise of » Righteousness « becomes » a worship of demons « in the Service wherein the libation is poured out » after sunset .....,' when according[4] to[4] the Holy Wisdom, there should have been recited *Yathâ Ahû Vairiyô* « the Glorification of the Lord's Holy Pleasure » at[5] the place where *Ashem*[6] « the Praise of Righteousness is erroneously recited by one ».

7. And it would likewise be improper if one were to recite « that text with a wrong pronunciation thus »:—*Yathâ Ahî Vairiyô*..... .[5]

8. Sôshâ*n*s said: Verily, excepting in the Thanksgiving Service for the « Holy » Saps « itself », it does not become « so imperative to

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[1] Evidently the Ashem Vohû.

[2] Nominative singular of *dapangh*.

[3] Were the libation to be an offering to the Holy Saps, then besides that the good act of reciting the Ashem Vohû would become changed into a wicked result by its recitation in the stead of the Ahuna Vairiya or in a wrong place, the Service in itself would turn to demon worship in the case when the offering to the Holy Saps would be made during darkness; and then the result would be the guilt of a Tanâpûhar.

[4] Taking ﻫ as in TD instead of كد.

[5] Otherwise:—".....instead. Similarly, if one were to recite a *Yathâ Ahû Vairiyô* where an *Ashem* was to be recited, then that (also) would be improper."

The form of the text may give preference to this rendering over the other; but that other receives the favour of the context without being far-fetched from the text itself; and that therefore must be preferred.

Again, the Avestan letter which is represented by the *î* of *Ahî* has a shape here which may be confounded with the letter represented by *û*; but the letters represented by *û* and *î* are in the text here written with distinct shapes of which that represented by *û* seems specially to be written in a way which would leave no doubt as to its nature, and the other is elsewhere used for the sound *î*, *e.g.*, in Fol. 148, ll. 10-11, and Fol. 156, l. 9.

From these facts as well as from the fact that modern Kadimis pronounce *Ahî* instead of *Ahû* in the Ahuna Vairiya, and supposing that the ignorant classes of the community had begun to currupt the pronunciation thus at the very time when the text here was written, we may easily see the justification of the translation preferred.

[6] The text has *Ashemcha*, but evidently the Ashem Vohû is meant.

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recite the Ahuna Vairiya in other cases ».[1]

9. Farrokhŏ « however » said: Verily, inasmuch[2] as « there is » water[3] « always » there « at a Service,[3] so », it must be proper[4] just so long « only » as one will invariably recite it. 141 A

CHAPTER XXIV

ON MAKING THE OFFERING INTENDED FOR THE WATER ALSO TO THE BARSÔM CLOSE AT HAND, AND *VICE VERSA*

1. *Yô paiti apê baraiti, nôit barrsmainê*, **When one bears « the milk offering specially » for the water and not for[5] the Barsôm twigs,** « *i.e.*, when » they take[6] the milk offering « as intended » for the water, and do not take it « as intended » for the Barsôm twigs, *yêzi barrsnæ antarât naêmât aêshô-drâjyêhê*,[7] *yavô-frathyêhê*,[8] **then if «there be» the Barsôm within the distance**

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[1] It is implied just above that the recitation of the Ahuna Vairiya is so essential here that it cannot be replaced with even an Ashem Vohû, and it has been said a little higher up in the commencement of this folio, that pouring out the libation without reciting the Ahuna Vairya must turn the Service into demon worship.

[2] As Farrokhŏ's remark must be pointing to the statement of Sôshâns, the former must be referring simply to the water that is invariably required and used in every Holy Service itself, independently of the special case in which an offering is particularly to be made to the Holy Saps.

[3] is for .

[4] One should be omitted as in TD.

[5] must be an error for .

[6] Or "hold," reading *vakhdûnênd*. If however it be read *vabidûnênd*, the translation can be:— "when they render the milk offering (*pîmeshn*) to the water," etc.

[7] The text has *draôjyêhê*.

[8] This reminds us of the expression *aêshô-drâjô, yavô frathô*="as long as a ploughshare, as thick as a barley stalk," which applies to the Barsôm twig itself at Vend. XIX, 19, and below at the close of Fol. 142; whereas the words in the text here apply to the distance of the Barsôm from the water, as that is made plain from what is said below.

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of a ploughshare lengthwise, and of a barley-stalk breadthwise, *paiti barrsma*-chit *barôit*, one should bear it also to the Barsôm, « *i. e.* », one should take the milk offering also to the Barsôm.[1]

2. *Yêzi nôit 'paiti baraiti,'*[2] thri *vâ paiti-âzâiti ayarr drâjô vâ*
141 B *vâstryât*. If however one fail to bear[3] it « so », one must[3] either redeem it with 3 blows[3] « of Srôshôcharanâm the weapon of the Spirit of the Moral Order »[4] or[5] must toil[6] the length of a day[7] « in a holy pursuit, to render » the Thanksgiving valid.

Darmesteter thinks that the expression *yavô-frathyêhê* in our text occurs through oversight.

It should be evident that the words *drâjya* and *frathya* must have meanings differing from the meanings of *drâjangh* and *frathangh* : they respectively signify "(distance) lengthwise" and "(distance) breadthwise."

The Avestan *Aêshô* is rendered in Pahlavi 𐭠𐭩𐭱 (*aêsh* or *hêsh*), Pr. هيش = ploughshare; whereas *yavô* is rendered 𐭩𐭥 (*javî* or *yavî*), Pr. جوي = barley-grain, whence Darmesteter is lead to construe *yavô-frathô* as signifying "thick as a barley-corn."

[1] In modern practice a Barsôm twig is often dipped in the milk vessel and then passed along the Barsôm band at several places in the Yazeshn ceremony.

It must however be noted that the reference in the text is to the Barsôm that was spread on the ground.

[2] *Madam yadrûnêt* has above and below translated *paiti baraiti*; and *paiti baraiti* appears at this place in the corresponding passage below; hence we have restored this phrase here and ascribed *madam yadrûnêt* to it. Otherwise, we would have taken *madam yadrûnêt 3 zaneshn* as a rendering of thri *paiti âzâiti*.

[3] The Avestan necessitates this full meaning; but the Pahlavi simply renders "..... must suffer 3 blows.....".

[4] This could be transmuted into a fine of 3 Srôshôcharanâms or some good work of that value.

[5] 𐭠𐭥𐭲 is omitted here through error.

[6] 𐭥𐭮𐭯𐭲𐭩𐭭𐭩𐭱𐭭 is for 𐭥𐭮𐭯𐭲𐭩𐭭𐭩𐭱𐭠𐭥 (*vâstrîneshn*). The meaning might also be, "one must till the land."

[7] If our supposition that thri refers to Srôshôcharanâms is right, the day's toil must have been such as could have at least earned 3 Srôshôcharanâms or from 10 to 12 Dirhams as a whole fruit of that toil and not necessarily as wages. The conclusion is evident because 10 to 12 Dirhams could not possibly be the wages of ordinary labour.

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3. *Yô paiti barrsmainê 'baraiti,' nôit âpê*, When one bears « the milk offering specially » for the Barsôm twigs and not for the water, « *i.e.*, when » one takes the milk offering «as intended» for the Barsôm twigs and does not take it « as intended » for the water, *yêzi âfs*[1] *antarât naêmât thri-gâmyêhê*,[2] then if « there be » water within a distance of 3 paces « from » the Barsôm, *paiti apaêchit barôit*. one should bear it also to the water, « *i.e.* », one should take the milk offering also to the water.

4. *Yêzi nôit paiti baraiti, thri vâ 'paiti'-âzâiti ayarr drâjô vâ vâstryât*.[3] If however one fail to bear it « so », one must either redeem it with 3 blows « of Srôshôcharanâm, the weapon of the Spirit of the Moral Order », or[4] must toil[5] the length of a day « in a holy pursuit to render » the Thanksgiving valid. 142 A

5. Behold at this time[6] « of pouring the libation into holy Water » the sacred Barsôm twigs should be borne within 3 paces from the water; but they should not be borne to the very margin[7] of the water.

6. One should recite the text[8] of Holy Wisdom on the sacred Barsôm twigs; then one should proceed forward, and one should take the milk[9] offering[9] to the water. One should then come back again and should take it to the sacred Barsôm twigs.[10]

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[1] The text erroneously has ·𐬀𐬞𐬀𐬰·.

[2] Genitive singular of *gâmya* = (the distance) of a step's measure.

[3] Thus in TD. [4] 𐬌𐬀 should be 𐬇𐬀𐬌 as in TD.

[5] ·𐬯𐬀𐬌𐬎𐬀𐬌𐬎·𐬀 should be ·𐬯𐬀𐬌𐬎𐬀𐬌𐬎·𐬀𐬌·.

[6] Or "place" in the Holy Text. [7] *Â-garâlîh* (?); Pr. كراش = margin.

The reference here clearly points to the Barsôm that was to be spread on the ground: for, the Barsôm that was to be held in the hand was to be kept only 8 finger-breadths above the water, even as that is stated so below, in ll. 12-15 of this folio.

Again, the statement here seems further to indicate that whenever an offering was to be made to the water, the Barsôm was required to be within a distance of 3 steps from the water to which the offering was to be made. This would then i n v a r i a b l y necessitate the offering to be likewise presented to the Barsôm afterwards, as that is made so imperative by the statement in the previous folio.

[8] That which is specially to be recited for its consecration. [9] *Pîmeshn*.

[10] The offering is to be taken to them at this stage simply for presentation and not for pouring out; for, this is to be done in the following manipulations.

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7. « At the words » *Apô « at yazamaidê »* [1] .....*vyâdâo* [1] .....*mâtarô jitayô.* [1] ' « We express our thankfulness to the Holy » Saps..... « We declare you as » profuse givers..... O ye motherly-ones! ye life-promoters!', one should take « the milk first » to the water, and next to the sacred Barsôm twigs.

8. At « the expression » .....*râtôis* [2] ..... ' .....of charity ..... ' one should pour the Hallowed Portion a little into the water.[3]

9. One should keep the Hallowed Portion 4 finger-breadths [4] above the water,[5] and should keep the sacred Barsôm [6] 4 finger-breadths above the Hallowed Portion, as it is manifest from the pass-
142 B age: *Avavat tadha yatha chathwârô errzavô* [7] 'As much thence as four finger-breadths.'

10. In all « the Services [8] of » Holy Wisdom one is to pour in the fresh [9] milk [9] at « the expression » *Sûrunuyâo* [10] ..... 'Letst thyself attend.....'; but in Dah-Hômâst « the Tenfold Service of All the Worshipful Ones » one should pour it in at .....*vîspaya*

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[1] These words refer to the Holy Saps, and occur in Yas. XXXVIII, 3 and 5, and again in Yas. LXVII, 5 and 7. Evidently our text refers to this latter place; see the reference to Yas. LXVIII, below.

The text is a little corrupt and is corrected.

[2] This word occurs in Yas. XXXVII, 5, and in Yas. LXVII, 7, a little before *vyâdâo*.

[3] In modern practice, in the Yazeshn ceremony, the Hallowed Portion of the prepared fluid is poured into the Haoma mortar just before the recitation of Yas. LXVII, 5. Whereas at Yas. LXII, 11, the prepared fluid is poured three times into the cup of clean water, which is filled out from the water Basin near at hand, at the commencement of Yas. LX. This is probably a reminiscence of pouring the libation into a natural body of water.

[4] A finger-breadth measures three-fourths of an inch.

[5] *I.e.*, both while holding the libation in the act of presentation and while pouring it out. See also a remark in the addition from TD following Fol. 153.

[6] The Barsôm that is to be held in the hand,—perhaps only the twig of the Hallowed Portion.

[7] Evidently a quotation from some text which spoke at length on the subject.

[8] The different holy ceremonials. [9] *Jîv* in Pazand characters.

[10] Yas. LXVIII, 9.

In modern practice a little of the prepared fluid is poured into the Haoma mortar at this stage and also at the end of § 13 of this chapter of the Yasna.

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« *Vîsê Mâzdayasnê* » *â-frînâmi*[1] ' ..... I pronounce in benediction ..... for every « State of Mâzdayasnân Becoming devoted to the Supreme Wise One ».'

11. « In this case[2] also » the Hallowed Portion should be kept 4 finger-breadths above water, and the sacred Barsôm should be kept 4 finger breadths above the Hallowed Portion, even as it is stated « above ».

CHAPTER XXV

ON THE MANNER OF POURING THE LIBATION ON THE SACRED BARSÔM TWIGS

1. *Yat barrsma aêshô-drâjô yavô-frathô,*[3] *kavachit aêtahê paiti-barôit.* **When the Barsôm is as long as a ploughshare and as thick as a barley-stalk,**[4] **then** it should be of spiritual merit if **one**[5] **might bear thereof**[5] **for**[6] **any purpose whatsoever.**[6] 143 A

2. *Yat masyô*[7] *aêtahmât Barrsma,* **If « however » the Barsôm « were » larger**[7] **than that** « measure of » Barsôm, *yatha aêtahê fra-strrrnâiti atha aêtahê paiti-barôit.* **then « only » when one**[8] **might have to spread thereof**[8] **« on ground » should**[9] **one bear thereof** for spreading,[9] —in winter when one

[1] Yas. LXVIII, 14. [2] *I.e.*, of the Dah-Hômâst.

[3] See Vend. XIX, 19. The size here specified is the proper size of the Barsôm for all purposes whatsoever.

[4] Or, " barley-grain." The Pahlavi has [illegible] (*javî*), Pr. جوی.

[5] *Awar-bareshn-ash.*

Darmesteter renders, " One can bear it (*i.e.*, the libation) to no matter what side of the Baresman." And he could be right, for, *paiti-barôit* refers to the libation everywhere else here; but it is not plain why the libation should be taken in punctilious order along the Barsôm that exceeds the moderate size, and in any order along the Barsôm that has the moderate size.

[6] [illegible] is for [illegible].

[7] Neuter adjective, nominative singular of the comparative degree.

The Pahlavi [illegible] is for [illegible].

[8] *Frâz vistareshn-ash* ; Pr. گستردن = to spread.

[9] The Pahlavi freely renders *frâz aê vîstarêt.*

Darmesteter renders, " One can bear it according to the order of the preparation of the Barsôm."

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would take the « precious » fluid to the sacred Barsôm twigs, or in summer when one would take the sacred Barsôm twigs to the « precious » fluid.

3. *Yat Zaota "Ahurem Mazdâm"*[2] *yazâiti, madhemâi*[3] *barrsmân paiti barôit.* **Exactly at the time when the Leading Priest worships in thankfulness "Ahura Mâzda « the Most Wise Lord »," *i.e.*,** just when he utters these Avestan words, *viz.*, "*Ahurem Mazdâm,*"[2] **shall « the Frabortâr priest »[4] bear « the libation »[5]**

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[1] Because in winter it would be too cold to allow the performance of any ceremony in the open air near a natural body of water.

In temperate weather however it was necessary to go out to a natural body of water and to perform the ceremony in the open air.

[2] According to l. 9, ff. of the previous folio, texts, of which passages of Yas. LXVII and LXVIII formed the essential portions, were to be recited while offering the libation to the water; and according to the same statement, the offering to the Barsôm was to be made in close connection therewith. Hence although the expression here at first sight recalls Yas. XXXV, 1, still this fact here, as well as the other expressions below, indicate that the reference in this place is rather to a special text comprising Yas. LXIII, 3, etc.

[3] The text has *madhimâi*.

[4] The priest who manages the act described in these sections delivers up the object in his hand into the hand of the Zaoti, as is stated below, at the top of Fol. 144 B. Unless therefore we are to suppose that the Zaoti handed it over to him somewhere previous to that, the Zaoti could not be the performer of this act here; and the other priest most likely to have done it was the Frabertâr priest.

[5] The form of the Avestan text is such that one might be led to suppose the object of carrying about to have been the Barsôm itself probably for spreading, as that use thereof is mentioned immediately above. But this statement concerning the proper size of the Barsôm and its use for spreading, as well as the gloss about pouring the libation are evidently introductory digressions. And the texts here are no doubt a continuation of the texts of Fol. 141, which prescribe the milk libations to be for holy water and sacred Barsôm both likewise.

Moreover, in Fol. 141 also the accusative of *Barrsman* indicates the goal of motion as here; and this is made quite plain there by the context: whereas here the Pahlavi is accute enough to have seen the point, for, it has generally placed the preposition *pann* before the term *Barsôm* to indicate the proper sense.

Again, if the object of taking about were the Barsôm twigs for spreading, how could they, according to § 18 below, finally be delivered up to the Zaoti?

These and similar considerations which the whole text suggests, must persuade one with Darmesteter to understand that the object of taking about is the libation, and probably the milk libation, which was to be poured on the Barsôm twigs lying in various positions here described.

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to[1] the sacred Barsôm twigs at the middle[1] « of the ritual ground ».

4. 'Yat' "*Ameshé*[2] *Spenté*"[2] *yazâiti, frâtemâi barrsmãn paiti-barôit.* And when he worships in thankfulness "the Ameshas Spentas «the Beneficent Holy Immortal Powers»" of the great and the good world, he shall bear it to the sacred Barsôm twigs at the topmost part « of the ritual ground », *i.e.*, to the topmost Barsôm. 143 B

5. "*Apô at yazamaidê,*"[3] *havyôtemâi*[4] *barrsmãn paiti-barôit.* '« And when he utters » : "Verily we express thankfulness to the Holy Saps,"' and thus offers up thanksgiving to the Holy Saps, he shall bear it to[5] the sacred Barsôm twigs on the extreme left[5] with reference to[6] the special[7] place[7] of the Hallowed Portion.

6. "*Ashâunãmcha*[8] *ûrunascha fravashîscha yazamaidê,*" *dashinôtemâi barrsmãn paiti-barôit.* '« And when he utters »: "We express thankfulness to the souls and the holy spiritual essences of the righteous ones,"' and thus offers up thanksgiving to the souls and the holy spiritual essences of the righteous ones, he shall bear it to the sacred Barsôm twigs on the extreme right with reference to the arrangement[10] of the Hallowed Portion.

7. "*Vîspaêibyô yasnô-kṛrtaêibyô,*"[11] *madhemâi barrsmãn*[12] 144 A

[1] Darmesteter renders, "—to the middle of the Baresman"; and he has translated similarly throughout.

[2] The text in Yas. LXIII, 3, has "*Ameshâ Spentâ*"; and so also has Yas. XXXV, 1.

[3] See Yas. LXIII, 3, and XXXVIII, 3. [4] The text has *haôtemâi.*

[5] Here the Pahlavi evidently has "to the extreme left of the Barsôm."

[6] The left, the right, and the middle are reckoned from the situation of the special place of the Hallowed Portion.

[7] *Var* = a space marked out and closed by a line material or imaginary.

[8] Yas. LXIII, 3 has *ashaonãm* here.

[9] The text has *ashnôtemâi.* This expression does not belong to the Yasna Haptanghâiti.

[10] *Âzîrih* (?); cf. Pr. آزير = arrangement.

[11] It will be seen that this exact form is not to be found in the other preserved texts. But other forms with this and another base are to be found in Vend. III. 31 and in Yas. LVII, 22. [12] The text has *barrsmê.*

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paitibarôit. And on « reciting the words »: " ..... for all the Worshipful Sections of the Holy Text ....." [1] « *i.e.* », for the *Yêinghê Hatãm* « sections », he shall bear it to the sacred Barsôm twigs at the middle with reference to the special place of the Hallowed Portion.

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[1] Otherwise, "for all the sections of the Holy Text of Worship," as pointing to the Yasna Haptanghâiti; but just as the Pahlavi has understood it even at Vend. III, 31, here also it takes the reference to be to the *Yêinghê Hâtãm* section of the Holy Text, besides that in Fol. 133, ll. 17-18 also the *Yêinghê Hâtãm* is mentioned just after the *Yasn-kartak*.

It is not plain what authority the Pahlavi writers had to construe the sense thus; but it is remarkable that the *Yêinghê Hâtãm* section just follows the texts which are mentioned immediately above, and which we have traced as specially belonging to Yas. LXIII, 3. Hence it is not improbable that that may have some bearing on the Pahlavi gloss in our text here. The writer of the Pahlavi Vendidad has apparently taken the same sense, although Darmesteter has not noticed the fact at all; whereas the Pahlavi Yasna passes on without hinting at any such allusion. And both Darmesteter and Mills have rendered the Avestan expression quite differently and in their own way.

It is remarkable that the Avestan text of Yas. LVII, 22 may be taken to give indirect support to the Pahlavi gloss here and in the Vendidad: that text mentions *Yasnascha Haptanghâitis* and *Vîspâoscha Yasnô-Krrrtayô* both distinctly apart and in such a way that the latter cannot be simply a repetition of the former, so that it must be indicating something quite else, and that may be the *Yêinghê Hâtãm* sections. Yet indeed there is no clear reason why they may not signify the "chapters of the Yasna" generally.

Nevertheless it must be noted that, taking the statement in Fol. 156, ll. 1-5 along with that in Fol. 159, ll. 5-8, and also perhaps that in Fol. 133, ll. 12-17, it must be found necessary to construe by the expression *Yasnô-krrrta* the chapters of the Yasna Haptanghâiti only; especially because, the acts indicated in Fol. 156, ll. 1-5 apply to but one definite place in the Holy Text, which cannot be the *Yêinghê Hâtãm* sections which are scattered through the whole of the Yasna, but may be the Haptanghâiti chapters which mark one definite place in the Yasna, and can suit perfectly well the meanings and contexts of the above passages in our text. Still then, it may suggest itself to one that the bases *Yasnô-krrrta* and *Yasnô-krrrti* may be marking distinctions; so that while the former may be indicating the chapters of the Haptanghâiti, the latter which is clearly the base in Yas. LVII, 22, may be marking something else, and that, as we have already said, may be the *Yêinghê Hâtãm* sections. But this must look rather far-fetched, besides that if that were so, our text here must require such necessary corrections as are not warranted by its very clear nature.

Again, setting aside the Pahlavi glosses, one might be led to construe even in our text here, that the reference must be to the Yasna Haptanghâiti only,

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8. « When he recites » " ..... *kudôzâtanãm*..... "[1] ''" .... of .....born wheresoever .....,"' I am not aware at[2] which « he is to bear the libation ».

9. « When he recites » " ..... *narãm*chô ..... " ''".....of men.....,"' « he should bear it » near where the mortar « is ».

10. « When he recites » " ..... *nâirinãm*chô..... " ''" ..... of women .....,"' « he should bear it » near where the pestle[3] « is ».

11. « He should recite » " .....*yaêshãm vahêhîs*..... " '" ... .whose superiorly virtuous... ... ... "' « when taking it » along the way « to the sacred Fire ».

12. « He should recite » " .....*daênô*..... " '".....Consciences....." ' when holding it » on the ground « before the sacred Fire ».

13. « On reciting » ".....*vanainti*....." '" .....are triumphant « in Virtue » .....,"' « he should bear it » to a side[4] of the « holy » Flame.

14. « On reciting » "..... *vanghen* ....." '"..... shall be triumphant « in Virtue » .....,"' « he should bear it » to the vessel with the Vars « ring for the Electrisation ».

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inasmuch as most of the expressions that are quoted in our text here, primarily belong to the Yasna Haptanghâiti which might therefore be glorified in the special text that was to be recited for the function indicated in our text here.

Notice besides, that the term *Yasna* in its special sense signifies the Yasna Haptanghâiti, and the term *krırta* or *kartak* indicates the chapters of texts among other meanings. Hence there is no reason why these terms may not bear these meanings here also when the attendant circumstances are so favourable to such sense, notwithstanding the apparent contradiction of Yas. LVII, 22.

Thus then when the Pahlavi, here as well as elsewhere, appears decisive in one way, the Avestan on the whole favours quite a different signification; and certainly the student must follow the latter.

[1] This and the following expressions up to *vaonarr* form a continuous text in Yas. XXXIX, 2.

[2] *Ka-râê* (?), supposing *ka* to have been written in Pâzand,

[3] *Apar-hâvan*=Av. *upara-hâvana*.

[4] Th*r*akht*i* in Avestan form. It is written *Srakht* in Pahlavi below. See Fol. 155, l. 23, etc.

The contexts of this word here and below favour "side" as its exact meaning indicating any one of all the four sides of the sacred fire.

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15. «On reciting» "..... *vaon*arr ... ..." '" ....., have been triumphant « in Virtue » .....,"' « he should bear it to touch » the hand of the Leading Priest.

16. Then he should bear it to the special place of the Hallowed Portion, and up to « the expression » .. .. Khsh*a*th*rem*ch*â*..... ..... and the Kingdom .....' of the 3rd « Ahuna Vairiya,[1] the Glorification of the Lord's Holy Pleasure », he should keep it at the special place of the Hallowed Portion.

17. At « the expression » ..... Khsh*a*th*rem*ch*â* ..... of the 3rd « Ahuna Vairiya, the Glorification of the Lord's Holy Pleasure », he should bring it again to the sacred Barsôm twigs.[2]

144 B 18. Then finally he should deliver it up into the hand of the Leading Priest.

19. Then he[3] should recite[4] on up to:—

Yâis azâthâ; mahmâi khv*yâtâ avanghê.*[5]

Mat vâo padâis yâ frasrûtâ îzh*ayâo*

Pairi-jasâi..... .

'.....with which guide « me; and » for the help of mine may You be.

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[1] The reference is evidently to the 4 Ahuna Vairiyas recited at the close of Yas. LXIII.

In the Yazeshn ceremony at present the Râthwî sits down near the Barsôm stand on reciting these Ahuna Vairiyas, washes his right hand, and cleanses with it the bottom of the chalice of the prepared fluid which is in the Zaotî's hand, without touching the Zaotî's hand. So that even now a function takes place at these Ahuna Vairiyas.

[2] Probably those nearest the Zaotî's hand are meant. It is indicated that they have been already touched with the libation.

[3] In modern practice the Zaotî alone recites these texts; but, probably, the Frabortâr priest is here directly meant, as he has to attend some further function just below.

[4] One س should be omitted; otherwise the translation might be: "he should recite the 6 (sections) up to..... ".

[5] Yas. LXIV, is wholly formed of Yas. L, 6-11, excepting that the 2nd line of Yas. XLVI, 3 occurs at its very commencement before those sections.

The first line in our text here is the last line of Yas. L, 7, and the line and a fragment that follow form the commencement of the next section.

At present the Zaotî turns the Barsôm-stands eastwards on ending the first of these lines here, and on commencing the next.

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'With the steps of the Muse of Virtue's Harmony, that are highly famed of riches, I approach near You..... .'

20. Then he should come to the end of the sacred Barsôm twigs, up to 3 paces from the left side.[1]

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21. *Da*khsh*maêstem*[2] *aêtat Barrsma yat paiti âpem frânayantem*[3] ..... Clean wet[2] « should be » the Barsôm when it is[4] being brought[4] in contact with the water, even as it is to pass[5] through clean wetting thoroughly.

22. « Accordingly, just when » one recites the text *Yazâi Âpem* .....[6] 'I express thankfulness to the « Holy » Sap ....., « should » the clean wetting « take place ».

23. Every one is to recite this[7] « text » *Yazâi Âpem* ..... 'I express thankfulness to the « Holy » Sap .....' during « the function of » wetting clean.

24. As regards the « Holy » Life-Flame,[8] « it should be

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[1] Apparently to wet the Barsôm with the water.

[2] وسپیج (=clear, evident) + ـک (=to wet)+ـه, the past participial suffix.

The text has *da*khsh*maêstim* which suggests *da*khsh*maêstîm* (= clear wetting) as also a probable form of the word here. The Pahlavi simply imitates the word.

[3] From ـاپ-ـاسه = to lead up to.

The grammar is present participle, neuter, accusative singular, the participle being related to *Barrsman*.

[4] ـاپ-ـاسه should be ـاپ-ـاسه. [5] *Yâtûnâê*.

[6] The commencement of Yâs. LXV.

Different manipulations take place here in modern practice.

[7] ـاپ should be ـاپ.

[8] *Vadâkar* seems to be the probable reading of the word; cf. Pr. ـاپ = fire. Dr. West has read it *vashkar* in Sh. Lâ-Sh., Ch. II, 47, and translated it "a wild spot." But there also the context speaks of the sacred Fire, and the idea of a wild spot appears to be an intrusion in the proper current of the discourse which remains undisturbed if the word is taken to mean "the sacred Fire," or "the vicinity of the sacred Fire."

That the sacred Fire or its special place must be the meaning of the word is also made plain from its use a little below in our text.

The word may also be read *nazâkar* (= the sacred enclosure); cf. Pr. ـاپ = enclosure; but that solution hardly fits well in the sense of the whole.

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addressed » in a separate passage « thus »:— .....*Tava Âthrô* ..... [1] ' .....of Thee the Life-Flame..... .'

25. There is one who [2] says thus : Verily, one need not recite in
145 A a separate passage [3] « the text » .....*Tava Âthrô Ahurahê* [1] ..... ' .....of Thee the Life-Flame of the Lord ..... .'

26. Dât-Vêh said : Verily,[4] during this [5] very function of one's [5] when one « just » takes the Hallowed Portion, « if » one were to recite the Holy Text « which is to be recited » during the clean wetting,[6] that should certainly be improper.

27. One is to recite *Yasnemcha vahmemcha*..... ' [6] ..... worship and adoration ..... ' during [7] this same « function of » [7] clean wetting, as quite the essential [8] thing.[8]

CHAPTER XXV : APPENDIX

ON THE MANAGEMENT OF THE SACRED FIRE IN A HOLY SERVICE.

1. This « must be noted » that immediately one looks on the « Fire » Altar,[9] one must verily recite *Nemass-Tê Âtars Mazdâô*

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[1] These words belong to the Âtash Niyâyêsh in whose opening portions they are found. They likewise appear in Yas. LXVI, 11, Yas. III, 2, 14, etc. ; and similar words are also found in Yas. LXII which is wholly included in the Âtash Niyâyêsh, because it is entirely devoted to the praise of the Holy Life-Flame. But some of the words which follow in our text here, belong only to the other distinct portions of the Niyâyêsh, so this text here must rather belong to it. The same words are again found in the Drôn Service for the spirit of the departed; so elsewhere the words may belong to the Drôn Service.

[2] [illegible] is for [illegible].

[3] This divine probably means that there is no necessity of reciting the whole Âtash Niyâyêsh here, and that passages like Yas. III, 2 or 14 may serve the purpose instead.

[4] [illegible] should be [illegible].

[5] *Denman-ach-ash aê kâr.*

[6] It is stated above that the text *Yazâi Âpem*, etc., is to be recited at the time of the clean wetting of the Barsôm. So *Yasnemcha vahmemcha*..... etc., also must perhaps have belonged to the whole text for that function ; but if our author have been referring to the texts of the Âtash Niyâyêsh only, then these words must of course belong to that. See note 4 on next page.

[7] Or, " .....within oneself during.....".

[8] *Mâtakvar.*

[9] Or, " vault " : *Gûmbôt* ; Pr. گنبد = a cup ; a vault ; a dome.

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Ahurahê Hudhâo Mazista Yazata![1]. 'Homage unto Thee O « Holy » Life-Flame of the Being Most Wise and Supreme, Thou Good-natured One, Most Majestic and Adorable!'

2. As one looks on the « sacred » pancake,[2] one has verily[3] to recite *Yasnemcha vahmemcha*.....[4] '.....worship and adoration.....,' « although indeed » during that same sphere[5] « of action » the function of clean wetting may have no concern « to be performed simultaneously ».[6]

3. Notwithstanding that « the persons assembled be » very many, « they are still » all « to recite » .....*Tava Âthrô Ahurahê Mazdâô* ..... '.....of Thee the Life-Flame of the Being Most Wise and Supreme.....' when they enter in before and « when » they depart 145 B
« from the altar of the Holy Life-Flame ».

4. Behold, Afrog « has laid down that » the back must not be presented towards the « Sacred » Flame.

5. He « likewise maintained that the text » .....*Tava Âthrô Ahurahê*..... 'of Thee the Life-Flame of the Being Supreme..... ...' should certainly be recited[7] when « people » enter into and come

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[1] This text occurs in the commencement of the Âtash Niyâyêsh.

[2] *Kartak*; Pr. کرده. [3] [illegible] should be [illegible]

[4] Two texts in the Âtash Niyâyêsh begin thus: one is that which occurs in the commencement of Yas. LXII, *viz.*, *Yasnemcha vahmemcha hu-brrrtîmcha, usta-brrrtîmcha, vanta-brrrtîmcha âfrînâmi Tava Âtars!* etc., and the other that which is found in the closing portion of the Niyâyêsh thus: *Yasnemcha, vahmemcha, aojascha, zavarrcha âfrînâmi Âthrô Ahurahê*, etc. But the words *Yasnemcha, vahmemcha, aojascha*,..... *âfrînâmi*.....also appear in the several Âfringâns in each of which the sacred cake is consecrated. Hence whether the reference by our author is to some text pertaining to that or to the text of the Âtash Niyâyêsh, is not quite plain.

It must however be clearly seen that our text advises the special recitation of *Yasnemcha vahmemcha*..... on looking at the sacred pancake, even in the case when the clear wetting of the Barsôm is not to be performed in the same place. So it is evident that the remark does not appertain to the continuity of the function treated in the previous case, but is a side remark only. Hence in any case the reference must be to the text of any service consecrating the sacred cake, although it is not clear to what exact text it points.

[5] Or "course," or simply "house"; Pr. خانه = department; groove; house.

[6] This evidently must be the meaning. [7] Lit. "should be performed."

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out from the houses of the demon-worshippers.[1]

6. « He also said that » people should particularly recite ....*Tava Âthrô Ahurahê*..... '.....of Thee the Life-Flame of the Being Supreme.....' before the Bûrzîn Mitrŏ Fire « the Flame that is the Blessed Just Friend ».[2]

7. In the case when one offers up thanksgiving on the sacred Drôn cake in a « private » house, « evidently » it cannot be proper if one do to the « sacred » Fire in the place any one of these 3 « things, *viz.* », either one push[3] « the sacred Fire » forwards,[3] or kindle[4] it up very high, or take it away « during that function ».

There is one who says: Verily, it must be improper only in the case when one takes the Fire away or kindles it up very high « during that function ».[5]

8. When one offers up thanksgiving on the sacred Drôn cake in a « private » house, then in the case of one's arranging it[6] in the

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[1] *Shêdâ-yazakân*, taking 𐬱𐬵𐬌𐬌 to be for 𐬱𐬵𐬎𐬌𐬌. Otherwise we must read *shêdâyakân* and translate " .....houses of the demons," probably meaning idol temples. But it was not likely that any occasions arose for the Mazdayasnans to visit idol temples as a matter of course.

The text was evidently to be recited as a protection.

[2] He must then have thought that it was not to be a rule to recite this before other fires.

The Bûrzîn Mitrŏ fire is said to have been originally the fire which was brought by Righteous Zarathushtra to the court of King Vishtâspa, and which did not require to be fed with any fuel, which could not be put out, and which did not scorch. It was afterwards enthroned on the Raêvant or " Radiant " Mount.

[3] *Frâz vabidûnêt*.

[4] 𐬨𐬀𐬎𐬭𐬀𐬌 should be 𐬨𐬀𐬎𐬭𐬌𐬌 (*afrûzêt*).

It was prohibited to kindle up the sacred Fire very high in a private house, evidently because it was dangerous to do so; for, every private house could not be constructed to be so safe from the dangers of fire as the special houses or temples of the sacred Fire, which were no doubt built with special care.

[5] This critic did not see any danger or impropriety in pushing the Fire forwards.

The previous opinion probably held it dangerous to do so, because the Fire might be spilled on the ground and might create harm, and improper because it could not appear fitting that it should be pushed during the Service.

[6] Either the Drôn or the Fire is directly meant; but it would be wrong to place either towards the north, as that was supposed to be the home of evil forces.

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direction of the north, one « must be » in « spiritual » darkness [1] for one month.[2]

9. Sôshâns said that one should arrange the tuft ends of the sacred Barsôm twigs in the direction of the door « of the house ». 146 A

10. As however there is « always » Fire there in the place, the sacred Barsôm twigs « can » not « be said to have to be treated with immediate » reference « to the door of the house », inasmuch as they are « directly required » to be arranged « with [3] their tuft ends » towards the sacred [3] Fire.[4]

11. Sôshâns said: Behold, under [5] any circumstance [5] they are not to be turned towards the direction of the north when the doors to that « house are » 4.[6]

12. There is one according to whom the place [7] pertaining to the sacred Flame [7] « is to be » so [8] « kept always » that [8] that which is as the place of the sacred Flame shall, from morning [9] till afternoon,[10] be in the direction of the south,[11] from afternoon till midnight in the

[1] *Tûm*, Av. *temangh*.

[2] He must have suffered some disabilities during this period, through having involved himself in a spiritual eclipse.

[3] As this arrangement makes it convenient for the Zaoti to hold them by the stalk end. But see above, Nir. II, Chap. V: App. A, 21 which requires the leafy part to lie towards the right hand side of the Zaoti.

[4] When the sacred Fire also would be placed in the direction of the door both statements would be actually correct. [5] *Âkher*.

[6] That one of the four doors faces the north, is evidently the sense understood here; cf. Sh. Lâ-Sh. XIV, 2.

[7] *Vadâkar*; see note 8 to Chap. XXV, 24 just above. [8] *Aitûn chegûn*.

[9] *Makhar*, a Semitic word which usually means " to-morrow."

[10] The sense of this word is plain enough, but not so its reading. It may however be read *as-pahar*, of which *as* seems traceable to a Semitic form represented in the Arabic عشا = evening, while *pahar* is plainly enough represented in the Persian پهر = a period of three hours.

It may also be read *khiz-pahar* = the time of gambolling; Pr. خيز = gambolling.

[11] Because between these times the sun should certainly appear on the south to an inhabitant of Iran. And the sacred Fire must be in the same direction with the sun.

is of course for (*rapiswintar*)=Av. . In the Pahlavi Vendidad this word is written (*rapitvintar*).

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direction of the west,[1] and from midnight till[2] morning[2] in the direction of the east.[3]

13. In every case a lamp[4] is « to be addressed » just like a fire with .....*Tava Âthrô*..... '.....of Thee the Life-Flame.'

14. There is one who says thus: Verily, if there be no more light than that of a lamp, one cannot offer up thanksgiving on the sacred Drôn cake.

15. The helping[5] priests[5] are to recite the Holy Text in just the
146 B same way as the Leading Priest, on their having to have recited « the text » *Ashaya dadhãmi*.....[6] 'I dedicate in Righteousness.....'.

16. There is one who says thus: Behold when « the Leading Priest » stands[7] by himself before the « sacred » Flame, they[8] « all » are to join in the recital[9] .....*Tava Âthrô*..... '.....Of Thee the Life-Flame.....'.

17. « If » the sacred Barsôm twigs « be taken » from « one sacred » Flame to « another sacred » Flame, « or » from the « sacred »

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[1] For, the sun must of course be in the west between these times.

Daôshastar is Av. 𐬛𐬀𐬎𐬱𐬌𐬱𐬀𐬯 = the west.

[2] The words 𐬨𐬀𐬭𐬌 𐬨𐬁 are missing here from the text.

[3] For, the sun must of course be in the east between these times.

Aûshastar is Av. 𐬀𐬎𐬱𐬌𐬱𐬀𐬯 = the east.

[4] *Cherâgh*; Px. چراغ. [5] *Râspîkân*.

[6] The reference may be to the Drôn Service which is just hinted at, or to the function of partaking of the Hallowed Portion of the milk which is described from the close of this folio. The words occur in Yas. VIII, 1, where even now the Râthwi joins the Zaoti in the recital. They are also found at the commencement of Yas. LXVI ; but the words to be recited further on belong to the former chapter only.

[7] Evidently to recite the Âtash Niyâyêsh.

[8] We have taken 𐬀𐬵𐬀𐬵𐬀 of the text here to be a mistake for 𐬵𐬀𐬵𐬀 (*ashân* = they) which follows. If however it be the proper text, the translation should be — "Behold, when (the Leading Priest) stands b y h i m s e l f before the (sacred) Flame, that must be improper, (for), they (all) are to join in the recital .....etc.," meaning of course that they also are to stand with him.

[9] 𐬀𐬵𐬀 𐬀𐬴 seems to be repeated; or else the expression might be 𐬀𐬵𐬀 𐬨𐬁 𐬀𐬵𐬀 𐬀𐬴 = they should recite on (his) reciting.

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Flame to[1] the outside, « or » from the outside to the « sacred » Flame, then it can be allowed in every case excepting « that of taking them » from the « sacred » Flame to the outside, because that is not permitted.[2]

18. « When » the sacred Drôn cake « is used » in the Service of the « Holy » Flame, then that is so very meritorious indeed that though they might not perform a « special » service[3] thereon, still the sacred Drôn cake would become as much meritorious as « if that[3] too were performed »——there is one who states thus: still that would become as much meritorious as if the « special » service of the sacred Drôn cake « were performed thereon ».[4]

19. « Indeed » if one did not perform the Service « of the Holy Flame, the function » would become the worship of the demons.[5]

CHAPTER XXVI

ON THE OFFICIATING DIVINES PARTAKING OF THE HALLOWED PORTION

1. *Apa* adhât *Frabrrrta aêtâbyô zaothrâbyô yâiti*, When they « have gone » through « these », then **after that, the Frabortâr « priest whose function is to present things for the offering », shall,** « to obtain » the portion, **proceed**[6] **towards those Hallowed** 147 A

[1] 𐬉𐬎 is for 𐬉𐬌.

[2] The point is that if there arise the need of some sacred Barsôm twigs in the precincts of a sacred Fire, and if they can be spared at another, then they can be taken from the latter to supply that want; or they can also be brought from outside for that purpose. But even if there be spare Barsôm twigs in the precincts of a sacred Fire they must not be taken away outside.

[3] The special service for consecrating the Drôn.

[4] This last remark is made to make the statement clear.

[5] *I. e.*, the special service for the glorification of the Holy Flame cannot be dispensed with at the sacred function of presenting the offering, though that for the consecration of the sacred Drôn cake is not considered here specially necessary when that other service is performed.

[6] 𐬌𐬀𐬙𐬌𐬎𐬌𐬎 seems to be for 𐬌𐬀𐬙𐬌𐬎𐬌𐬎 (*yatûnêt*) which serves as a good rendering of the Avestan *yâiti*; cf. 𐬌𐬀𐬙𐬌𐬎𐬌𐬎 𐬀𐬎𐬌 which renders 𐬌𐬀𐬙𐬌𐬎𐬌𐬎-𐬀𐬎𐬌 of Yas. XII, 3.

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Portions,[1] *yâonghãm nôit aiwyô vanguhibyô frabarvat*[2]; among which none « is » such as must be presented, « *i. e.* », none such[3] as must be spurted,[3] to the good Holy Saps « as offering »[4]; *frâ aêtâo zaothrâo*[5] *barôit*. « indeed »[6] such Hallowed Portions[7] shall he bear « to be » the portion « for drinking ».

2. *Zaota gêus paityâpôit*[8] *paoiryô frangharôit*. In front of the water that has been glorified shall 'the Leading Priest' drink of the « sanctified » milk, first of all.

3. *Mrûiti zaota imã vachô:* Wherefor the Leading Priest shall have recited[9] these words :—

Amesha[10] *Spenta! Daêna Mâzdayasnê!* O ye that are the

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[1] *Pârak*; Pr. پارک.

The reference is to that portion of the offering which is to be handed to the leading and other priests for drinking after the libation is poured to the object of worshipful thanksgiving.

[2] Nominative, collective-singular, neuter of *fra-barvant*; cf. for similar form *vrrrzvant*, *tbishvant*.

The sense of this word is understood in the previous assertion where the object aimed at is implied to be such as must be presented for some purpose.

[3] *Bir*; cf. Pr. بیر = deluge.

[4] *I. e.*, this portion must be distinct from that to be offered to the good Holy Saps, but as a whole it may consist of a number of small unit portions to be drunk by different persons, even as it is indicated in the following assertion, where it is referred to as *zaothrâo* which is a plural form.

[5] Thus in TD; HJ has 𐬵𐬀𐬎𐬭𐬀𐬌.

The text is more or less corrupt throughout.

[6] The Pahlavi adds here 𐭠𐭩, but it seems to be intrusive; for, though the accusative of the original may indicate the goal of action, still the sense does not appear to be that the portion is to be borne to the Hallowed Portions, and is produced for them—indeed it looks absurd that a portion need be borne to the Hallowed Portions themselves. The Hallowed Portions mentioned here are evidently the same that are to be borne for drinking.

[7] Those that are distinct from those to be offered to the good Holy Saps.

[8] TD has 𐭯𐭥𐭫𐭯𐭥𐭬𐭯𐭥𐭬𐭤 ; HJ has 𐭯𐭥𐭫𐭯𐭥𐭬𐭯𐭥𐭬𐭤.

Really the form is quite strange ; but the words 𐭯𐭥𐭬𐭤 and 𐭯𐭥 are clearly noticeable in it.

[9] The Pahlavi has seen that in Avestan the present may indicate an action just completed.

[10] The texts that commence here form §§ 3 and 4 of Yas. VIII.

It becomes interesting to compare the Pahlavi translation of these passages by the writer of the Nirangastân with that in the Pahlavi Yasna ; and it is easy to see that our writer has followed the other in his translation.

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Immortal and Beneficent Holy Powers! O thou Religion! the 147 B
worshipper of the Most Wise One, even as « thou art » to be called[1]! *vanghavascha! vanguhîscha! zaothrâoscha!* **O ye good males! and O ye good females! and O ye Hallowed Portions!** *i. e.*, ye males of you that are good, ye females of you that are good, « and » ye liquid[2] Hallowed Portions of you that are good! *yô aêshva mazdayasnaêshva mazdayasnô aojanô*, « **the evil practice of him** » **who**[3] **among these worshippers of the Most Wise is calling himself a worshipper**[4] **of the Most Wise,**[4] *i. e.*, is declaring thus, "I am the person who is the good man," *Ashahê râthma*[5] *jîstayamanô*,[6] « **with only the end that accordingly** » he would be **seizing**[7] **the bounty of Righteousness,** *i. e.*, would be partaking of the portion and the offering[8] of the good ones,[9] *yâthwa gaêthâo Ashahê mrrrghentê*,[10] « **and the fact that** » **through evil**[11] **practice**[11] 148 A
are the living orders of Righteousness destroyed[12] as « when

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1 We have taken one of the two words *gôbeshn* and *karîtûneshn* to be a mistaken repetition of the other. Otherwise one might render "as (thou art) to be called in address." See however the Pahlavi Yasna.

2 Supposing [illegible] to be for [illegible]. Here the Pahlavi Yasna adds [illegible] = "through (your good) motive"; so the form in our text here may also possibly be a fragment of those words.

3 [illegible] is for [illegible].

4 [illegible] is for [illegible]; see the Pahlavi Yasna.

5 Accusative singular of *râthman*, or plural of *râthma*.

6 A denominative present participle, formed from [illegible] which is to be traced to [illegible] = to win.

7 *Zînât*, as in TD and the Pahlavi Yasna.

8 TD and the Pahlavi Yasna add [illegible] (*dâsar*).

9 The reference here seems to be to a person of pretentious looks and false motives, who joins in a worship not because he sincerely regards it his duty to do so, but because that must enable him to receive a Mazdayasna's share of the offerings.

10 See the form in Yas. VIII, 3, and cf. Vend. XVIII, 55, 59.

11 *Yâtûkîh* applied to evil practices generally, and to magic and sorcery specially.

12 The Pahlavi Yasna has [illegible] while our text simply gives [illegible].

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one» would be devoted to evil practice, *avi tû*[1] *dim disyata yô apascha ŭruvarôoscha zaothrôoscha.* «these» make[2] ye known[2] unto him, *i. e.*, make these clear unto him who does not worship « in sincerity », O ye that[3] be as Holy Saps, that[3] « be » as Holy Growths, and that[3] « be » as Hallowed Portions!

4. *Yascha aêtaêshãm mazdayasnanãm prrrnâyunãm aiwi-zûzuyanãm imã*[4] *vachô nôit vîsaitê fra-mrûiti,*[5] Whoever[6] of those adult[7] men[7] worshipping the Most High and Wise and invoking diligently[8] « the Divine Power »,[9] does not accept these words by announcing, *i. e.*, does not recite « the text » *Amesha*

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[1] As the subject here is in the plural, *tû* is either used collectively or may mean "verily" as in Yt. XIII, 146, etc.

[2] The Pahlavi Yasna here adds 𐬬𐬀𐬥𐬌.

The reference evidently is to the insincerity of a worshipper and the influence of evil practices that are mentioned just above.

[3] 𐬉𐬀 𐬌𐬀 appears originally to have been 𐬀𐬀 𐬌𐬀 as is seen in the last case; and this again is a confusion from 𐬀𐬌𐬀 where the enclitic 𐬀 was confounded with the indefinite or interrogative 𐬵𐬀 and replaced with the latter's Semitic equivalent 𐬀𐬀.

In the second case in the text these words have interchanged and added more error.

Our explanation here receives support from the opening words in the translation of the following expression. Our text there has 𐬉𐬀 𐬌𐬀 for 𐬀𐬌𐬀 of the Pahlavi Yasna.

[4] Our text as well as some copies of the Yasna have the erroneous form 𐬀𐬵𐬀 here.

[5] The Pahlavi translation sees in it the form of a verbal noun, neuter, instrumental singular.

[6] 𐬉𐬀𐬌𐬀 is for 𐬀𐬌𐬀 which the Pahlavi Yasna gives; see note 3 just above.

[7] 𐬌𐬵𐬌𐬎𐬌 is wrong for 𐬵𐬎𐬌 (*pûrnâgân*).

[8] The intensive form of the word indicates this. The Pahlavi has expressed it by the idiomatic prefixing of 𐬉𐬀.

[9] *I.e.*, the Divine Power who is made the special object of worship in a particular service.

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Spenta! « etc. », *aêtûm*[1] *â yâtumanahê jasaiti.* will arrive thereby at a similitude[2] of evil practice, *i. e.*, a sign thereof will be raised[3] in him.[4] 148 B

5. There is one who says thus that he will arrive « at that similitude » owing to the amening[5] that is pronounced[6]; « and » this « amening » is manifested from the text of the Holy Wisdom « concerning » the sacred Drôn cake Service for « redeeming » the Bâzâê « penalty of ninety Stîrs, that shall be recited in this case of tasting,[7] where it is found in the words » *Atha jamyât yatha â-frînâmi.*[8] 'Be it so as I pray in benediction': « for » this « indeed » is the amening « owing to which » he happens to arrive « at that similitude, and » which is manifested from the text of the Holy Wisdom.

6. Behold, the sanctified[9] fluid[9] should have been lifted up and put down on the left hand side.[10] 148, l. 24

[1] Apparently this is a feminine form of the demonstrative pronoun; but the Pahlavi here as well as in the Yasna seems to have neglected it altogether or perhaps taken it to be some noun form meaning 𐬀𐬯𐬌𐬥𐬀𐬯𐬀𐬌 (*hanbasânîh* or *avbasânîh*, cf. Pr. ﺎﻨﺒﺴﺎﻧﻴﻪ=resembling); if this were so, the word might be traced to a root 𐬀𐬯𐬌𐬥 or 𐬀𐬯𐬌=to resemble. It is however more likely that 𐬀𐬯𐬌𐬥𐬀𐬯𐬀𐬌 translates the component 𐬀𐬯𐬌𐬥 (𐬀𐬯𐬌=to resemble) of 𐬀𐬯𐬌𐬥𐬀𐬯𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌𐬵𐬀𐬌, if that word does not mean as a whole simply "sorcery and magic" and take 𐬀𐬯𐬌 to mean "quality."

[2] See the preceding note. [3] *Tâshtîk*, lit. formed.

[4] It is meant that if a person does not sincerely acknowledge the fact that a man who joins in a worship with insincere motives has to learn that the world of Righteousness receives harm through such evil practices, then he himself falls under the suspicion of being ready to follow such evil practice.

[5] *Atha jamyât..... etc.*, cited below.

[6] *I. e.*, when one plainly says "Be it so as I pray" at the end of the service, and still does not sincerely acknowledge what is professed in that service. then evidently one may do so because one may be ready to follow an evil practice.

[7] The description of the Drôn Service which is given just after in the text, is transferred to the Appendix which follows.

[8] This text is recited in the Avesta occasionally at the end of optative or benedictive assertions. The reference here is of course to the recitation of this text at the close of a Drôn service.

[9] *Pâtiyâp*, evidently that which the divines are to drink.

[10] Apparently, with reference to the Zaoti. See the following note.

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151, l. 3 7.[1] On reciting: *Ashaya*[2] *nô paiti-jamyât* "*Yêhyâ*[3] *Savâ ishâonti râdanghô*"[3] .....[4] 'In Righteousness approach us He "Whose Bounties «even» the munificent ones are wanting".....,' the Hâvanân «Priest whose function is to pound the Haoma» should have stood up, and recited Khv*arata narô!* .....[4] 'Partake ye O men! of.....'.

8. In the Smaller Worship the Leading Priest should manage the text *Amesha Spenta!* .....,[5] 'O Ye Beneficent Holy Immortal Powers! .....,' and should partake of the portion «of the offering».[6]

9. In the Greater Worship the Sraôshâvarz[7] «Priest who superintends with the Weapon of the Spirit of the Moral Order», should stand up and should recite Khv*arata narô!*..... 'Partake ye O men! of.....'.

10. Then he should go back[8] to the seat of the Frabortâr[9] «Priest whose function is to present things at the Holy Service», and 151 B should hold the special[10] formula for opening the function[11] in hand[10]

[1] What follows from l. 24 of Fol. 148 up to l. 3 of Fol. 151, is a description of the Drôn Service, which is transferred after l. 22 of Fol. 152, as it disturbs the continuity of the main theme here.

[2] See Yas. VII, 24 where the act prescribed here is not followed now; but the Râthwî performs it at the end of Yas. VIII, 1 where also the first part of the text here recurs. It need not be told besides that the office of the Hâvanân is not directly represented at present.

[3] These words are borrowed from Yas. XLV, 7.

[4] See Yas. VIII, 2.

It will be seen that the statements which have commenced at Fol. 148, l. 23, do not give the continuity of the main theme, but describe details. [5] See Yas. VIII, 3.

[6] This priest goes through the same acts in the Yazeshn ceremony of the present day.

[7] All the priestly offices of the Holy Ritual, excepting that of the Zaoti and to some extent of the Sraoshâvarz, are now represented by the Râthwî for all practical purposes, so the special functions of those are either performed by him, or omitted sometimes if convenient.

[8] This indicates that previously he must have been near the place of the Frabortâr.

It will be seen a little below that the Sraoshâvarz had no special seat assigned to him in the precincts of the Holy Ritual, for, he had to move about and to watch that everything went right.

[9] The *-ân* of *Frabortârân* is the adjectival suffix.

[10] *Vâch*. [11] That of tasting the offering.

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« with » *Ashem Vohû 3* « the Praise of Righteousness 3 times,[1] and the holy words » *Ahurahê Mazdâô Raêvatô* khsh*naothra* ..... 'With the glorification of the Most Wise Lord the Brilliant One..... '.

11. Then the Leading Priest should manage through the text *Amesha Spenta !* .....[2] 'O Ye Beneficent Holy Immortal Powers ! .....,' and should partake of the portion « of the offering ».

12. When the Leading Priest has[3] partaken of[3] the portion « of the offering », the Sraôshâvarz « Priest whose function is to superintend with the weapon of the Spirit of the Moral Order » should place the hand on the sacred Barsôm twigs, and should recite *Atha zî mraot*[4] ..... 'Thus indeed spoke .....' up to *Fravaochat Ahurô Mazdâo Spitamâi Zarathustrâi*[4] ..... 'Said the Most Wise Lord unto Spitama Zarathushtra..... '.

13. « Then », on having recited one *Ashem Vohû* « the Praise of Righteousness », he should[5] withdraw[5] the hand « from » the sacred Barsôm twigs.

14. When along with the Leading Priest, he has managed well so far the text of the Holy Wisdom, he « in his turn » should manage through the text *Amesha Spenta*..... 'O ye Beneficent Holy Immortal Powers ! .....,' and should recite *Ashem Vohû 3* « the Praise of Righteousness 3 times » ; and « then » he should partake of the portion « of the offering ».[6]

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[1] These open the special little formula mentioned here, and are not those that occur at the end of Yas. VIII, 4, for, it is just below that the Zaotî is enjoined to recite Yas. VIII, 3-4.

[2] *I. e.* Yas. VIII, 3-4.

[3] Supposing that 𐬵𐬀𐬎𐬀𐬌𐬎𐬎𐬀 is for 𐬵𐬀𐬎𐬀𐬌𐬎𐬎𐬀𐬌. Otherwise the meaning would be " has to partake of," but that does not appear to be the real sense.

[4] The texts to which these belong are not preserved.

[5] *Lâlâ yakhsenûneshn.*

[6] It is not plain whether every priest attending the Holy Ritual officially, had to go through similar operations before his turn came for partaking of the offering, or whether the offering was to be passed to one from another, and directly tasted without any more ceremony. Still, the two doctors whose opinions are quoted immediately below, appear to make them compulsory in each case.

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15. There is one according to whom he should also[1] recite through the entire formula[2] glorifying the period of the day[2]; « and » there is one according to whom it is necessary that he should have also recited the formula glorifying the period of the day,[3] for the reason
152 A that not even a word[4] can have been left by him from the sacred[5] Drôn cake Service for « redeeming » the Bâzâê « penalty of 90 Stîrs ».[5] Hence it is that « just » when one takes up the special[6] formula for opening the function[6] at the commencement[7] of the sacred Drôn cake Service for « redeeming » the Bâzâê « penalty of 90 Stîrs », if one « directly » partake of the food and drink, that cannot be allowed.[8]

16. When the portion « of the offering » has to be partaken of by the Leading Priest, it should be handed to him by « the Hâvanân[9] Priest who pounds the Haoma »; and when it has to be partaken of by the Hâvanân, it should be handed to him by the Leading Priest.

17. « So also in another circumstance », when it has to be partaken of by the Leading Priest, it should be handed to him by the Frabortâr « Priest who presents things »; and when it has to be partaken of by the Frabortâr, it should be handed to him by the Leading Priest.[10]

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[1] ـس should be ـس.

[2] *Gâs.* Indeed this is considered essential in similar ceremonies.

[3] *I. e.*, before tasting the offering evidently.

[4] ꞏꞏꞏꞏ is for ꞏꞏꞏꞏ (*vâchak*).

[5] The Drôn Service celebrated in every case in which an animal is dedicated is of this value; see above Fol. 124, ll. 10-12. [6] *Vâch.* [7] *Bûn.*

[8] The tasting is to take place near the close of the Drôn Service.

[9] The word ꞏꞏꞏꞏ (*Hâvanân*) is missing from the text owing to some mistake.

[10] It does not appear to be meant that the Zaoti has to taste the offering every time before the tasting by the other priests, but that the particular priest who may have to taste the offering after the Zaoti according to circumstances, has first to hand it to the latter for tasting, and the latter must then hand it to him for tasting afterwards. After that it must be handed to the other priests, whoever they may be remaining to taste, in such order that whoever tasted last must hand it to the other next to him.

The remarks in the text however indicate that the turn for tasting the offering after the Zaoti, had not been fixed for any one priestly official, but differed according to cases.

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18. When one recites the special formula for opening the sacred Drôn cake Service for « redeeming » the Bâzâê « penalty of 90 Stîrs », and takes up the special formula « for the function of tasting », and partakes of the food and drink, then if one finish off « directly thereat »[1] the Holy Thanksgiving Service, that cannot « indeed » be allowed; « but » whether when one will not « thus » finish off the Holy Thanksgiving Service, this can be allowed or no is not clear.[2]

19. In the tasting it is allowed to[3] eat or drink[3] in only 2[4] portions.

20. This is manifest from the Holy Wisdom concerning[5] that « fact » after all,[5]—« namely » when one omits « some » recitation from 152 B
the sacred Drôn cake Service for « redeeming » the Bâzâê « penalty of 90 Stîrs »,—then that must become just the same as if it may have been omitted from the sacred Drôn cake Service in honour of Srôsh « the Spirit of the Moral Order ».[6]

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[1] *I. e.*, without closing the Drôn Service for redeeming the Bâzâê penalty.

[2] *I. e.*, whether the main service can directly be continued without closing the Drôn Service.

If one performs the tasting near the close of the Drôn Service after going through it faultlessly, and if one properly closes it and then continues the Holy Thanksgiving Service, then there will be nothing to invalidate this Service. But if any error be made in those particulars, as of failing to close the Drôn Service, then it is plain that the Drôn Service itself must be rendered void according to what is said in the commencement of this folio where it is made illegal to omit a single word from the Drôn Service, but it is not plain whether the main service itself can then be continued or no.

[3] ||ᵛ|ᵍᵛᵛ|ᵛ| should be ||ᵛ|ᵍᵛᵛ|ᵛ|.

[4] One may taste one's portion in two small morsels or sips, but not more.

This remark is necessitated by the fact that a limit was to be prescribed to the quantity that might be taken by a person while tasting. It could not naturally be becoming to indulge in any larger quantity while simply tasting the offering.

We have solved ـٮ as *aê 2* (="only 2"). It is however possible to take it to signify 3+2; but to allow five morsels or sips for mere tasting would be to allow too much.

[5] *Âkher min zak.*

[6] Does this mean that the Drôn Service in honour of Srôsh also is of the same merit as that celebrated in the case in which an animal is dedicated?

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21. « The person who makes such omission » should commence over again the sacred Drôn cake Service for « redeeming » the Bâzâê « penalty of 90 Stîrs », and should stand up at the text ..... *Yâ Âhûiris Zarathustris*[1] '.....which is pertaining to the Lord and pertaining to Zarathushtra,' and should manage through, in just the exact manner, the text which those « who are engaged in the Service »
152, l. 22 have verily to recite.[2]

CHAPTER XXVI: APPENDIX A

ON THE SACRED DRÔN CAKE SERVICE DEDICATED TO THE HOLY SAPS

148, l. 25 1. When the Holy[3] Spiritual Essences[3] « are to be celebrated » in the Holy Worship, then the sacred Drôn cake is of course to be prepared therefor.[4]

2. But even when the Holy Spiritual Essences are not « to be celebrated » in the Holy Worship, still then also there are verily[5] to be prepared, the sacred Drôn cake, and also[5] the sacred Frasast cake, and also[5] the wine,[6] and also[5] the basin[7] of water,[7] and also[5] the fuel and incense in 3 sets; and these are to be placed on the right hand side.

3. In the sacred Drôn cake Service dedicated to the Holy Saps
149 A « there should besides be placed on the ritual table » the 6[8] portions

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[1] Cf. Yas. VIII, 7; and Yas. LXVIII, 18.

[2] The text of the Drôn Service dedicated to the Holy Saps is transferred here from Fol. 148, l. 25—Fol. 151, l. 3.

[3] *Artâê Fravart.*

[4] Indicated by the enclitic [illegible] in *Sâzeshn-ash.*

[5] [illegible]. It precedes every expression describing the things essential in this case.

[6] [illegible] is wrong for [illegible].

[7] *Âp-gîr.*

[8] Only three are mentioned here; so [illegible] may probably have to be read *aê 3* (= "behold the 3"), or perhaps [illegible] may be repeated through error. It is nevertheless possible that two portions may have been taken in each of the three cases.

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of the good [1] animal product [1]: the intestinal [2] fat for the Holy Spiritual Essences, the head [3] for Ratwôk [4] Brizat «the Sublime Lord, and» the heart for the Holy Life Flames. It will not be well if other « things are used instead of these; though» there is one who says: Verily, « that also is » best.[5]

4. Then there should be put under [6] cover [6] the sanctified fluid upon the sacred Frasast cake on «reciting» .....*frasasti Ahurahê Mazdâô, Ahunahê Vairiyêhê, Ar*shukhdh*ahê Vâ*khs, *Dahmayâo Vanghuyâo Âfritôis*.....[7].

'*Yê*inghê *hâtãm*.....'.

'.....with submission to the Holy Sway of the Most Wise Lord, of «the Word of» the Manifestation of the Lord's Holy Pleasure, of the Right-spoken Word, of the Good Benediction of the Pious..... .

'Among the living, whose.....'.

5. The sacred Frasast cake should « then » be borne to the sacred Drôn cake dedicated to the Most Wise Lord.

6. For Whosoever's dedication might the sacred Drôn cake be, it should be placed in front « of the Zaotî » and close to the sacred Barsôm twigs.

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1 *Gâvûshudâk.*

A full list of the various parts of the slaughtered animal to be severally dedicated to particular Divine Powers is given in Shâyast Lâ-Shâyast, XI, 4.

2 *Rûtîk*; cf. Pr. رود = intestines.

3 The Sh. Lâ-Sh. prescribes here the back. In the other two cases our text agrees with that book.

4 [illegible] is wrong for [illegible].

5 *Shapîrîn* = Ary. *vêhîn* = Pr. بهين. Otherwise the word may simply be an erroneous extension of *shapîr*.

6 Reading *nihômbît*; cf. Pr. نهنبيدن = to cover.

7 This text occurs in Yas. VIII, 1, but is not followed by the *Yêinghê Hâtãm*. This latter however ends Yas. VII, and there it is preceded by the last expression in our passage here.

In the Drôn Service for the spirit of the dead also the *Yêinghê Hâtãm* is not to be found in this connection.

In the Yazeshn Service the Zaoti and the Râthwi recite the passage both together now.

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7. « Then there should be recited » :—

149 B .....khvarrthem[1] *myazdem, haurvata*[2] *amrrtâta,*[2] *gâus*[3] *hudhâo,*[3] *âpê*[2] *ŭruvairê,*[2] *aêsma*[2] *baoidhi,*[1] khshn*ûmainê*[4] *Aiwyô Vanguhibyô, vîspanãmcha Apãm Mazda*dhâ*tanãm, Brrrzatô Ahurahê Naffdhrô Apãm, Apascha Mazda*-dhâ*tayâo, Tava Ahurânê Ahurahê*..... up to *Aokhtô*-« *nâmanô Yazatahê*[4], 'I offer up..... » the meat meal, both the drink of wholesomeness and the food of immortality, « what is » the good animal product, both the water and the vegetation, and both the fuel and the incense, for being in the concord of the Good Holy Saps, and of all the Holy Saps established by the Most Wise One, of the Sublime Lord Apãm Napât « the Fountain-Head of the Holy Saps », and of the Holy Sap established by the Most Wise One, and of Thee the Great One of the Lord! ..... up to « of the Worshipful Power » invoked « specially by name'; —this whole should be recited » 2 times; —[5]

8. Khshn*ûmainê Rathwô Brrrzatô*[6] ..... up to *Aokhtô*-« *nâmanô Yazatahê* »; 'For being in the Holy Concord of the Sublime Master of

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[1] This text is common to all the Drôn Services. But the holy dedicatory formulæ are different for the different Divine Powers in whose honour the Drôn Service may be celebrated in special cases. Thus, as the service described in our text is that dedicated to the Holy Saps, its holy dedicatory formula is of a special nature.

In the Yazeshn service, some of the texts here are now recited by the Zaoti and the Râthwi jointly. Otherwise they must be those which are to be recited by the Zaoti by himself, unless it is indicated to the contrary.

[2] Accusative dual.

[3] Strangely enough this term invariably appears in the nominative singular in this combination, when all the other terms in the same syntactical relation require and have the accusative form.

[4] The holy dedicatory formula for the Holy Saps. Cf. Yas. VII, 3; I, 5; LXVI, 1, etc.

[5] This rule is preserved in modern practice; see similar passages in, for instance, the Drôn Service for the spirit of the dead.

It must always be remembered that in Mazdean philosophy Khvarrtha *Myazda* represent the food and the bounties of Life; *haurvata amrrtâta* as objects of presentations, represent the drink that waters Infinity and the food which nourishes Immortality; *gâus hudhâo* represents the blessings of Animal Life; *apê ŭruvairê* represent the circulation of the Sap of Life and the vegetation of the Growth of Life; and *aêsma baoidhi* represent the fuel that feeds and the incense that perfumes the Fire of Life.

[6] Cf. Yas. VII, 19.

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the Holy Order ... ...' up to '« of the Worshipful Power » invoked « specially by name'; ——this also should be recited » 2 times;——

9. Khshnûmainê[1] *Ahurahê Mazdâô Raêvatô, Ameshanãm Spentanãm, ashâunãm Fravashinãm*[2] ... ... up to *Aokhtô-nâmanô Yazatahê.*[1] 'For being in the Holy Concord of the Most Wise Lord the Brilliant One, of the Beneficent Holy Immortal Powers, and of the Holy Spiritual Essences of the righteous ones ... ...' up to 'of the Worshipful Power invoked specially by name.' « —this also should be recited » 2 times.[3]

10. When one performs[4] the Holy Worship in dedication to the Most Wise Lord, « and » when in dedication to Srôsh « the Spirit of the Moral Order », or to Ratwôk Brizat « the Sublime Master of the Holy Order », one should introduce « the expression » *ashâunãm* ... ...[5] « into the holy dedicatory formula ». 150 A

11. When there is to be performed the dedication to the Most Wise Lord, « then the dedication to » the Holy Beneficent Immortal Powers should be performed alongside[6]; « and » both « the leading and the helping divines » should recite the passage together.[7]

12. « Then there should be recited » :—

Ithâ[8] ... ... 'So ... ...'.

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[1] This text is common to all the Drôn services.

[2] The missing words are *ughranãm, aiwithûranãm, paoiryôtkaêshanãm fravashinãm, nabânazdistanãm fravashinãm*; cf. Yas. XXII, 27, etc., and, for instance, the Drôn Service for the spirit of the dead.

[3] The same is done in modern practice.

[4] TD has ꞏאושי (*vabidûnêt*).

[5] The passage *ashâunãm fravashinãm*....., etc., given above.

[6] By introducing the phrase *Ameshanãm Spentanãm* into the dedicatory formula.

[7] The same is done at present also ; cf. Yas. VII, 1 ; Yas. LXVI, 17, etc.

[8] This is the opening word of Yas. XXXVII, the whole of which is recited elsewhere, as in the Drôn Service for the spirit of the dead, and only the first section in the Grace.

Evidently the whole chapter is [redacted]d to be recited here.

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13. *Imãm âat Zãm*[1] ..... . 'Thus this Phenomenal World ..... '.

14. *Haurvata*[2] *Amrrrtâta yazamaidê; Gâus Hudhâo yazamaidê; Apemcha Ûruvarâmcha yazamaidê; Aêsmãscha Baodhîmcha yazamâidê; Apô*[3] *Vanguhîs Vahistâo Mazda*dhâtâo *ashaonîs yazamaidê; vîspâo Apô Mazda*dhâtâo *ashaonîs yazamaidê; vîspâo Ûruvarâo*[4] ..... up to
150 B *Brrrzantem Ahurem* Khshathrem Khshaêtem *Apãm Napâtem Aurvat-aspem yazamaidê; Thwâm Ahurânîm yazamaidê.*[3] 'We express our thankfulness and attachment to Wholesomeness and Immortality; we express our thankfulness and attachment to the Good Animal Nature; we express our thankfulness and attachment to the Holy Sap and to the Holy Growth; we express our thankfulness and attachment to the Fuels and the Incense; we express our thankfulness and attachment to the Good Holy Saps, the Best Ones created by the Most Wise One, and pertaining to the Righteous Order; we express our thankfulness and attachment to all the Holy Saps created by the Most Wise One, and pertaining to the Righteous Order; « we express our thankfulness and attachment » to all the Holy Growths ..... ' up to ' we express our thankfulness and attachment to the Sublime Lord the Brilliant King Apâm Napât, « the Fountain-Head of the Holy Saps, and » Glorious in the Nimbleness of Mental Vigour; we express our thankfulness and attachment to Thee the Lordly One.'

15. *Haurvata Amrrrtâta yazamaidê;* ..... up to[5] *Baoidhîmcha yazamaidê;* ..... up to[6] *Sraoshem*[7] *Ashîm Huraodhem Vrrrthrâjanem Frâdat-gaêthem Ashavanem Ashahê Ratûm yazamaidê*[7]; 'We express

[1] These are the opening words of Yas. XXXVIII, which also seems to be required to be recited here wholly. It is not however to be found in the text of so important a Drôn Service as that for the spirit of the dead.

In the Yazeshn Service both the chapters here indicated are now recited by the Zaoti alone.

[2] This must be common to all the Drôn Services, and is found elsewhere, for instance, in the Drôn Service for the spirit of the dead.

[3] This is special to the Drôn Service dedicated to the Holy Saps; cf. Yas. VI, 11, Yas. XVII, 12, and Yas. LXVIII, 7. The Holy Saps signify the currents of spiritual wisdom and of divine energy; see § 3 of the next Appendix.

[4] The missing words are *Mazda*dhâtâo, *ashaonîs yazamaidê*.

[5] The text meant here can be supplied from above, on the indication of the first part that is given here.

[6] It is not plain what text is required here; see however Yas. VI, 17.

[7] See Yas. VI, 17, etc.

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our thankfulness and attachment to Wholesomeness and Immortality ; ... ...' u p t o 'we express our thankfulness and attachment to « the Fuels » and the Incense ; ... ...' u p t o 'we express our thankfulness and attachment to Sraosha « the Spirit of the Moral Order » in kindred with Righteousness, the Stately One, the Victorious Furtherer of the Living Orders, the Holy Master Spirit of the Righteous Order' ;

16. *Ratavô vîspê Mazista yazamaidê Ayara, Asnya, Mâhya, Yâirya, Sare*dha[1] ; ' We express our thankfulness and attachment to all the Most Majestic Holy Master-Natures pertaining to the Days, pertaining to the day's Periods, pertaining to the Months, pertaining to the Seasons, « and » pertaining to the Years ' ;

17. *Hâvanîm Ashavanem Ashahê Ratûm yazamaidê*[2] ; ... ... ' We express our thankfulness and attachment to Hâvani « the Heavenly Morn », the Holy Master-Nature of the Righteous Order ; ... ... ' .

... ... u p t o *Hamaspathmaêdaêm Ashavanem Ashahê Ratûm yazamaidê*[2] ; ... ...[3] 'We express our thankfulness and attachment to Hamaspathmaêdaya « the Season midway between Heat and Cold » the Holy Master-Nature of the Righteous Order.'[2]

18. *Haurvata*[4] *Amrrrtâta yazamaidê ; ... ...* up to[5] *Baoi*dhîm-cha *yazamaidê ; ... ...* ' We express our thankfulness and attachment to Wholesomeness and Immortality ; ... ...' u p t o 'we express our thankfulness and attachment to « the Fuels » and the Incense ; ... ...' u p to[6] *Ahurem Mazdâm* ... ... up to[7] *Hu*dhâongh*ô* 151 A

[1] Cf. Yas. VI, 16; Yas. XVII, 17.

This passage and the following passages pertaining to terms related to time, are not to be found in the Drôn Service for the spirit of the dead.

[2] Cf. Yas. VI, 2-8, and Yas. XVII, 2-8. The periods here relate to the Time of the Everlasting Life.

[3] Yas. VI, 8 and Yas. XVII, 8, add here Sarrdh*a ashavana Ashahê Ratavô yazamaidê.*

[4] This whole is also found in the Drôn Service for the spirit of the dead.

[5] Words must here be supplied as are to be found at the bottom of Fol. 150A.

[6] The Drôn Service for the spirit of the dead has no additional text to fill the gap here ; so probably the writer has added here the expression *vad* (=" up to ") through error.

[7] See the next note.

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yazamaidê ; '« We express our thankfulness and attachment » to the Most Wise Lord ... ... ; ... ...' up to[1] 'we express our thankfulness and attachment to « the Beneficent Holy Immortal Powers, the Good Sovereigns » of Good Nature.'

19. *Ashâunâm Vanguhîs Sûrâo Spentâo Fravashayô staomi,*[2] ... ... 'I praise ... ... the Good Brave Beneficent Holy Spiritual
151, l. 3 Essences of the Righteous Ones, ...'[3].

CHAPTER XXVI : APPENDIX B

ON THE VARIATIONS IN THE LESSER[4] AND THE GREATER[4] SERVICES DEDICATED TO THE HOLY SAPS

152, l. 22 1. In the Lesser Service, when one is to recite the special[5] formula for opening the function,[5] one should hold the formula for opening the function « thus » :—

... ...[6] *âfrînâmi vîspayâo Drvatô stôis*[7]; '... ... ... I pray in benediction for ... ...[6] of the whole world of Falsehood';

Ashem Vohû 3 « The Praise of Righteousness 3 times »;

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[1] The words wanted here must be *Raêvantem,* Khvarr*nanguhantem yazamaidê ; Ameshâ Spentâ Hukhshathrâ,* if the sequence in the Drôn Service for the spirit of the dead is followed here also. Otherwise cf. below, Fol. 153, ll. 26-27, Visp. IV, 1, and Yas. XVII, 1, according to which the missing words would be *Ashavanem Ashahê Ratûm yazamaidê,* etc.

[2] The words that must follow are, *zbayêmi, ufyêmi, yazamaidê, nmânyâo, vîsyâo, zantumâo, dakhyumâo, zarathustrôtemâo.* Cf. Yas. XVII, 18, and Yas. XXVI, 1.

The text pertaining to the Drôn Service dedicated to the Holy Saps, which is transferred into Fol. 152, l. 22, from Fol. 148, l. 25—Fol. 151, l. 3, ends here.

[3] See note 4 on the previous page.

[4] See notes 4 and 5 to Nir. I. Chap. XIV: App. B, 3.

[5] *Vâch.* The reference evidently is to the function of offering and tasting the Hallowed Portions for the Holy Saps in both the Lesser and the Greater Services.

[6] The words *âzascha duzhâthremcha* (=" the hardship and unhappiness ") commence this passage.

[7] See Yas. VIII, 8, and Yas. LXVIII, 19, of which the former is now recited by the Zaotî and the Râthwi jointly, and the latter by the Zaotî alone.

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Aiwyô vanguhibyô, Ahurahê[1] *Mazdâô Raêvatô* Khvarrnanguhatô khshnaothra, *yasnâicha*, ... upto *frasastayaêcha*; 'For the good Holy Saps « and » with glorification for the worship .....' upto 'and for submission to the Holy Sway of the Most Wise Lord, the Brilliant and the Glorious One;'

« The sacred trust », "*Yathâ Ahû Vairiyô Zaotâ frâ mê mrûtê*;" 153 A
'"As is the Lord's Holy Pleasure, the Leading Officiating Master declares forth unto me;"'

« And the response », "*Athâ Ratus Ashâtchit hacha frâ ashava vîdhvâo mraotû.*" '"So the Holy Master shall declare through Righteousness as a righteous and enlightened one."'[1]

2. « Then there should be recited onwards »: —

Brrrzantem[2] *Ahurem* Khshathrem Khshaêtem *Apãm Napâtem Aurvat-aspem yazamaidê, Arshânem zavanô-sûm, yô nerâus*[3] *dadha yô nerâus tatasha, yô upâpô Yazatô srut-gaoshôtemô asti yazimnô.*[2] 'We express our thankfulness to the Lofty Lord, the Brilliant King Apâm Napât « the Fountain-Head of the Holy Saps, and » Glorious in the Nimbleness of Mental Vigour, the Heroic One beneficial to invokers, Who made men, Who gave shape to men, Who is the Worshipful One existing in the Sap and being the most responding to prayers on being worshipped.'

3. *Yazâi*[4] *Âpem Arrdvîm Sûrãm Anâhitãm, prrthû-frâkãm, baêshazyãm, vî-daêvãm, Ahurô-tkaêshãm* .....[4] 'I express my thankfulness to the Holy Sap « of » Sublimity Vigorous and Chaste, wide-flowing, health-giving, opposed to deceptive harms, « and » of the Creed of the Lord .....'.

4. *Â*[5] *hâtãmcha, anghushãmcha, zâtanãmcha, a-zâtanãmcha* 153 B *ashâunãm idha jasentu fravashayô* .....[5]. 'Let there approach

[1] This whole is found also in the commencement of the Drôn Service dedicated to the spirit of the dead.

[2] This is the special text for the service dedicated to the Holy Saps. Cf. Yt. XIX, 52. [3] Accusative plural of *nar*; cf. *stréus*.

[4] See Yas. LXV, 1. In modern practice the Zaoti and the Râthwi recite together Yas. LXV, 1-5, 12-13, and 15-18.

[5] See Yas. LXV, 6. At present the Zaoti recites Yas. LXV, 6-11 and 14 by himself alone.

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here the holy Spiritual Essences of the righteous ones, of those that are living and of those that have lived, of those that are born and of those that are unborn ... ... '.

5. ... ... up to *ha*khedh*ranãm paêma*[1] ... ... 'the milk of friendships ... ... '.

6. *Vanguhîm*[2] *i*dhât *âdãm, vanguhîm a*shîm[2] ... ... '... ... ... the good gift herefrom « and » the good blessing out of Righteousness ... ... '.

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7. In the Greater « Service »,[3] the Helping Priest[4] should hold the special formula for opening the function, « thus » :—

... ... *ãza*scha[5] *duzh*âthremcha *âfrînâmi* ... ...[5]; '... ... ...I pray in benefaction for the hardship and unhappiness ... ... ';

Ashem Vohû 3 « The Praise of Righteousness 3 times »;[6]

"*Yathâ Ahû Vairiyô yô Frabrrrta*[7] *frâ mê mrûtê.*"[8] '"As is the Lord's Holy Pleasure, « he » that « is » the Frabortâr[8] « priest who presents things » declares forth unto me".'

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[1] The text to which this belonged is not preserved to us.

[2] See Yas. LXVIII, 21, during whose recitation certain manipulations take place even in the modern Yazeshn ceremony, and which are described below in the addition from TD. This passage is now recited by the Zaoti alone.

[3] How this was to be done in the Lesser Service has been described above in l. 22 ff. of the previous folio.

The full assembly of the holy dignitaries was probably necessary in the Greater Service; and possibly it was a service which comprised at least one more great text besides the Yasna. See note 5 to Nir. I, Chap. XIV: App. B, 3.

[4] Or perhaps the special divine whose function is to mix the Haoma with the milk and to dispense them. Although there is a confusion here in the text, in view of the text between this folio and the preceding, it must be plain that the Zaoti could not be meant here, as the duty devolving upon him in the Lesser Service is discharged here by the Frabortâr priest.

[5] See Yas. VIII, 8, and Yas. LXVIII, 19. In the former case the Zaoti and the Râthwî recite together now.

[6] 3 Ashem Vohûs follow the above text, and commence Chap. IX of the modern Yasna.

[7] This special name is required in the Greater Service, and may indicate that the full graduation of the divines was necessary in such services.

[8] Cf. the commencement of Yas. IX.

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8. « And in that case » the[1] Leading Priest should recite one *Ashem Vohû*,[1] « the Praise of Righteousness, and then should recite onwards » :—

Âhurem Mazdâm[2] ..... '..... the Most Wise Lord .... up to *Âcha*[3] *Manô Mata âcha yazamaidê*. 'We express our grateful veneration for the Opinions of Intelligence.'

9. ..... up to *v*arrsh*yamana*cha[4] '..... and those to be done.'

10. *Yeinghê hâtâm* ..... up to *tâoschâ yazamaidê*.[4] 'Among the living, whose ..... ' up to 'we express our thankful veneration for those living men ..... '. 153, I. 30

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11. « When the recitation comes up to »[5] *Vanguhîm* idhât *âdâm*, *vanguhîm ashîm*.....[6] '..... the good gift herefrom and the good blessing out of Righteousness .....,' « then on reciting » *âcha* 'aloud,' « the vessel[7] for the Hallowed Portion should be held »[7] above the water; « on reciting » *nicha* 'and slowly,' it should be turned in; TD: P. 24

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[1] In the text, this intrudes into the preceding through some error.

[2] The words that follow might be *Raêvantem* Khvarr*nanguhantem yazamaidê*, as found in the Drôn Service for the spirit of the dead; but the text which follows belongs to Visp. IV, 1; and though that also commences with these words, it continues into *Ashavanem Ashahê Ratûm yazamaidê*.

The Zaoti alone recites this text now.

[3] See Visparad IV, 1.

[4] These texts are found at Yas. LXX, 7; Yas. LXXI, 24; Yas. LVII, 4, etc.

[5] From here up to where the text of HJ is resumed at the last words on Fol. 153, what follows is the additional text from TD. The marginal P. indicates the page in the additional text in the photozincograph of HJ.

[6] See Yas. LXVIII, 21. It will be seen that the text has already appeared at Fol. 153, l. 19, ff. of HJ, but no manipulations are there described. What is described here however evidently appertains to that text in the Greater Service.

The manipulations here described are not the same as those in the modern ordinary Yazeshn Service, for which see, for instance, Ervad Tehmurasp's Yasna with the Ritual, p. 225.

[7] This is made plain from what follows.

The Hallowed Portion here is that of pure water probably to be filled out from a stream of water in the Greater Service.

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« on reciting » *mrûmaidê*[1] 'we announce,' it should be filled up[2]; « on reciting » *îzhdô*[3] '« as » riches,' it should be taken out; « on reciting » *yaostayô*[3] '« as » purities,' it should be held 4 finger-breadths above the water.[4]

12. « On reciting » *Apô*[5] 'The Holy Saps,' « it should be kept » above the water; « on reciting » *at*[5] 'verily,' « it should be » on the way « to the special[6] place[6] of the Hallowed Portion »; « on reciting » *yazamaidê*[5] 'we reverence in thankfulness,' it should be spilled « a little » on the special[6] place[6] of the Hallowed Portion[7]; « on reciting » *uiti*: *Yâ vé vanguhîs*[8] 'thus: O ye who are the good,' « it should be spilled a little » on the stalk[9] ends[9] of the sacred Barsôm twigs[10]; « on reciting » *Apaschâ*[11] 'O ye Holy Saps!' « it should again be spilled a little » on the special place of the Hallowed Portion;

13. « On reciting » *vâo* 'you,' the Leading Priest and every one[12] who « may be » with the Leading Priest should drink a portion « therefrom ».[13]

14. ..... it should be turned round about the sacred Barsôm twigs[14]; ..... .

---

[1] In modern Yazeshn, on reciting these words, the cup of the prepared Haoma fluid is made to touch the edge of the cup of the pure water in various positions.

[2] In the Yazeshn ceremony, the cup of the pure water is filled out at present at the commencement of Chap. LX, and from the basin of water close at hand.

[3] See also Yas. XXXVIII, 2.

[4] See what is said above at Fol. 142, l. 12, ff.

[5] See also Yas. XXXVIII, 3. [6] *Var.*

[7] In modern Yazeshn, on reciting the previous expression, a little of the prepared Haoma fluid is poured into the cup of the clean water.

[8] See also Yas. XXXVIII, 4. [9] *Bûn.*

[10] In modern Yazeshn, a little of the pure water is poured into the cup of the Haoma drink at the above expression.

[11] See also Yas. XXXVIII, 5.

[12] *I. e.*, every one in the capacity of a priestly official at the ritual.

[13] On reciting the above words in the modern Yazeshn, a little of the prepared Haoma fluid is poured into the cup of the fresh milk.

[14] Owing to the fragmentary condition of this and what follows immediately, the meaning does not become evident.

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15. ..... not at ..... « fuel[1] and » incense in 3 sets....., should be borne.

He should recite Th*wãm Âtarem*[2] ..... 'Thee the Holy Life Flame .....' at that time.[3]

16. « According to » Afrog, they all should proceed together[4]; not « one of » them should be left.

CHAPTER XXVI: APPENDIX C

ON TAKING THE HALLOWED PORTIONS FOR THE HOLY SAPS

1. If the 4 portions[5] be impure, they « should be made » pure ..... for the Holy Thanksgiving Service, as one has to be careful[6] « therein ». P. 25

. . . . . .

2. « As » flesh from the same animal[7] is to be brought again, ... it should be brought again if it is not to be found at the Holy Thanksgiving Service .....

. . . . . .

3. ..... « if » not,[8] thanksgiving should be offered to the Holy

---

[1] Apparently a direction is here given to offer these to the sacred Fire or perhaps to place them near it.

[2] These words must belong to an address to the Holy Flame.

[3] *I.e.*, of taking the fuel and incense to the sacred Fire.

[4] Probably to the stream of water to fill the cup ceremoniously.

[5] Evidently these must be the four Hallowed Portions of flesh that could be taken of one animal according to Nîr. Bk. II, XIX, 1-2, or Fol. 126, ll. 3-6, especially because flesh is clearly mentioned in the next section.

[6] *Hashal-aômand*; cf. Pr. هشن = care.

[7] It is not quite plain which animal is meant; but probably it is that of which portions are dedicated to the different divine powers; and as its flesh is said to be brought again to the Thanksgiving Service from elsewhere, probably the reference is to its use at another part of the Service or at quite a distinct service.

[8] Evidently such must be the relation of words; because if we were to take *lâ* (= not) with what follows, the resulting sense would be contradicted by what is said at the end of Fol. 134 and on Fol. 135.

The force of this phrase must be that if flesh is not to be found for being offered up at the Holy Service, cheese may be utilised instead.

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Sap by means of cheese ; but it would be that of .....

. . . . . .

4. ..... Next,[1] the portion [2] should be offered up in thankfulness with the sacred Drôn cake dedicated to the Holy Saps.

. . . . . .

5. ..... a single [3] ..... a single sacred Drôn cake, just as he speaks, " Behold here is the Drôn."

6. There should also be prepared the wine, also the basin [4] of water,[4] also the sacred Frasast cake, also[5] « the fuel and » incense in 3 sets ; and they should be placed on the right hand side.

. . . . . .

7. « Then there should be recited onwards »:—

Khvarrth*em myazdem â-yêsê yêsti haurvata am*rrr*tâta, gâus hu*dh*âo, âpê ŭr*uv*airê, aêsma baoi*dh*i,* khsh*nûmainê Ahurahê Mazdâô Raêvatô* Khvarr*nanguhatô, Ame*sh*anãm Spentanãm* ..... up to *gaêthyanãm.*[6]

..... *ao*kh*tô-nâmanô Yazatahê.*[7]

' In worship I pray for the meat meal, both the drink of wholesomeness and the food of immortality, « what is » the good animal product, both the water and the vegetation, and both the fuel and the incense, for being in the Concord of the Most Wise Lord, the Brilliant and the Glorious One, of the Beneficent Holy Immortal Powers.....' up to 'of the worldly orders.'

' ..... of the Worshipful One invoked specially by name.'— « This whole should be recited » 2 times.

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[1] Or, " on another day " if we read *javit yôm* ; but how it could be utilised the next or another day is not made plain. Perhaps [illegible] is an error.

[2] Or, " portions " of flesh or cheese.

[3] *Aê-kânak.*

[4] *Ap-gîr* ; perhaps a chalice simply is intended.

[5] [illegible] is for [illegible].

[6] Cf. Yas. III, 1, 4; Yas. XXII, 27.

Ahura Mazda, the Amesha Spentas, Sraosha, Âtar, Ratu B*rrrzant*, and again the Fravashis are invoked in similar terms in the opening portions of the Drôn Service for the spirit of the dead.

[7] Cf. Yas. XXII, 27.

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8. Khvarrthem *myazdem â-yêsê yêsti* ..... up to *baoidhi*, khsh*nûmainê Sraoshahê Ashyêhê*.....up to *Âhûiryêhê, aokhtônâmanô Yazatahê*.[1] 'In worship I pray for the meat meal, ...' up to 'incense, for being in the Holy Concord of Sraosha « the Spirit of the Moral Order » in kindred with Righteousness .....' up to 'appertaining to the Lord, the Worshipful One invoked specially by name.' ——« This whole should be recited » 2 times.

9. Khvarrthem *myazdem â-yêsê yêsti* ..... up to khsh*nûmainê* P. 26
ashâunãm Fravashinãm ..... up to *aokhtô-nâmanô Yazatahê*.[2] 'In worship I pray for the meat meal .....' up to 'for being in the Concord of the Holy Spiritual Essences of the righteous ones.....' up to 'of the Worshipful One invoked specially by name.' —— « This whole should be recited » 2 times.

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10. *Avi*..... 'Towards .....' ..... when no virtue has been achieved through worship.

11. « There is one » who says that the worship..... .

12. ..... says ..... there is one who says, one[3] Drôn.[3]

13. *Frasha adhât* ..... *antarât*[4] *naêmât yûjyastôis pay* .... *asenti aêsmãscha brrrsmacha*. **Forth then ..... shall have turned the head towards the Holy Fire[5] within a Yujyasti « of 16,000 paces of two feet each »[6] on ..... the fuels and the sacred Barsôm** for the previous worship.[7]

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[1] Cf. Yas. III, 20.

[2] Cf. the Drôn Service for the spirit of the dead, and Yas. XXII, 27.

[3] Otherwise, "behold, (that is) the Drôn."

[4] The word must be *antarât* because it is translated ᠪᠠᠶᠢᠨ (*baîn*).

[5] The reference evidently is to the Holy Fire of a temple in the circle of a particular locality.

[6] It points to the practice of so arranging the ritual that when there is a holy temple within a Yujyasti's distance from it, then the Leading Priest may face the direction in which it is situated, provided that is not towards the north.

As to Yujyasti cf. Vend. XIII, 17.

[7] No clear meaning can be guessed here.

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14. Behold, this Yujya«sti» .....says hither.

15. *Yâtaraêshãm*[1] *frâyu* ..... *tem* .....

HJ:153, l. 30 *vanghanghat*[2] *aêtadha upa-grrrmbayãn.*[3] 'Of whichever of the two fore— .....might seize at that through lustre.'

16. Hence[4] they who are among those not singing forth «well the Holy Text»—*i.e.*, those who may have recited defectively the Holy Text for the office of the Râspîk[5] «priests»—must fulfil it so much[6] under compulsion. Because, when one proceeds «to one's work» dutifully,[7] then «the case stands in such a way that» even when one proceeds[8] to a very great extent, one's[8] work does not become «the least» cancelled; whereas when one proceeds «to one's work» undutifully, then «the case is such that» just from when one proceeds but to the beginning, one's work «becomes wholly» cancelled.

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[1] We have taken this word to be a form of the alternative relative pronoun base 𐬬𐬀𐬎𐬎𐬌.

It would have been possible to take this combination as two words *yâta raêshãm*; but the feminine form in *raêshãm* does not appear possible owing to the fact that *raêsha*, the only known form that can be produced to show relationship to it, invariably appears in the masculine gender. *Yâta* on the other hand could stand as the nominative singular of the feminine base *yâtâ* = strength.

[2] Ablative of the neuter *vanghangh* = lustre.

[3] 𐬵𐬁𐬭𐬀𐬙𐬀𐬌 seems to be for 𐬵𐬁𐬭𐬀𐬙𐬌 which is another form of 𐬵𐬁𐬭𐬀𐬙𐬀.

[4] 𐬵𐬁𐬭𐬀𐬙 𐬵𐬁 is for 𐬵𐬁 𐬵𐬁 (*hanâ râêt*) = "hence."

[5] The special function of the priest holding this title distinctly, was simply to mix and dispense the Haoma drink and the milk according to the prescribed ritual. At present however he is the only priest who helps the Leading Priest in every function.

[6] The degree hereof was probably described in the portion that is missing above.

[7] *I.e.*, having rendered oneself fit in every way. If therefore at the time of commencing a holy function, one have not remedied an error committed before, then one must be disqualified for that function; and until one remedies that, one cannot perform any holy function. If notwithstanding, one were to perform it, it would be cancelled from the very commencement.

[8] 𐬵𐬁𐬭𐬀𐬙𐬀𐬌 𐬵𐬁 is wrong for 𐬵𐬁 𐬵𐬁𐬭𐬀𐬙𐬀𐬌 𐬵𐬁; see below.

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CHAPTER XXVI: APPENDIX D

ON GATHERING AND TYING UP THE BARSÔM, IN THE HOLY SERVICE

1. When, in the function[1] of the Holy Thanksgiving Service,[2] one has to gather the sacred Barsôm twigs, one should proceed to[2] the precincts[2] of the tree,[3] and should faultlessly[4] recite the « following » texts of Holy Wisdom :—

Ashem Vohû 3[5] « the Praise of Righteousness 3 times » ;

Fravarânê[5] ..... 'I confess myself ..... '; « the glorification of » what period of the day one may have, and the holy text ..... *Ŭruvarayâo Vanghuyâo Mazdadhâtayâo ashaonyâo*[5] ..... '..... of the Good Tree created by the Most Wise One, « and » belonging to the Holy Order.'

2. « While reciting this » one should gaze on steadily[6] at 154 B the tree.

3. « Then » one should return « from it », and take the special formula[7] « for the function » from the Leading Priest ; « and then » one should recite in that place « before the tree »:—

Nemô ŭruvairê ! .....[8], 'Grateful homage « unto thee » O tree ! .....,' and thereon one should gather the sacred Barsôm.

---

[1] *Yazeshnik* (?).

[2] 𐬎𐬀𐬌 𐬌𐬀 seems to be for 𐬎𐬀𐬌 𐬌𐬀 where 𐬎𐬀𐬌 (*var*) = precincts. It might have been for 𐬎𐬀𐬌 𐬌𐬀 (*avô ol*) where 𐬎𐬀𐬌 would be redundant, but see Fol. 174, l. 6.

[3] *Vîshak*. See Vend. XIX, 18-19. The Tree symbolises Life.

[4] *Pann a-sariyâ*.

[5] See Ervad Tehmurasp's Yasna with the Ritual, p. ii, where the whole function is described ; and see below at Fol. 174, ll. 5-13 where it recurs.

[6] *Pann aêvakartakîh*.

The same instruction as here, is given for modern practice.

[7] *I.e., Yathâ Ahû Vairiyô Zaotâ..... etc.* ; see Ervad Tehmurasp's Yasna with the Ritual, p. ii.

[8] The whole text here should be *Nemô ŭruvairê vanguhi Mazdadhâtê ashaonê !* This text is borrowed from Vend. XIX, 18. See again Ervad Tehmurasp's Yasna with the Ritual, p. ii.

The twigs are cut at the end of this text; and for each twig that is cut one Ashem Vohû is recited. See below, Fol. 174, l. 19, ff.

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4. When in « the function of » the Holy Thanksgiving Service, one ties up the Barsôm that is gathered,[1] « one should recite thus »[2]:—

Ashem Vohû 3[3] « The Praise of Righteousness 3 times » ;

Fravarânê Mazdayasnô..... .....[3] 'I confess myself the worshipper of the Most Wise One .....';

« Then one must glorify » what period of the day one may have and recite onwards *Ahurahê*[4] *Mazdâô Raêvatô* Khvarr*nang*h*atô*[4] khsh*nao*th*ra*..... up to *frasastayaê*ch*a*.[3] 'With the realisation of the Holy Concord .....' up to 'and submission to the Holy Sway of the Most Wise Lord, the Brilliant and the Glorious One.'

5. « And thereat » one must take the special formula[5] « for the function » from the Leading Priest, and « on finishing the whole »[6] must stand again to the duty of the Helping Priest in « the function of » the Holy Text.[7]

6. One must recite for every Barsôm[8] twig « that is gathered » one *Ashem Vohû* « the Praise of Righteousness » and one *Yathâ Ahû Vairiyô* « the Glorification of the Lord's Holy Pleasure ».[9]

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[1] *Chînît.*

[2] What is described above is for gathering the Barsôm; whereas what follows is for tying it up in a bundle.

[3] This whole is described in Ervad Tehmurasp's Yasna with the Ritual, p. x, and also above at Fol. 77, l. 10, ff. and below at Fol. 176, l. 29, ff.

[4] While reciting these words, the band is passed three times round the Barsôm for tying it.

[5] Evidently with the words *Yathâ Ahû Vairiyô Zaotâ*..... *etc.*

[6] The whole is given here very briefly; for, the actual act of tying up is not described. That however follows shortly after. When the above text is finished, 4 Ashem Vohûs are recited while washing the Barsôm in water. Then two knots are tied to the Band which is already passed round the bundle, and two Yathâ Ahû Vairiyôs are recited to accompany that act.

[7] Neither here nor just below is it quite clear whether the reference in this case is simply to the Preparatory Service itself or to a Helping Priest leaving the Main Service in its course for gathering and tying up the Barsôm. At present the Preparatory Service precedes the Main Service, which may favour the idea that simply the Preparatory Service might be meant here.

[8] ـــ ﻭﻫﻮﻳﺮﻱ is for ﻳﻮﻫﻮﻳﺮﻱ.

[9] At present one Ashem Vohû is recited for every twig that is gathered, but not one Yathâ Ahû Vairiyô also. Two Yathâ Ahû Vairiyôs, however, are recited on having collected all the twigs that are wanted; and then some small texts follow and complete the function of gathering them.

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7. When [1] « one returns » again to « the function of » the Holy Text, [1] one should then stand to the duty of the Helping Priest at the Holy Text, and should take anew the special formula « for the function in hand ».[2] 155 A

8. In any case, when the Leading Priest chatters on, that surely must be illegal [3]; but it must also be illegal when the Helping Priest chatters on.

There is one who says « that the reference here is to one's speaking » ahead and behind « the others ».[4]

9. There is one who [5] says that when any one whatsoever chatters on, it must be illegal.[6]

CHAPTER XXVII

ON THE FUNCTIONS OF THE EIGHT OFFICIATING DIVINES

1. Chis [7] *Zaotar*s *kairim* [7] *anghat myazdôis* [8] *ayũn* [9] *?* **What shall be the function of the Leading Priest on the days of**

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[1] According to TD, the missing text here should be

[2] The helping priest who might go out to gather the Barsôm twigs, cannot rejoin the Service in hand unceremoniously. He must recite special prayers for doing so. See again note 7 on last page.

[3] For TD has the correct text

The divines must recite the text not only with the deepest concentration, but also the most correctly, distinctly, musically, sonorously, and above all harmoniously.

[4] This meaning can only indirectly be applied to *drâyêt* ; and the critic here perhaps had some authority to base his remark on ?

[5] as in TD. [6] This is of course a right opinion.

[7] Cf. of Vend. XVIII, 36, etc., from which it appears that in such cases has an indefinite gender.

Kairim is evidently the nominative singular of the neuter base ; cf. , Vend. XIV, 11, etc.

[8] This is apparently the genitive singular of a strange form *myazdi*.

HJ has ; TD has .

[9] is evidently a corruption of which is the accusative plural or genitive singular of .

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the dedicated offering? —*i.e.*, on the season festivals, « and » for the office of the Leading Priest?

2. *Gâthâoscha*[1] *fra-srâvayât*[1] *vâchimcha anguhê*[2] *astvaitê*[2] *paiti-âdhayât*.[3] He shall sing forth the Holy Songs and respond to the voice for the corporeal world « thus »:— *Athâ Ratus* ..... [4] 'So the Spiritual Master ..... '[4].

155 B 3. *Âat Hâvanânô, yat haomemcha a-hunavat*[5] *ang-havanemcha*[5] *vaêmanât*[6]. Whereas « the function » of the Hâvanân, « the priest who prepares the Haoma, is » that he shall pound[7] the Haoma twigs and shall percolate[8] the prepared[9] drink,[9] *i.e.*, he shall prepare it « quite » pure.[10]

4. *Âat Âtarr-vakhshahê*,[11] *yat Âtaremcha aiwi-vakhshayât, Âthrascha tishrô thrakhtîs*[12] *yaozhdathat*, Whereas « the function » of the Âtarvakhsh, « the priest who kindles up the sacred Flame, is » that he shall keep aflame the sacred Fire, and

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[1] The text has .

[2] The text has .

[3] The word must be the potential Parasmaipada third person singular of to give, or of to provide. Cf. of Yt. VIII, 29. Darmesteter recalls of Fol. 54, l. 1.

[4] The Zaoti's response to the Râthwi's prayer: *Yathâ Ahû Vairiyô yô Zaotâ frâ mê mrûtê!*

[5] and are merely augments.

[6] Subjunctive, imperfect, Parasmaipada, third person singular of the denominative base of = percolation.

[7] is for which is wrong for (*aê hûnêt*).

[8] is wrong for .

[9] is wrong for (*hûnêshnih*).

[10] Read *dakiyâ*. It will be seen from what follows that in the function of straining the Haoma drink the Hâvanân is joined by the Âsnatâr.

[11] The text has .

[12] Accusative plural of the feminine; see *aêvãm thrakhtîm* below. Darmesteter recalls = "mouth," from No. 59 of Tehmuras Fragments and the Farhang.

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shall keep clean, *i.e.*, keep pure, three sides[1] of the sacred Fire, *Zaothraêcha vâchim paiti-âdhayât*, and shall return response to the Leading Priest thus:—*Athâ Ratus* ..... 'So the Spiritual Master .....'.[2]

5. *Âat Frabrrrtars*, *yat Âthrascha aêvãm thrakhtîm yaozhdathat*, Whereas «the function» of the Frabôrtâr, «the priest who presents things at the offerings, is» that he shall keep clean, *i.e.*, keep pure, one side of the sacred Fire, *barrsmâncha frâkem*,[3] 156 A *Âthraêcha yasnô-krrrtaêibyô paiti-barât*, and shall bear at the sections[4] of the Text of Worship[4] the twig that is to lie prostrate,[3] towards the sacred Barsôm twigs, and the portion of the ham[5] to the sacred Fire.[6]

6. *Âat Âsnatars*, *yat haomemcha â-snayât*, *haomemcha pairiharrzât*. Whereas «the function» of the Âsnatâr, «the priest who washes, is» that he shall wash the Haoma, and he shall strain the Haoma with the Hâvanân priest[7] «on reciting the text» *Vîspâoscha Âthrô*[8] ..... '..... and all ..... of Holy Fire.'

7. *Âat Raêthwiskarahê*, *yat haomemcha gava raêthwayât*, *bakhshayât-cha*. Whereas the function of the Ratwishkar, «the priest who prepares the mixture, is» that he shall mix the

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[1] ꬱꬰꬱꬵ is for ꬱꬰꬵꬵ (*srakht*). See above, Fol. 144, l. 9. The Frabortâr is to mind the fourth side.

[2] At such places as Visp. III, 6, where he makes response to the formula *Yathâ Ahû Vairiyô yô Âtarrvakhshô* ..... *etc.*

[3] *Frâkhôgâm* in Pahlavi, and later *Frâgâm* which signifies the twig which is laid prostrate at the feet of the Barsôm stand.

[4] *Yazbahûneshn kartârih*. The reference seems to be to the chapters of the Yasna Haptanghâiti; see Fol. 133, ll. 12-17 along with Fol. 159, ll. 5-7 where it is said to be the special function of the Frabortar to recite the Yasna Haptanghâiti. It must be recalled that Fol. 144, l. 1, ff. indicate this expression to signify the *Yênghê Hâtãm* sections, but they are too many to suit the context here; see the note in that place. [5] *Astôwat*.

[6] We must recall here Fol. 133, l. 13, ff. where also occur the sacred Fire, the portion of the ham, the Frabôrtâr, and the sections of the Text of Worship.

[7] The Âsnatâr must join the Hâvanân in straining the Haoma.

[8] These words cannot be discovered among the texts preserved to us.

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Haoma drink with the fresh[1] **milk,**[1] **and shall dispense in portions** the liquid[2] food and the Hallowed Portion[2] « of the Haoma ».

156 B 8. There is one who says thus that he shall dispense mixed liquid food and the Hallowed Portion « of the Haoma ».

9. There is also one who « says » thus that he shall mix « those things » and shall dispense « therewith » the white thin[3] bread in portions.

10. *Âpem Âbrrrs â-barât.* **The Âberet, « the priest who has to bear water », shall bear water.**[4]

11. *Sraoshâvarrzô aiwyâkhshayât.* **The Sraôshâvarz, « the priest who has to superintend », shall superintend** ; *i.e.*, any who might allow[5] defect[5] in the Holy Thanksgiving Service shall[6] confess that to him and shall implore him to be prescribed[6] the retribution « therefor ».

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[1] *Jûm gôsht,* evidently the equivalent of Av. 𐬜𐬀𐬥𐬌𐬎𐬀 𐬜𐬀𐬱𐬌 though this is usually rendered 𐬜𐬀 𐬛 𐬜𐬀𐬱𐬌 (*gôsht ê jîv*) or 𐬜𐬀 𐬨𐬁𐬱𐬀𐬌𐬎𐬀 (*basariyâ jîv*) in the Pahlavi Yasna.

It is however possible that 𐬣𐬀𐬥𐬀 𐬌𐬥𐬀𐬥 may simply be *hanâ yôm* = "on that day," —*viz.*, the day of worship, and hence *gosht* alone may be rendering *gava*.

Gôsht does not look quite a happy rendering to express the original meaning of "milk"; still we are not altogether sure that at the time when it was first used it did not bear a shade of meaning answering the original idea.

[2] Or perhaps simply "—the drink of the Hallowed Portion—," but the notes which follow indicate that more things than one were to be dispensed.

[3] *Nahak*; cf. Pr. نهک = lean; thin.

The reference must evidently be to the Drôn cake.

[4] The word 𐬨𐬁𐬱𐬀𐬌𐬎𐬀 is probably an erroneous addition here, or it must be a part of the following expression, reading *Srôshih* and meaning "(pertaining to) the Spirit of the Moral Order."

[5] *Farûtmândakih vabîdûnêt*; cf. Pr. فرومانده = defective.

[6] *Ash ..... garzêt.* Cf. the Patêt of the Rôyân.

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CHAPTER XXVIII

ON THE RIGHT PLACES OF THE EIGHT OFFICIATING DIVINES

1. *Zaotar*s *dâityô gâtus* **The proper place of the Leading Priest** *ma*dh*emya nmânahê ma*dh*emât ârâthraot*[1] *apa-sritô*,[2] « **shall be** » **in the middle of the house,** in the middle, *viz.*, of the largest « part »[3] in the interior « of the house, and » **located**[4] **at the back of**[4] **the middle of the place 'of dedication'** for the Leading Priest, « in order that he may be » *stvi-ukhtis*.[5] 'effectively heard.'

2. *Hâvanânô dâityô-gâtus* **The proper place of the Hâvanân** *da*sh*inem upa* th*rakhtîm*[6], *frataršm*[7] *b*arrs*mân*, *aparâm Âthrô*. « **shall be** » **towards the right side « of the sacred Fire »,**[8] **further** 157 A

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[1] TD has 𐬀𐬭𐬀𐬚𐬭𐬎𐬀𐬥; HJ has 𐬀𐬭𐬀𐬚𐬭𐬎𐬀𐬥.

The word is evidently the ablative singular of a strange form *arâthrû* or *ârâthru* which may be traced to *â-râ* = to dedicate, or to *ar* = to venerate. It is translated *Zôt-dân* and appears to signify the seat of dedication for the Leading Priest; and Darmesteter thinks that that might be the *Âlâtgâh*, the table on which the utensils of the Service are placed.

[2] Past participle of 𐬀𐬨𐬀𐬱𐬌𐬙 = "to be located at the back of."

[3] Evidently this may not be at the middle of the house.

[4] 𐬀𐬨𐬌𐬱𐬀𐬙 appears to be for 𐬀𐬨𐬌-𐬱𐬀𐬙 *apê-srât* which is merely a transliteration of the Avestan word.

[5] The text has 𐬀𐬵𐬀𐬑𐬌𐬵𐬀𐬎𐬌𐬱.

[6] The text has 𐬚𐬭𐬀𐬑𐬌𐬵𐬀𐬥. See above, Fol. 155, ll. 19-24.

[7] The text has 𐬞𐬭𐬀𐬱𐬌𐬭𐬀𐬥.

[8] When the side is said to be "right," it is evidently meant to be that which is on the right of the Zaotî; and indeed that should be the proper place for the Hâvanân.

Darmesteter thinks that according to the disposition in our text the two lines of the divines on the right and on the left are quite the reverse of the disposition as is accepted at the present day, that hence the Hâvanân could not be on the right side of the Zaotî, and that the positions must be understood to have been determined not according to the place of the Zaotî but according to that of the *arâthru* or *âlâtgâh*.

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from[1] the sacred Barsôm twigs, «and» nearer[2] to the sacred Fire.

3. *Haoyât hê*[3] *naêmât Âsnatars.* On the left side[4] shall be «the place» of the Âsnatâr.

4. *Âtarrvakhsh**ahê** dâityô gâtus* The proper[5] place of the Âtarvakhsh *dashinem upa thrakhtîm, frataraêm Âthrô.* «shall be» towards the right side «of the sacred Fire, but» on the further side of the sacred Fire.[6]

5. *Frabrrrtars dâityô gâtus* The proper place of the Frabortâr *haoyâm upa thrakhtîm, frataraêm barrsmân.* '«shall be» towards the left side «of the sacred Fire, and» further from the sacred Barsôm twigs,'[7] «but» on the nearest side of the sacred Fire.[8]

But how could the positions be different according to the place of the *arâthru* from what they would be according to the place of the Zaotî? And indeed we can no see great difference between the dispositions according to our text, and those which Darmesteter understands to be accepted in modern view. On consulting plate VI in Vol. I of his French translations of the Avesta, it will be seen that the Hâvanân is on the right of the Zaoti, but nearer to him than the Âsnatâr; whereas according to our text the Âsnatâr should be nearer to the Zaotî. The places of the Atarvakhsh and the Raêthwîshkar are the same in both the cases. In the plate, the Frabôrtâr is placed almost on the exact left of the Zaotî; according to our text also he is on the left of the Zaotî but in a situation between the sacred Fire and the Raêthwîshkar. The positions of the Âberet and the Sraôshâvarz are not fixed by our text; but they are marked in the plate as if fixed.

𐬞𐬀𐬢𐬀𐬭𐬎 is evidently a corruption of 𐬞𐬀𐬢𐬀.

1 Because the Barsôm twigs are placed on the left of the Zaotî.

2 *I.e.*, nearer with reference to the place of the Zaotî.

3 The text has 𐬞𐬀𐬢𐬎.

4 As all the divines have to face the Fire and the holy ceremonial, this situation would be on the side which is nearer the Zaotî.

5 *Dâtihâ* as in TD.

6 This is the proper position for him because he has to face the Zaotî and to tend the sacred Fire with the right hand. 𐬞𐬀𐬢𐬎 is evidently wrong for 𐬞𐬀𐬢𐬀.

7 Somehow this translation has disappeared from the text.

8 It will be recollected that it is stated above among the duties of the Frabortâr that he has to keep clean one side of the sacred Fire; hence, it is evident that his position could not be away from the sacred Fire. It is here fixed to be by its nearer corner on the left side, which is just the position from which he could use his right hand for cleaning the nearer side of the sacred Fire.

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6. *Dashinâ*t *hê*[1] *naêmâ*t *Raêthwiskarahê.* **On his right hand side** shall be « **the place** » **of the Ratwîshkar.**[2] 157 B

7. *An-aiwi*-err*tvô*[3] *gâtus aêtahê*[4] *Âbrrrtô*[4] *Sraosh*â*varrzahê; vî*-ch*arayatem.*[5] **The place of the Âberet «or» of the Sraôshâvarz « is » not**[6] **fixed**[6]**; they have to move about « as needs require »,**[7] hence their place for saying recitation in the thanksgiving as helping priests is not marked out.

CHAPTER XXIX

ON THE HOLY LICENSE

1. *Yêzicha aêta Ratavô anahakhta paragayanti,*[8] **And when those 'Spiritual Masters'**[9] **proceed « to a Holy Function »**

[1] The text has 𐬬𐬀𐬵𐬀𐬨𐬀𐬵.

[2] This position is by the front and left corner of the Âlâtgâh or the ritual platform.

[3] Thus HJ; TD has err*zvô*. Both forms may yield the apt meaning, and may be traced to Av. 𐬀𐬭𐬯 = " to be true, fixed," and to 𐬀𐬭𐬵 which also bears a similar meaning.

[4] The text has *aêta Âbrrrta* which would be in the instrumental case, but the case of similarly used terms in the texts above and the word immediately following, would require it to be genitive here also.

[5] Potential, Parasmaipada, third person, dual.

[6] *An-awar dravad gâs*; cf. Av, 𐬀𐬯𐬙 = firm. The word might be read *garang* and related to Pr. گرنگ = appointed place of meeting.

[7] According to the modern idea as represented by Plate VI in Vol. I of Darmesteter's French translations, the *Âberet* is assigned a fixed place just alongside the Âtarvakhsh, but on the side facing the left of the Zaotî, whereas the Sraôshâvarz is given the furthest place just opposite the Zaotî, with the sacred Fire between them.

[8] Cf. words in the commencement of the Aêrpatastân.
The slight errors in the text here have all been corrected.

[9] The term 𐬱𐬀𐬎𐬀𐬱𐬀𐬵 translating 𐬀𐬥𐬀𐬵𐬀𐬯𐬀𐬵 has fallen out from the Pahlavi through some mistake.
It is made plain from what follows that this term signifies only the priests who assist the Zaotî, for he is kept distinct. Still it must be supposed that though at the function where the Zaotî presides he is kept distinct from the other divines, he himself must have the qualification to act as any one of them at another function.

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without[1] **the holy license,**[1] *i.e.*, without[2] authorisation[3] « from higher masters », *Zaota vîspê ratu*thwâîs *raê*th*wayêiti*[3] ; **then for all,** *i.e.*, all « engaged » in the function of[4] straining,[4] **shall the Leading Priest get « the things » properly mixed « by himself**
158 A **alone »**; *aêvadha Âsnathrat Hâvanânê raê*th*wayêiti.* **« indeed » solely by himself shall he mix** well[5] **« the things » without the Âsnatâr and the Hâvanân priests**[6] even though they are on the spot.

2. *Zaota ana-hakhtô parayat, dâhistâi*[7] *ars*v*achastemâi*[7] *zaothrem raê*khsh*aiti.*[8] **When the Leading Priest has proceeded « to the Holy Function» without the holy license,** *i.e.*, without[9] authorisation[9] « from higher masters », **then he shall resign**[10] **the function**[11] **of the Leading Priest**[11] **to the wisest**[12] **and the most true** among the other « masters present with the holy license ».

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[1] *An-âfrâs.* It is not quite plain whether the reference is to some general license granted on the priest's qualification for the holy office, or to a special permission to go to a particular function ; still probably this latter only is meant. It is here understood that the Zaoti is supposed to have come with the holy license.

[2] *Awê-dastôbar.*

[3] The text has 𐬀𐬭𐬎𐬎𐬎𐬱𐬀 but the Pahlavi renders 𐬀𐬎𐬎𐬎𐬱𐬀. If however the text be representing the correct root, the word may be 𐬀𐬭𐬎𐬎𐬎𐬱𐬀 = shall strain; cf. Pr. ﺷﻴﺰ = to pour out; the Pahlavi rendering *gûmîzêt* may then also be made to yield a similar sense from Av. 𐬱𐬀𐬎-𐬵𐬀𐬎 = to sprinkle.

[4] *Pâlâyak.* [5] *Vêh.*

[6] When they come with the holy license then alone can they pound and strain the Haoma.

[7] Cf. Visp. III, 5, ; Yas. XIII, 3.

[8] The root 𐬱𐬀𐬎𐬵 here represented may be related to 𐬱𐬀 = to renounce.

[9] 𐬀𐬎𐬱𐬀𐬌𐬎𐬎 𐬎𐬎 should be 𐬀𐬎𐬱𐬀𐬌𐬎𐬎 𐬎 (*awê dastôbarihâ*).

[10] 𐬌𐬎𐬎𐬎𐬎𐬀 of the text is evidently for 𐬌𐬎𐬎𐬎𐬎𐬀 which word must here yield the meaning of " delegating " or " assigning."

[11] The Pahlavi translator accutely translates *zaothrem* by *zôtîh.*

[12] 𐬎𐬀𐬎𐬎 is evidently wrong for 𐬎𐬀𐬎𐬎 (*dânâktar*).

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CHAPTER XXX

ON THE ZAOTAR MANAGING THE HOLY WORSHIP BY HIMSELF

1. *Yat aêvô Zaota frâ-yazâitê*[1] *myazdahê ayãn*,[2] *Zaotars gâtava*[3], When the Leading Priest prays[4] aloud by[5] himself[5] on the days of the meat offering, «*i.e.*», on the Season Festivals, «then» in the «special» place of the Leading Priest, *aêtaya*[6] *myazdê aiwi-vaêidhayêiti rathwaêcha*[7] *myazdaêcha*[8] *rathwaêcha*,[8] shall he loudly make known[9] the spiritual words of Holy Meditation at 158 B
'the right time'[10] of that meat offering, *i.e.*, at the ideal[11] Season Festival, 'as the meat offering for the right time'[12], «*i.e.*», for the ideal[11] Season Festival,[13] «*viz.*» "*vîspayâo-sãchatcha ashaonô stôis yasnâicha vahmâicha* khsh*na*othrâicha *fra-sastayaêcha*"[14] "for the worship, and the adoration, and the Holy Concord and the

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1 The text gives the Parasmaipada which is wrong in this case.

2 It will be observed that this word is repeatedly written

3 This is the locative form.

4 is evidently wrong for which bears the original sense of "recites" or "invokes."

5 *Aêvatâk*, *i.e.*, without any assistants.

6 This seems to be the locative form here, though of course we have as the usual form in that case.

7 Dative for the locative. 8 Dative. Cf. Vîsp. IV, 2.

Darmesteter renders, "He shall announce the Myazdas to the Ratu and to the master of the Myazda."

9 should be

10 The term has disappeared from the text.

11 *Mînôê*. Darmesteter renders "Genius."

12 The words have disappeared from the text.

13 Darmesteter observes, "He announces the feast to the Ratu of the Gâhânbâr, that is to say, to the Genius of the Gâhânbâr whom one invites to the feast, and to the Genius of the feast itself." But that would be quite a spiritualisation.

14 See Vîsp. IV, 2; and Visp. IX, 7. This evidently constitutes the special announcement.

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glorification[1] of the whole existence whatsoever of the righteous ones."

2. He[2] shall make known that[2]; « but » behold if he have « instead » said « the text » *Ahurâi Mazdâi*[3] ..... 'Unto the Most Wise Lord .....' all his work « would become » detrimental.[4]

3. *Zaotars gâtava Ahunem Vairiîm fra-srâvayôit*, **« And » in the « special » place of the Leading Priest shall he sing forth the Ahuna Vair*iya*[5] « the Glorification of the Lord's Holy Pleasure »**, sh*yaoth*a*nô-tâitya*[6] *hâvanaêibya*[7] *paiti-janghôit*[8]. **« and » at[9] the expression** sh*yaoth*a*nanãm* **" of deeds," for being in the**
159 A **state of action[9] he shall proceed,** just[10] as he celebrates that piece of Divine Music,[10] **to the two Haoma pounding utensils** *Hâvanânô gâtûm.* **at the place of the Hâvanân priest.**

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[1] *Frâz vâvarîkânîh* which literally may mean "making widely current by creating firm faith."

[2] *Hanâ vandkînêt.* This however may merely be a gloss to what precedes immediately.

[3] The previous text is recited before Yas. XI, and the words here are found in Yas. XII, 1. So the reference may be to this text. It must however be noted that Yas. XXIV also commences with these words.

[4] *Vanast-aômand*; because the season festivals are for the glorification of all existence directly.

[5] The Ahuna Vair*iy*as are recited at all important functions. The Haoma is commenced being pounded at the 4 Ahuna Vair*iy*as that are recited at Yas. XXVII, 2; but the Ahuna Vair*iy*as on whose recitation the divine was to proceed to the Haoma mortar, are probably those at Yas. XIII, 7, for, manipulations with the mortar shortly follow that text.

[6] Locative singular of sh*yaoth*a*nôtât* which means "the state of action." The Pahlavi translator explains that one has to enter on the sacred action just while reciting the expression sh*yaoth*a*nanãm* in the Ahuna Vair*iy*a.

[7] The term usually appears in the dual number, as indicating the pair of the mortar and the pestle; and the plural of the text is inexplicable as only one mortar is used, hence it is thus corrected.

[8] Future, potential, Parasmaipada, of *paiti-jam.*

[9] Sh*yaoth*a*nanãm*-r ô b e s h n î h is a strange rendering; but evidently sh*yaoth*a*nanãm* is suggested by sh*yaoth*a*nô* of sh*yaoth*a*nôtâitya*, and *rôbeshnîh* renders the suffix-*tât* in the same word.

[10] Taking *Kartîn aê yazbahûnêt* as the right text. See the expression *Artô Kîrtîn* at Fols. 79, l. 2, and 173, l. 12 and the Av. [illegible] there and in Visp. I, 2, and II, 2.

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4. *Âtarrvakhshahê gâtava âtarem aiwi-vakhshôit.* **In the place of the Âtarvakhsh priest shall he kindle up the sacred Fire.**

5. *Frabrrrtars gâtûm Yasnem Haptanghâitîm frâ-yazâitê.*[1] **At the place of the Frabortâr priest shall he celebrate the Yasn-ê-Hapt Hât, « the Holy Text of the Seven Chapters ».**[2]

6. Surely indeed, he[3] is to recite the entire text of Holy Wisdom up to the 3[4] recitals of *Ashem Vohû* « the Praise of Righteousness » ; but excepting the Holy Text of the Seven Chapters,[5] he is to recite that whole in the capacity of the Leading Priest ; whereas only when « he recites » that other[6] in the capacity of the Frabortâr priest, can that be proper.[7]

7. He should recite the text of the Holy Wisdom[8] in front of the sacred Barsôm twigs.

8. « In every case » he should proceed forward « to do the special work of another functionary », and should manage well the work

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[1] The text has *frâyazaiti* which evidently is wrong.

[2] See above, the close of Fol. 155 and the commencement of Fol. 156, and the note 4 there.

As the Zaoti has no assistants he has evidently to proceed to the special place of the Hâvanân, the Âtarvakhsh, and the Frabôrtâr to attend their special functions. The other functionaries appear to have been neglected in this case.

[3] The Zaoti evidently, who in this case attends the functions of all the other divines.

[4] The text has ۳۶ which may be deciphered to mean 6, but as the reference must be to the end of the Yasna and as only 3 Ashem Vohûs are to be recited there, the writing in this case is either an erroneous repetition of ۳ or may be read *aê 3*. It must however be remembered that one by one n i n e Ashem Vohûs are appended to the small texts at the end of the Yasna.

[5] These he is evidently to recite at the special place of the Frabôrtâr.

It must be noted that of the rest, two small texts, *viz.*, Yas. VIII, 2 and Yas. LIX, 30, and the expressions *Yathâ Ahû Vairiyô Yô* etc., appertain to the Râthwi alone. As to Yas. VIII, 2 see also above, Nîr. II, XXVI, 7, 9.

[6] *I.e.*, the Holy Text of the Seven Chapters.

[7] Reading *aê shâyêt*, in conformity with the sense apparently suggested by the context. If however the negative be kept here, the translation should be, " because, if he were to recite that (whole) in the capacity of the Frabôrtâr priest, it would not be proper."

[8] This appears to refer to all the texts which he may recite.

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«thus to be attended specially; but after doing that» he should
159 B return «to his own special place», should place his hand on the sacred Barsôm twigs, and verily should manage «onwards his main function».[1]

9. Behold it is[2] made manifest[2] that if he were to place his hand before the knot[3] of the Barsôm, that would not be right.

CHAPTER XXXI

ON THE APPOINTMENT OF THE ASSISTING DIVINES, AND THEIR SPHERES OF ACTION

1A, *Yascha aêtaêshãm rathwãm paoiryô paiti â-jasât, Hâvanânem aêtem â-stayêiti,*— **And whoever of those Spiritual Masters[4] might arrive 'first,'[5] him shall he appoint[6] as the Hâvanân,—**

2. Behold, it is manifested indeed that when one is «qualified» to say «the Holy Texts» in an office where all of them have to

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[1] *I.e.*, the function appertaining to the office of the Zaotî himself.

[2] *Aô paêtâginênd.* [3] *Garas*, Pr. گره.

It would be an awkward manipulation to place the hand before the knot; it should be placed on the knot itself or below that to grasp the firm stalks.

[4] Evidently, all the Râthwîs only, *i.e.*, all the holy functionaries except the Zaotî.

[5] The word [illegible] has dropped out here from the text.

[6] *Yakavîmûnd* seems to be a plural, but may be a passive, meaning, "he shall be made to stand for."

It appears that the injunctions appertain to the case when all the seven assistant priests actually have to attend the Service; and it is enjoined that according to the priority of their appearance the Zaotî has to appoint them to the several offices. It will be seen that the order of the priests is just the same as is given in Vîsp. III, 1, and in Uzirin Gah, 5.

Darmesteter however believes that it is only the Râspi who here assumes successively the different offices; but he does not appear to have any substantial support when he says so. Why could not distinct functionaries have occupied distinct posts at the holy function, when the posts were really and originally meant for distinct functionaries? In emergencies and in smaller services only, one functionary or two might be made to do for all, but not therefore in every case. And here is a clear sense of a distinct priest occupying a distinct post.

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celebrate the Thanksgiving, « then such a one is equally » qualified for every of the functions.[1]

1B. ——*bîîm Âtarr-vakhshem, thritîm Frabrrtârem, tûirîm Dânazvâzem,*[2] ——the second «comer shall he appoint» as the Âtarvakhsh, the third as the Frabortâr, the fourth as the Gatherer[3] at the Streams[3], « *i. e.* », as the Âberet, *pukhdhem Âsnatârem,* khshtûm *Raêthwiskarem, haptathem Sraoshâvarrzem.*[4] 160 A the fifth as the Âsnatâr, the sixth as the Raêtwîshkar, « and » the seventh as the Sraôshâvarz.

3. *Adhât anyaêshãm rathwãm paiti âdhôit,* And then, one[5] may respond among other spiritual masters[6] in[7] the post of a special spiritual master[7], *aêtaêshãm*[8] *ratavô azdâi*[9] « if » from among those[8] the spiritual masters are to proceed to the « Holy » function *thri-gâim*[10] *antarr; an-antarr atha antarr*[11]*-patatha.*[12] just within, « *viz.* », in[13] the inner space,[13] at the distance of but 3 paces; « but if that were to be » without, *viz.*, outside the

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[1] The meaning is that these priests are so perfectly qualified that in being qualified for any one post they are also qualified for every other. In other words no such priest is qualified for any one post only; for, to be qualified as a holy functionary he must know to fill every and any post at the holy function. Hence one of them may once act as Hâvanân, another time as Âtarvakhsh, another time as Frabôrtâr, and so on. Still it must be remembered that, actually, the several posts implied grades of offices.

[2] Accusative of *Dânazvâza* or *Dânazvaz* which must be analysed into *dânangh* + *vâza* or *vaz*; and *dânangh* seems to be an equivalent of *dânu* = stream or water, and *vâza* or *vaz* = gatherer or carrier. The word is undoubtedly another term for *Âbrrrt.*

[3] *Rût-chinîtârih.* [4] See Visp. III, 1.

[5] One of the helping priests appointed as above at some certain function.

[6] *I.e.*, those engaged in another and quite a distinct function.

[7] *Aish-ratîh.* Evidently this must not disturb the harmony of the original function.

[8] *I.e.*, those engaged in the original function.

[9] Dative of *azda* a gerund from *az* = to proceed to work.

[10] Th*rigâmi* of the text is of course erroneous.

[11] Here *antarr* has a prohibitive force.

[12] For *patata,* imperative, Parasmaipada, second person plural.

[13] *Rôbeshnîh bain andarg.* Cf. Pr. روش = avenue; passage.

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inner space for[1] one to be engaged in it,[1] **then let not one go into it,** *i.e.*, let not one be engaged therein.

160 B 4. *Yat antarr vâ âyat*,[2] *antarr*[3] *vâ paiti*,[4] *thri vâ paiti âzâiti, ayarr-drâjô vâ vâstryât*. **if one were either to proceed within «from outside the inner space»,[5] or to proceed without from within «to be engaged in the other function outside », then one should either redeem «the transgression» with 3 blows[6] «of Srôshôcharanâm, the weapon of the Spirit of the Moral Order », or should toil[7] the length of a day** « in order that» the Thanksgiving « may be » valid « thereon ».[8]

5. Behold, on « assuming » the office of the Helping Divine, one must say these[9] texts of Holy Worship, *viz.*:—

Yadhôit gaêm[10] ..... 'Where indeed ..... life .....'; — « and » that « is » the Holy Text « to be recited » for one's own self « first ».[11]

Yavat errdva[10] ..... 'As much as lofty .....'; —and that is « the text to be recited on proceeding to » the holy functions in the Thanksgiving Service.

6. « All the time » from the commencement of the thanksgiving up to the conclusion of the thanksgiving, it is not lawful for the Leading

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[1] *Pashinjeshnik*; Pr. پشنجیدن = to be equipped; to prepare.

[2] The text has *âat*, but the form of the sentence as well as the Pahlavi suggest a verb in this place; and *âyat* is the best form that conforms to the Avestan as well as the Pahlavi.

[3] Here *antarr* could not be a verbal prefix as above, for it has no negative force as there; it is therefore simply an adverb of place.

[4] This seems to be the third person singular of the present tense of *pat* = to rush out from.

[5] This case is not mentioned above; but the alternative *vâ* and the text as we have restored it, suggest it.

[6] ירS is erroneous for ירS. [7] יעיפ"ש is wrong for יעיפ"ר.

[8] See Fol. 141, ll. 14-16, or Nîr. II, Chap. XXIV, 2, etc.

[9] Namely, the following. It is not quite plain, but presumably the Helping Divines have to recite them when attending the other function mentioned above.

[10] The texts to which these belonged are not yet discovered.

[11] Otherwise, "—that evidently is in the Tôrâ (Code of Holy Life)."

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Priest to move further than 3 steps « from his appointed place, even as the text testifies » Th*ri-gâim aiwyâstât*[1] *hacha Barrsma parâiti.*[2] 'He may proceed to the sacred Barsôm 3 paces from his appointed place of sitting.' « This statement is to be found in » the text of Worship with « the expression » *Varstas*-ch*it*[3] ..... 'And any the properly dressed .....'.

7. There is one who says that it is just on having to raise up the sacred Datûsh[4] « twig dedicated to the Giver, that there are necessitated » the 3 paces which « he has to proceed » forwards in the Dah-Hômâst[5] « the Tenfold Service of all the Worshipful Ones ».

8. « The text » *Vangharstascha*[6] ..... 'And the barely dressed .....' is not differing « on this point ; though » there is one who says « that the text » *Vangharstaschit* ..... 'And any 161 A
the barely dressed..... ' is differing « hereon ».

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[1] Ablative singular of *aiwyâsta* which may be traced to *aiwi-âongh* = to sit up steadily.

[2] Of course to be traced to *para-â-i.*

[3] From Av. [illegible] = to cover.

The word occurs also at the close of the preserved text of the Nîrangastân at Fol. 193, l. 21. The passage there seems to have belonged to a text which described what was to be incumbent in every possible case as regards the performance of sacred services.

[4] See above, Fol. 88, ll. 8-13, Fol. 104, l. 29, and Fol. 105, l. 4.

[5] If the text be not erroneous at the end of Fol. 162, it must appear from there that the entire book here, appertains to the Dah-Hômâst, although it is not clear how that is so specially.

[6] This term is found in Tahmuras Fragment XII, 11 where it is translated [illegible] (*vishâtakach*).

The only way of explaining the term seems to be to trace it to *vangh* = to have clothings on, and *harrz* = to take off, though indeed such juxtaposition of roots is unusual.

The texts referred to here are not still discovered.

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CHAPTER XXXII

ON THE CAPACITIES OF THE DIVINES FOR JUDGING THE GOOD QUALITY OF OFFERINGS

1. *Zaota*[1] *zaothranûm paitista*[2] *asti*[3] *myazdôis ayûn*[4]; **The Leading Priest is the judge**[2] **« of the good quality » of the Hallowed Portions,** as[5] **on the days of the dedicated offering** «*i.e.*, on» the season festivals «when» the Leading Priests have to dispense «offerings» zealously[6];

2. *Ratus râininûm*[7] *dâthranûm sravananûmcha*[8] *pasu-vastranûmcha*.[9] **The « Helping » Spiritual Master « is the judge of the good quality of»** what[10] are[11] **the votive**[11] **offerings of horned**[12] **cattle**[12] **and of creatures**[13] **with the beast coat,**[13] which in the office[14] of the Helping Spiritual Master[14] he has to present with proper care.

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[1] The word has disappeared from the text, but the context and the Pahlavi suggest its restoration.

[2] Evidently the nominative singular of *paitistar* which must be traced to *paiti-ish* = "to approve." The Pahlavi renders which is either free or an error for *patisht* or *patishtar*.

[3] The text has .

[4] The text has again here, as in Fol. 155, l. 7 above.

[5] The Pahlavi adds here , and that extends the sense of the original to other cases besides the services of the days of the dedicated offering which again the Pahlavi explains to be the season Festivals.

[6] *Garmvârak*; Pr. گرمواره. [7] The text has .

[8] Literally, "and of horned or hoofed animals."

[9] A form of this expression occurs also at Yt. V, 89; but there it signifies "the coat of the beast," whereas here the sense seems to be "the animal with the beast coat," referring of course to the hairy skin of the lower animals.

[10] *Maman*.

[11] *Niyâzâr-w ã n*? The word is curruptly written. Cf. Pr. نیاز = petition.

[12] The text has which may be *lakhvâr*, the Semitic equivalent of *âvâz*; and this again may be erroneous for *âvâch* which may have mistakenly replaced *srôbîk*; and this might signify either, (1) "announced", "dedicated", or (2) "horny." The form of the Avestan word favours the last meaning.

[13] The text has *pâh stôrân* for *pâh-vastarân*.

[14] *Rat-pishak sardârih* as in TD.

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CHAPTER XXXIII

ON THE INSPIRATION OF RIGHT BENEVOLENCE IN LIFE'S ACTIONS

1. *Âvôya*[1] *vanaiti*[1] *Spitama Zarathustra! yô fra-ŭruvâkhti*[2] *havahê ŭrunô vanaitê.* He achieves[3] success[3] wofully O Spitama Zarathushtra! who has it achieved by the wanton excitement[2] of his own spirit[4]; inasmuch as by « having taken » the help of harmfulness, he will have become grievously sinful. 161 B

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[1] The text erroneously has *âvayô vananti.* Cf. Yt. III, 14; Yt. XIX, 63.

[2] This word evidently represents some root *ŭruvâkh* or *ŭruvâh* which appears again to have the modified form *ŭruk*h or *ŭruh* signifying "to incite," "to heat."

Here, once again, the Pahlavi comes to our help when appearances might be so deceptive. Though the term which renders this word into Pahlavi has dropped out from this place just here, it is preserved below to be (*râmôkih*). This at once recalls the of the Pahlavi renderings of Yas. XLIV, 20, and Yas. LI, 12. In those two places it translates and respectively; and this result of Pahlavi scholarship may be supported on the ground that these Avestan terms represent the roots and respectively.

Again, the glosses there explain as signifying and

The only other Avestan term in which the root here represented reappears, seems to be the of Yt. XIX, 69, where it evidently signifies "heat."

Darmesteter renders the word "pleasure," because he suspects the root *ŭruvâkhsh*, and hesitatingly suggests *fraŭruvâkhshti* (= joy), as probably the correct form.

The word is corruptly written here as and as below.

[3] is evidently wrong for or ; see and below.

[4] The sense seems to be that when one is goaded and helped on to a success by a sinful excitement of the spirit, the success must be full of woe, not only for him who is won, but also for him who wins, inasmuch as it has made the latter sinful. For, evidently under the influence of such excitement, one must employ wicked means to gain the end, besides one's having suffered a degradation in spirit through such excitement.

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2. «Such indeed» is every man who calls «himself» a "warrior"[1] and yet will[2] not be preserving[2] himself from the way[3] of the help of harmfulness.

3. *Âvôya druzhaiti*[4] *Spitama Zarathustra! yô fra-ŭruvâkhti havahê ŭrunô druzhaitê.*[5] **He tells falsehood wofully O Spitama Zarathushtra! who has it told by the wanton excitement of his own spirit**[6]; inasmuch as by having uttered «that» he will have become grievously sinful.

4. Such indeed is every person who calls «himself» "a priest,"[7] and yet will be teaching in the false path.

5. *Âvôya dâthrem*[8] *dadhâiti Spitama Zarathustra! yêinghê*
162 A *dâthrahê dâiti,*[9] *noit*[10] *hava ŭruva ŭrûrvâza.*[11] **He gives a gift wofully O Spitama Zarathushtra! by the giving of whose gift his own soul will not have**[12] **received satisfaction.**[12]

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[1] Fairness and chivalry must be the ideals of the true warrior; hence he must save himself the most from wild excitement; and neither must he practise nor believe as if everything can be fair in war.

[2] *An-âwâz-dâreshnih.*

[3] *Râs*; Pr. ﻁﺮﻳﻖ.

[4] The text erroneously has ﻭﺍﻭﺍﻭﺍﻭ.

[5] The Pahlavi indicates the Atmanepada by rendering ﻫﻤﺎﻥ ﻫﻤﺎﻥ.

[6] The word ﺍﻭﺳﺖ should be restored after ﻫﻤﺎﻥ.

[7] The preaching of truth must be the ideal of the priest; hence he must be the most watchful against the erroneous incitements of the spirit; for, these will lead him most readily into teaching wrong, the results of which must certainly be very baneful.

[8] The text erroneously has *dârem.*

[9] Instrumental.

[10] The text has *chôit*, but the Pahlavi supports *nôit.*

[11] Reduplicated Perfect, Parasmaipada, third person singular of *ŭruvâz.* The text has *vâo râza* which is certainly erroneous. The Pahlavi suggests some form of *ŭruvâz*; and the one that we have restored seems to be the only possible one as can even the most faintly be reconciled with the corrupt form in the text. Darmesteter hesitatingly suggests *urvâza.*

[12] *Aûrvâkhmînêt* as in TD. Indiscreet giving can bring no satisfaction to the giver and indeed may prove a curse to the recipient by creating in him idleness and craving, and thus may also incur a loss to the world by missing a chance of supplying some real want. Whereas the case of one who gives with wrong motives is too evident to be discussed.

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6. «Such indeed» is every person who calls «himself» a "peasant,"[1] and yet will be giving in the imprudent[2] way.

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7. *Dâthra*[3] *zî paiti nivâitis*[4] *vîspahê anghéus astvatô Humataêshucha Huukhtaêshucha Huvarrstaêshucha.* **Through Charity «shall be realised» indeed the passing[5] of the whole corporeal world into Good Thought, into Good Word, and into Good Deed,** even as the soul is to be passed from hell and to be delivered as good.——There is one who says: Even into the other virtues[6] «shall that be realised» inasmuch as[6] the «whole» individuality[7] is to be delivered «from sin».[8]

8. *Aêsha zaothranâm mazistacha vahistacha sraêstacha*[9] **Of the Hallowed Portions that is the most sublime** in[10] itself,[10] **the best**[11] to be wished for, **and the most**[12] **graceful**[12] to view[13] *yâ nairê*[14] *ashaonê dasti aiwi-cha haithya*[15]*-chashânâi-cha,*[15] **which is given**[16] **to the righteous man and to the student**[17] **'of Truth'**[18] 162 B

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[1] The ideal of the peasant is thrift; hence he must be the least indiscreet in giving.

[2] *A-vichîtâr.* [3] The text has *dâthri.* [4] Cf. Yas. X, 16.

[5] *Barâ vazâreshnîh* by which the translator here must have intended to convey the same sense as the translator of Yas. X, 16, where also that translator gives the same rendering as here, and where the sense of "passing" or "passing away" is apparent. And this must suggest that *nivâiti* may be traced to ‹-›‹-› = to blow down.

[6] ‹-›‹-› is for ‹-› ‹-›. [7] Reading ‹-› for ‹-›.

[8] This critic overlooked the fact that all virtues whatsoever are embraced in the Good Thought, the Good Word, and the Good Deed, and so his remark becomes superfluous.

[9] The words ‹-› intrude here in the Pahlavi. [10] *Pann tan.*

[11] *Pashûm,* better *pâshûm* which is another form of *pâhrûm.*

[12] *Niyôktûm*; Pr. نیک = graceful; beautiful.

[13] *Dîtan* as in TD. [14] The text has *nairi.*

[15] The text has *haithi-chishânâicha*; cf. Yas. XIII, 3.

[16] ‹-› should be ‹-›. [17] *Manîtûnîtâr.*

[18] The Pahlavi ‹-› which commonly renders the forms of the Avestan ‹-› should be restored here.

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——there is one who says, « to the » "instructor," *i. e.*, to him who commits « Truth » to heart and disseminates[1] it again,[1] *paiticha pâresmanâi* Khr*atûm* Ash*avanem* **and to the investigator of Holy Wisdom**, *i. e.*, to him who knows the marvels[2] of the Holy Formulæ.[2]

CONCLUDING GLORIFICATION

Ash*em Vohû Vahistem 'asti.'* **Righteousness is the Highest Good**, that is to say, the harvest[3] of Virtue is excellent.

The end of the pre-eminent[4] Holy Book appertaining to the Dah-Hômâst[5] « the Tenfold Service of all the Worshipful Ones ».

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[1] *Lakhvâr vakhshêt.* Otherwise, " expands in his turn."

[2] As Darmesteter notes here as well as at Vîsp. XIV, 1, *paiti-prrrs* is taken by the Pahlavi to indicate the knowledge of the Nîrangs, *i. e.*, of course, not only of their texts, but also of their real import, proper management, and right efficacy.

[3] *Anbâr.*

The Ashem Vohû glorifies the close of the book.

[4] *Sartâr.* TD has *dâtâr.*

The order of the words as they are here and just after, is such as to create in us the suspicion that some terms have fallen out from this place.

[5] It is not easy to see the relation of the Dah-Hômâst specially to this book. At most it might be said that the Book appertains to the Dah-Hômâst in so far as it treats of matters appertaining to the Greater Services ; but then it must appertain to the other Greater Services also, such as the Dvâzdah-Hômâst or the Dô-Hômâst, or, even without such distinctions, any other Hômâst. Probably, therefore, the text is seriously erroneous here.

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NÎRANGASTÂN

OR

THE CODE OF THE DIVINE SERVICE

BOOK III
ON THE HOLY EQUIPMENT

THE BENEDICTION

«To the Glory of» the Most[1] Noble Lord,[1] the Perfect in 163 A
Himself, the Virtuous One.

CHAPTER I

ON THE ESSENTIAL NATURE OF GIRDING ON THE SACRED VESTURES

1. *Aiwyâsta mazdayasna Gâthâo srâvayen,*[2] *nôit an-aiwyâsta.* **The worshippers of the Most Wise shall sing the Holy Songs girded**[3] **in sacred vestures,**[3] *i. e.*, they shall then have put on the sacred shirt and the sacred girdle, **and not without**[4] **sacred vestures.**[4]

2. *Kva ithra aiwyâonghayâonti*[5]*?* **Where** on the bodies of persons **shall they gird**[6] **« them » on here,** *i. e.*, in the world[7]? *I. e.*, on what part shall they gird « them » on?

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1 Read *Bûndak* which translates the Avestan *Âra*.
See note 5 at the close of the previous book.

2 The text erroneously gives *srâvayat*.

3 [illegible] is wrong for [illegible].
Darmesteter refers only to the sacred girdle in his translation here; but evidently the gloss in this place as well as the sense of the passage make it plain that, here at the least, the reference is both to the sacred girdle and the sacred shirt.

4 [illegible] should be [illegible]. 5 Cf. Vend. IX, 32; XVIII, 19, 21; etc.

6 Here undoubtedly there is quite a direct reference to the sacred girdle, though at the same time the sacred shirt is indirectly hinted at as that which is to be girded upon.

7 *Daheshn.* Otherwise, the word might be for [illegible] (*gâsân*); but that does not appear probable.

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3. *Adhairi kashaêibya.* **Below**[1] **the armpits.**[2]

4. Ch*vat aiwyâonghayâonti*[3] *?* **How large** at the most[4] **shall they gird « them » on ?**

5. *Yat aêshãm* arr*dvat*[5] *gavâstryâ-varrstâo*[6] *vrrrzantâm nôit*
163 B *avanghrâsayât*[7] *adhairi harethranghibya.*[8] **Just so large as, on their toiling in the works**[9] **on the field**[9] **in**[10] **upright posture,**[10] *i. e.*, when they do the work standing,[11] **may not be an impediment**[12] **to them in the work « by hanging » below both the hips.**[8]——

6. This is evident from the text of Holy Wisdom that if a sick person or a pregnant[13] woman were to attend any place « of worship », that should be improper according to this rule[14] even as it is manifested from the Holy Wisdom « that way ».

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1 𐬵𐬀𐬎𐬌 is for 𐬵𐬀𐬎𐬌𐬌.

2 *Pîrak* ; Pr. پیئہ = armpit. 3 The text has 𐬀𐬎𐬌𐬵𐬀𐬑𐬌𐬎𐬌𐬌.

4 *Pishtakîh*, The word may perhaps be explained by Pr. پش and تک = deapth.

5 Thus adverbially. The text has 𐬵𐬁𐬎𐬎𐬀𐬙𐬌.

6 Cf. Yas. XIII, 2. The expression here evidently signifies the " works on the field." *Varsta* is elsewhere neuter, but its form here indicates f e m i n i n e, accusative plural.

7 Evidently a form of the root *hras* which can be detected in the name *Frangrasyan* as Darmesteter has already noted.

8 The text has *harethrahêbyô*. The word seems to be a form of *harethrangh*. The meaning is not quite evident. Darmesteter translates " skirts." But the Pahlavi *pârak* which probably is related to the Pr. پارگي seems to indicate the meaning " hips " ; and the Pahlavi 𐭫𐭠𐭫𐭪, if it is to be corrected into 𐭫𐭠𐭫𐭪 and read *kolâ 2*, will favour such a meaning; TD however gives 𐭪𐭠𐭫𐭪.

9 Similarly with the rendering in the Pahlavi of Yas. XIII, 2, the Pahlavi here gives *kâr-varzeshnîh*.

10 *Zak ê stênd*, lit., " as they stand." 11 Lit. " On feet."

12 *Lânak* ; cf. Pr. لاندن = to stumble. Darmesteter reads *rânak*, and recalls *rânakînîtan*.

13 *Âpistan* ; Pr. آبستن.

14 *Patmânak* ; Pr. پیمانہ.

The reference seems to be to the fact that such persons would be unable to have the sacred vestures girded in the proper way prescribed here, or would be unable to perform the attendant ceremony with exactitude.

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7.——In[1] other words,[1] one should have « the sacred vesture[2] about » 4 finger-breadths « loose round the body » according to « the text » *Pairi zî* ..... ' All round indeed ... ...'

8. If « the sacred vesture » hang down all[3] on one[3] side, that verily cannot be proper.

9. « Here the case of » the common[4] people[4] and of the philosophers[5] cannot be different « from that of the divines ».[6]

10. There is one « however » who says thus that « an irregularity here » may be allowed for the common people though it cannot be allowed for the philosophers.

11. The sacred[7] girdle[7] should be « made » from these several things: the wool[8] and the hair[8] of the woolly goat species and of the woolly camel species.[9] 164 A

12. Sôshâ*n*s said that that[10] made from cotton[10] is also allowed.

13. As regards raw[11] silk[11] and prepared[12] silk[12] « the sages » have been divided in opinion.

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1 *Apârîk.*

2 The sacred shirt may also be intended, though it is not improbable that the reference may be solely to the sacred girdle. The Sh. Lâ-Sh. IV, § 2 states the looseness of the girdle to be 3 finger-breadths, and § 5 of the same states the looseness of the shirt to be 4 finger-breadths round the body.

Evidently, this looseness must not be of this extent u n i f o r m l y all around because that would be too much ; it is apparently meant to be of that extent as measured at a n y o n e side only from all around the body.

3 *Aê-tâk.* 4 *Dâtîk.* 5 *Hatîk-mânsrîk.*

6 These are in technical name the *gâsânîk* people.

See for a classification of this kind Dink. Bk. VIII, Chap. I, 5, and the learned note of Dr. West appended to it.

7 *Kûstîk.* 8 *Pasham va mûî.*

9 One must read in this connection the whole of the 4th chapter of the Shâyast Lâ-Shâyast. The words of our passage here are almost entirely to be found in the first section of that text.

10 *Pumbakîn-ach.*

The Sh. Lâ-Sh. does not speak on this material.

11 *Kazh* ; Pr. کژ = raw silk.

12 *Aprîshûm.*

It must be noted that Shâyast Lâ-Shâyast, IV, 1 and 4 reject the girdle made from silk flue (*parûn*) or plain or figured silk (*parand*), and from brocade and painted silk.

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14. It should be made tubular[1] and its looseness[2] round « the waist should be » at the least 4 finger-breadths[3] « to make it » good; and Afrog said « it should be » a single[4] continuous piece.[4]

15. Maîtiyôkmâh « maintained that » a person can have the meritoriousness « derivable from having the sacred girdle on in all its perfection », up to just the extent that « is noted in the text » Th*ri vîtasti*[5] *aspayâo paurvô*[6] *azyâo* arr*jô* 'Three spans[7] « of it have » pre-eminently the value of the mare with[8] a free-moving air[8]'; « because surely » it must not increase more than that.[9]

16. When it has been cut,[10] then if one sew it up with the same material that the girdle[11] is « made » of, that can be allowed.

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1 *Daôkrît* (?); cf. Pr. دوره = circuit.
Otherwise, *daôk-radak* = double-warped (?); cf. Pr. دو and رده = line.

2 *Parg.* The word seems to be related to Huz. ܦܪܓ and Ar. فرق.

3 As noted above, Sh. Lâ-Sh. IV, 2, and X, 1, state this to be 3 finger-breadths.

4 *Aêvatâk* as in TD.

5 Neuter nominative plural.
The Vîtast is the span-measure of 9 inches. See Dr. West's note 3 to Bûnd. XXVI, 3.

6 Adverb.

7 Twenty-seven inches would be the measure of the girth of the sacred girdle as it would fit with proper looseness on the waist of the youngest Zoroastrian who would be a child of seven. And the reference apparently is to that limit of measure. Because, were this length simply proportionating itself with the value of a mare, and really indicating only a proportional part of the whole girdle, irrespective of any class of its wearers and in relation to the value of the whole proportionate with its entire actual length worne by different individuals, then a stout person must score greater merit than a lean, and a full-grown individual more than the tender young or the withered old, which should be quite absurd.

8 *I. e.*, in the activity and liveliness of the prime of health.
In Nîr. II, Chap. II: App. B, 11 a cattle-head appears to be valued at 30 Stîrs; whereas in Nîr. II, Chap. IV, 5 a precious beast of burden is assigned the Khôr value of sixty Stîrs. Now in those times when domestic animals were specially valued, a good young mare must have been prized even more than a horse; hence she must have fetched a value of no less than about a hundred Stîrs. Hence putting on the sacred girdle would become the good deed of some hundred Stîrs at that value.

9 Because that would be unfair; see note 7 above.

10 If the modern custom of working up the ends of the sacred girdle into proper tassels is original, then the reference must be to accidental cuts on the girdle and not to the cutting of the ends on completing its weaving.

11 *Ayîwyâghanîh*.

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17. When at the time one has girded it up it is exactly [1] 4 finger-breadths in looseness,[2] then « alone » can it be proper.

18. If « it be made » of cotton, then it must [3] consist [3] « as » uniform [4] from [5] one end to the other.[5]

19. Sôshâns said: Behold, if one would make [6] the girdle hold [6] some [7] sort of poniard [7] in it and would hang it in a double knot [8] therein, that could not be proper. 164 B

20. This invariably [9] « applies » to all persons: namely, to him who may have had performed a Thanksgiving Service for himself « and may be attending » at the thanksgiving, and to him [10] who may have had performed a Thanksgiving Service for himself [10] « and may » not « be attending » at the thanksgiving or to him who may not have had performed a Thanksgiving Service and « may be attending at » a thanksgiving or may not be « attending » at a thanksgiving [11]——in [12] all cases [12] when a person holds a weapon [13] in the girdle and hangs it in a double knot, that must be improper.

21. There is one who says thus: Verily, it should be plain [14] and in [15] one uniform piece.[15]

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[1] *Drovêst.* [2] *Aûrûp* (?); probably from Av. 𐬀𐬬𐬭 = wide + the suffix 𐬎𐬎𐬎.

[3] *Baîn yakavîmûnêt.* [4] *Aê-tâk.*

[5] *Sar-â-sar.* It is probably meant that it should be made evenly.

[6] *Paîrâmun baîn yakhasûnêt;* cf. Pr. پیرامون = circuit.

[7] *Tikhak-ak aê gûnâk;* cf. Pr. تیغ.

The first word has the diminutive suffix.

[8] *I. e.,* the knot formed in and by the sacred girdle itself. It is prohibited to put the sacred vesture to common uses. See Dink, Bk. VIII, Ch. XXXVIII, 26.

[9] *Hamâê.*

[10] Supposing that 𐬵𐬀𐬎𐬎 is for 𐬵𐬀𐬎𐬎.

[11] All this amounts to saying, " in every possible case. " These particulars are stated to dispel the possible idea that might arise that the previous remark could apply only to a person concerned with some sacred Service and not to one pursuing the ordinary avocations of life. And hence it is made plain that whether a person have a Service celebrated or not, and whether a person attend a Yazeshn or do not attend,—in every case it is unbecoming to hang a weapon by the sacred girdle.

[12] *Hamâê.* [13] *Khôshtak-ach*; cf. Pr. خشت = dart.

[14] *Sâtak* as in TD; Pr. ساده. Cf. Shâyast Lâ-Shâyast IV, 4 and 11 where also plainness is enjoined. [15] *Aê-tâk.*

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22. Afrog said: Indeed, when the girdle [1] is such as is made up of fragments,[2] it cannot be allowed.

23. To go barely dressed [3] is not a sin for males, but it is a sin for females; and that is the sin of moving [4] about without proper clothing.[4] « But » that is not « so » at night when these retire to sleep, as that is so much a different « case »; still even then they should have the sacred [5] shirt on and the sacred girdle [5] on the waist,
165 A as « they are » a protection to the body and something far better for the soul.[6]

CHAPTER II

ON THE LEAST SACRED VESTURE PERMITTED BY THE LAW

1. Chvat [7] *nâ nitema* [7] *-vastrahê aiwyâstô ratufris?* By [8] **having put on [8] how much sacred vesture at the least is a person in spiritual merit?**

2. *Yatha â-thravanô* [9] *bis, paiti* [10] *maidhyôi* [11] *paitistânê.*[11] **As**

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1 *Kamar*; Pr. كمر.

2 *Kârtok*; Pr. كارتو = a fragment.

3 *Barahânak*; Pr. برهنه = bare.

Of course the sense here is not that of being completely nude; it is that of being so scantily dressed as would not be decent or genteel.

4 *Vashât dûbâreshnîh.* Dr. West notes at Sh. Lâ-Sh. IV, 8, that it is usually defined as "walking about without the sacred thread-girdle." But of course the meaning here cannot be so limited, because plainly enough it indicates a thing which should be quite independent of the sacred vestures, and that apparently is "full decent clothing."

5 *Shapîk va kûstîk.*

6 These words are also found in Sh. Lâ-Sh. IV, 13.

7 The text is corrupt; the Pahlavi suggests the correction.

8 The text may be read *ayiwyâgêshn.*

9 Nominative plural; the word must be traced to Av. *â-thru*; cf. the form

10 The text repeats *bis* here, which is probably an error.

11 Cf. Vend. VIII, 8, XV, 47.

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much as « must be » doubly[1] protections,[1] and must cover[2] a man[3] **up to the middle of the leg.**

3. *Kvatâchit*[4] *aêtahê aiwyâstô ratufris.* **Any man of small means[4] can « in that respect » be in « full » spiritual merit by having[5] put on[5] just that much « only »**; but when one possesses greater[6] means[6] in money,[7] it cannot be allowed if it be « only » of this measure « in that case also ».[8]

4. *Yat masyô*[9] *aêtahmât vastrem,* **When the vesture is superior to that « in value »,**[10] *aêtavatô*[11] *aêtahê nitema*[12] *aiwyâstô,* 165 B
ratufris. **then one « dressed therein » is in the same spiritual merit as one dressed in[13] that of the smallest « lawful value and measure »**; because « were that which is » in the superior value and measure not « to be taken » at this estimation, that should certainly be unfair.[14]

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1 Darmesteter renders, "a pair of drawers." But the scantiest lawful dress could not exclude the sacred shirt and girdle; and as these are recognised as protections for our body and soul, our meaning appears more probable, and the Pahlavi *pâswânak* also stands to support us.

2 *Frâz hômbêt*, cf. Pr. نهنبيدن = to cover. 3 Taking [illegible] instead of [illegible].

4 Probably the instrumental; the Pahlavi is *kûtak*, and the Persian is كوته Darmesteter suggests that this may be another form of *kutaka* which is found in Vend. XIV, 5.

5 *Ayîwyâgeshnîh.* 6 *Awîr hû-chârak.*

7 *Kasp*; Huz. [illegible] (*kaspâ*) = specie.

8 When one has the means to put on fully decent clothes, one should not put on merely those of the last degree permitted simply to men of the smallest means.

9 Comparative. 10 *Arj.* 11 Genitive singular. TD has *aêtava.*

12 Most probably the [illegible] of the text is to be corrected thus; because the meaning which this word may yield cannot be quite appropriate here, as it must bear some sense derivable from [illegible] = to show contempt.

13 It must be noted that the form of the original is in the instrumental case.

14 According to the idea expressed at the end of the previous paragraph, the question of decency would make a person accountable if he would not put on vestures more fully decent than the poorest lawfully permitted. And still, evidently, the spiritual merit of having put on proper clothing must not differ in the case of the man of the smallest means with his poorest lawful garb, and of the man most luxuriously clothed besides having put on the essential lawful vestures.

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5. The sacred shirt can lawfully be made of any material. That[1] made from vegetable materials[1] is just the proper thing according to what is manifested from the Holy Wisdom. « But » about raw[2] silk and prepared silk[2] they have been divided in opinion.

6. If one have[3] put it on excessively,[3] that shall be improper.

There is one who says thus: It can be said « to have been made » of the proper measure when it has been made in[4] such a way[4] as to be « of a looseness » within[5] 4 finger-breadths « round the body. Besides », it is required to be singlefold.[6] « So that when it » has gone « to just this extent of looseness and quality », then alone can it be « said to be » not lacking in propriety.[7]

7. There is one who says thus: Verily, about[8] « allowing » 2 folds « to the shirt, a decisive opinion is » not evident;[9] « but » 3 folds are « surely » not permitted.

8. If, on having girded up « the girdle », one were to let it hang

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[1] *Dârîn.* Cf. Sh. Lâ-Sh. IV, 4, where the materials are mentioned.

[2] *Kôzh va aprîshûm* as in TD; Pr. کژ and ابریشم See above, Fol. 164, l. 2. At Sh. Lâ-Sh. IV, 4, dyed silk seems to have been permitted. But Dât. D. XL, 2 states: "The sacred shirt should be pure white and singlefold"; and according to Meher Yasht, 126, "white" should symbolise the Good Religion.

[3] *Awîr tan kart yakavîmûnêt.* This excess is explained below to be that beyond 4 finger-breadths round the body; and concerning length we may understand from what is said above that it must not go below the knees.

[4] *Min zak.*

[5] *Baîn.* Slight variations in the looseness seem to have been permitted.

[6] *Aê-tâk.* See Sh. Lâ-Sh. IV, 7, and the remark of Dât. D. quoted in note 2 above.

[7] *I. e.*, when the measure and fold of the vestment do not exceed the prescribed limit.

[8] It is plain that [illegible] wrongly replaces س (*aê*).

[9] It seems that the case of the inclement cold weather necessitating a cheap padded clothing for the poorer classes had presented itself to the doctors of the religion; and they apparently had hesitated to compel the wearing of a special vestment where means could not afford it. It must have occurred to them that if the sacred shirt could be allowed to be of a double fold, it could then be padded and could efficiently protect the body as well as the spirit.

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down excessively[1] or to cut it down too much, that would not be proper.[2]

9. Afrog said: Verily, if one were to use it as a sash[3] for the shirt,[4] that should not be proper.[5] 166 A

CHAPTER III

ON THE POSITION OF THE SACRED GIRDLE WHEN GIRDING ON ARMS

1. *Yôi*[6] *aiwyâonghayêintê*[7] *karrtéscha*,[8] *a-ratufrayô*.[9] **Those who engirdle,** *i.e.*, gird[10] over, **cuttnig**[11] **arms**[11] **with the sacred girdle,** «*i.e.*,» bind the sacred girdle over « them, *i.e.* », put them into the girth[12] at the abdomen[12] and bind the sacred girdle over them, **are lacking**[13] **in spiritual merit.**[13]

2. *Pascha aiwyâstem ni-taoshayêinti*,[14] *ratufrayô*. « **But if** » **after having girded up the sacred girdle they**[15] **let them hang**[15] « **in the girth at the waist** », *i.e.*, they bind the sacred girdle over and let « the arms hang » down « in their girth above it, **then** » **they can be in spiritual merit.**

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1 *Farêstakânak*.

2 It should not be more nor less than of a looseness of 4 finger-breadths round the waist; see note 2 to Fol. 163, l. 23.

3 [illegible] seems to be for [illegible] (*fûtak*); Pr. فوطه = sash.

4 *Kartak*; Pr. کرته See note 9 to Fol. 168, l. 30, below.

5 It must simply serve as a sacred symbol.

6 The words in the text have mostly singular forms.

7 A causal form.

8 Accusative plural of *karrta* = a cutting weapon.

9 The text has *ratufryô*.

10 *Kaspênd*, perhaps related to Pr. کسبیدن = to twist.

11 *Kartîn*.

12 *Ashkîm* or *ashkam*; Pr. اشکم

13 *A-ratîhâ* as in TD. Cf. Dînk. Bk. VIII, Chap. XXXVIII, 26.

14 Cf. [illegible] of Vend. XVII, 2.

15 *Nidhôshinti*, in Pâzand characters, simply reproduces the original word with but slight modification.

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3. Soshans said: Behold, neither[1] at the front nor at the back is « the looseness of the sacred girdle » allowed to be under 4 finger-breadths,[1] excepting[2] in the case of that which[2] they[3] bind to the sacred Barsôm twigs, in which case « it may be as tight » as the rims on the chariot wheels.[3]

166 B 4. *Yêzi*[4] thris *hathrâonchô*[5] *yâtayanti*,[6] *ratufrayô*. **When they pass it[8] « round the waist » three[9] times[9] quite together, *i.e*, tie it evenly three times, then only are they in spiritual merit.**[10] *Yêzi âat nôit hathrâonchô yâtayanti, a-ratufrayô*. **But when they do not pass it « round » three[11] times[11] quite together, then they are wanting in spiritual merit.**[12]

166, l. 21

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[1] Otherwise, "..... is neither at the front nor at the back in 4 finger breadths, then that is improper."

[2] *Barâ mûn* may perhaps be for *barâ amat*.

[3] This is a translation of the text *Yôi rathêscha pasvarrzdêscha barrsmainê hãm-varrntayêinti*, which occurs at Fol. 173, ll. 9—10. Its second and third words which might puzzle one are simply transliterated as *ras pasvarûzd*. The latter may be traced to Av. *pas* = to bind and *vrrt* = to circumscribe.

[4] See Fol. 172, l. 27, ff. where almost the same words recur.

[5] This word is written in an erroneous way in the text here; but immediately below it is to be seen in correct form. It seems to be used adverbially.

[6] Cf. Yt. X, 78, where the word apparently yields the sense of "bearing with special effort."

[7] *Sâtânînênd* which evidently indicates the causal form.

[8] The sacred girdle which has to pass three times round the waist before it is finally tied up. Darmesteter takes this as referring to the band for the Barsôm bundle, which also has to pass three times round, and is to be tied up like the sacred girdle on men's waist, excepting that it is not to be loose like the latter. As however the theme has up to this appertained to the sacred shirt and girdle, and especially because the corresponding text for the Barsôm band occurs below between Fols. 172 and 173, one must be persuaded to take this text as relating to the sacred girdle and not to the band.

[9] *3-tâk*. [10] 𐬀𐬞𐬭𐬀𐬎𐬌 should be 𐬀𐬞𐬭𐬀 𐬌.

[11] 𐬌𐬎𐬎 𐬛𐬎 is an error for 𐬌𐬎𐬎𐬛 (*3-tâk*).

[12] The texts concerning the Barsôm are misplaced here, for, the previous subject has yet to continue, as appears from additional texts thereon continuing on the second half of Fol. 168. They are therefore removed all from here up to Fol. 168, l. 21, and placed after Fol. 172, l. 20 below, where the subject of the Barsôm is continued.

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5. « The[1] looseness of the sacred shirt and girdle[2] » should be « at least » 4 finger-breadths as well before as it should be behind.[3] 168, l. 23

6. Kiryâtrŏ-Bûjît said: Behold, it is not proper «to say» "as well before", as after all «the looseness» is required on any side that there is.[4]

7. There is one who says that Kiryâtrŏ-Bûjît «said this» of course as referring to the « looseness of » 4 finger-breadths.[5]

CHAPTER IV

ON THE POSITION OF THE SACRED VESTURE WHEN PUTTING ON GARMENTS

1. *Yôi*[6] *vanghenti krrrtîscha* **As to those who dress**[7] **themselves in « thick »**[8] **jackets**[9], as of woven[10] stuff[10] quilted[11] with

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[1] See the preceding note where it is explained why the text which concerns the Barsôm is transferred from here to its right place after Fol. 172, l. 20.

[2] Both probably are meant.

[3] Recall the remark of Sôshâns at Fol. 166, l. 11, ff.

[4] Kiryâtrŏ-Bûjit's osbervation is apparently thoughtful: the looseness has not a reference to any special sides only: it may be taken on any side provided it measures 4 finger-breadths wherever the measure is taken. Perhaps the previous observation signifies that the looseness is to be measured on two opposite sides, thus making it altogether 8 finger-breadths, although that of 8 finger breadth ought to have appeared too much.

[5] This observation seems to have been necessitated, because the curt way in which Kiryâtrŏ-Bûjit's remark is noted appears to have created some confusion among the ancient scholars.

It must be noted that the manuscript TD closes at this stage.

[6] The text is very corrupt here and below.

[7] ۶۶۳۱ ۴ should be ۱۶ ۳۶۲۱۵ (*mûn hômbend*) or ۱۶ ۳۶۲۱۵ (*mûn nihômbend*) cf. Pr. نهنبیدن = to cover.

[8] The Pahlavi gloss makes this meaning necessary.

[9] Darmesteter reads *karînîtak* and renders "tatters;" though such meaning is radically possible as being based on Av. kar = to cut, still it is not favoured by what follows.

The word may also be read *kartitâk*, but *kartak* simply appears to give the proper form; cf. Pr. کرتک or کردک = jacket; frock; and Guj. કરતું; see note 4 to Fol. 166, l. 1, above.

[10] *Tanpist* or *tûpist*; cf. Pr. تنبیدن = to weave, and توپ = woven stuff,

[11] *Ham-vamîtak*; cf. Pr. وميدن = to puff up,

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169 A light[1] lint,[1] and which, as there is one who says, may[2] be had quilted[2] through joining[3] « pieces » together,[3] *paiti-vanghûs-châ*[4] khre—[5] *ŭru—baourûscha*[6] **and in superior**[7] **glossy clothes**[7] of bright[8] silk tissue[8] such as « it is » not « possible » for the lower[9] classes[9] « to put on », **and stuffs made from 'rich' mule**[10] **loads** for linings[11] that « make garments » comfortable,[12] *yêzi antarem aspṛrrnô-vastrahê aiwyâonghayâonti, ratufrayô*; **if**[13] **indeed they have**

[1] *Kanap sapôk*; Pr. کنب = tow, and سبک = light.

[2] *Ham-vamînit yakavîmûnêt.*

[3] *Ham-ayibâr.* Otherwise, "through co-operation."

[4] Evidently accusative plural of *paiti-vangha* which also appears as a proper name in Yt. XIII, 109; see Av. *paiti-vangh* = "to shine superiorly," or "to cover from above."

[5] A form of kh*ara*.

[6] A form to be traced to *babar* the reduplication of *b*rrr = to bear.

[7] *Madam vaghân-ach.* The text here erroneously has 𐬨𐬀𐬙𐬀𐬥 𐬨𐬀𐬎; perhaps this might have to be read *madam narm vaghân-ach* = "superiorly soft glossy cloths"; but ll. 14 and 29 of this folio suggest the text we accept.

It is possible to render the expression also as "upper garment."

[8] *Yazd*; Marco Polo describes Yazd as "a good and noble city where they weave quantities of a certain silk tissue known as *Yasdi.*"

Otherwise the word may be read *gazd*, and may signify "bright raw silk stuff"; cf. Pr. کژ = raw silk. When so read, it might as well perhaps mean "short military coats of quilted silk;" cf. Pr. کژاگند or کژیم which bear this meaning; or else, one may render it "rough cloaks"; cf. Pr. کژاد = worn-out clothing.

[9] *Lûtak*; Pr. لوطگي = the vulgar folk. Otherwise, "soft," "light;" cf. Pr. لوت = delicious viands.

[10] *Khamarâ* usually means an "ass" simply, and so does خماده which is represented by khre in the original; but a latitude of meaning seems to have extended to the sense we choose.

The Av. *ŭru* seems to indicate the sense of "rich."

[11] *Astar*; Pr. آستر = a stuff for lining. Otherwise "mule" Pr. استر

[12] *Dônâk* (?) cf. Pr. دنه = cheerfulness. Otherwise "quilted covering," Pr. دواج

This gloss can also be translated thus, "**and with upper garments** of rough clothing that is not soft, **and garments made of padding for the mule's back**, *i.e.* (the stuff of) the quilted covering for the mules."

This rendering would have suited perfectly here and at line 14, but it does not suit at line 29, for there it is quite plain that the theme is concerning rich dress.

[13] 𐬀𐬎𐬌 almost persuades us to understand that the Pahlavi translator has rendered 𐬨𐬀𐬙𐬀𐬥 𐬨𐬀𐬎 by 𐬀𐬎 and 𐬨𐬀 by 𐬌; but more probably it is to be taken simply as an error fo 𐬌𐬎, 𐬀𐬎 so often is.

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been girded up with the full[1] « sacred » vesture[1] underneath,[2] then « alone » can they be in spiritual merit; *anasprrrnô-vastrahê aiwyâonghayâonti, a-ratufrayô.* but if they have been girded[3] up without the full « sacred » vesture « underneath », then « surely » they must be lacking in spiritual merit.

2. It is thus then that even though one have completed « one's dressing with clothes from » woven stuffs « quilted » with lint, and with glossy garments of bright silk tissue such as « it is » not « possible » for the lower[4] classes « to put on »,[4] and stuffs of « rich » mule loads[5] 169 B for linings that « make garments » comfortable, and still one have not therewith the sacred vesture, then that « shall be » the act of moving about without the proper clothing, and it shall be held as the sin of having moved about without the proper clothing.[6]

3. Whereas even though one may not have done « as above in dressing », but have[7] notwithstanding[8] « put on » the sacred vesture, then that shall not be an act of moving about without the proper clothing, and it shall not then be held as an act of having moved about without the proper clothing.

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[1] Evidently the sacred shirt and girdle.

[2] Darmesteter renders " full inner vesture."

[3] This may suggest to some that the full vesture must indicate simply the sacred shirt and not the sacred girdle also; because when it is said "if they have been girded up without the full vesture", it may appear that a girdle may have been understood to have been put on, though the " full vesture " is not there. This is plausible; but the girdle so indicated to be on, may only be the waist-band which engirts the outer garments, and not the sacred girdle itself. If, however, one translates "dressed up", instead of "girded up" this difficulty will not arise.

[4] ܡܟܝ is evidently for ܡܟܝ. See l. 5 of this Folio above, and l. 30 below.

[5] ܡܠܘܦ should be ܡܠܘܦ; see ܠܘܦ above.

[6] When people can manage and endure to put on such heavy dressing, it must surely be irreligion in them if they neglect to put on the light and cheap sacred vestures which are understood to be holy emblems, and efficient protections.

[7] It is an error in the text to give here " have not " instead of " have "; and hence the word ܠ here ought to be dropped, because it cannot be allowed that one can go without the sacred vestures and still cannot be in sin; for, it will be recollected that it has been noted between folios 164 and 165 that even when men retire to sleep the sacred vestures are to be kept on the body.

[8] *Patash.*

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4. *Yôi vanghenti*[1] *varrnâoscha*[2] *pairi-ŭrusvistîs*,[3] **As to those who put on singular**[4] **garments**[5] **having**[6] **brilliant**[7] **fringes**[8] **and tassels,**[6] *adhkéscha*[8] *frazushô vanghascha*[9] *upa-rasmanâi*,[10] that may shine[11] **on military displays**[12], « **such as** » **the precious**[13] **mantle**[13] **and the robe**[14] **of unique distinction,**[14]— rich[15] glossy garments of bright silk tissue,[16] which cannot[17] be « available » for the

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1 The text erroneously has *yô vanghaiti.*

2 Accusative plural and probably feminine, though the other genders may as well apply on taking the same base in 𐬯𐬀 for the masculine, and the base in 𐬯𐬁 for the neuter.

Cf. 𐬯𐬀𐬌𐬎𐬀𐬌𐬱𐬀 of Vend. XVIII, 64, which suggests the sense of "a verdant covering"; and 𐬯𐬀𐬌𐬎𐬀𐬌𐬱𐬀𐬌𐬵𐬌𐬱𐬀 of Yt. XXIV, 30, where Darmesteter construes the sense of "luxury."

3 This word seems to be compounded of *pairi* + *ŭrus*, probably related to *aurora*, and signifying "brilliancy", + *vistîs*, the accusative plural of *visti*, a noun form derived probably from 𐬯𐬌𐬱 = to cut up; the Pahlavi however sees in it the suffix 𐬯𐬌𐬱𐬌𐬵 = "having", or the radix 𐬯𐬌𐬱𐬌𐬵 = "to obtain", for, it renders it by 𐬀𐬎𐬱𐬀𐬛.

4 *Aêvatâk.*

5 *Lôbeshnîh* (?), better *lôbeshnîhâ* (?)

It seems to be a Huzvaresh word related to Ar. لباس (*libâs*).

6 *Parzamôk*, a possessive adjective from *parzam*; Pr. پرچم = a fringe; a tassel.

If however 𐬀𐬎𐬱𐬀𐬛 is not to be redundant in the text, then *parzamôk* cannot be taken as an adjective, but must be taken as a noun.

7 *Tâpîk*; cf. Pr. تابیدن = to shine.

8 The text has 𐬯𐬀𐬌𐬎𐬀𐬌𐬱𐬀 ·𐬨𐬌· which certainly is wrong.

9 The text is again wrong here. Darmesteter with his usual acuteness recalls Yt. V, 126 where almost the same words occur.

10 Evidently formed of *upa* + *rasman* + *a*, and signifying "military display or parade."

11 *Tâpêt*; see above.

12 If we have restored the Avestan word aright, this must evidently be its meaning; and the Pahlavi also must yield it on reading it *aôzantân*; Pr. اوزنه = military equipments.

13 *Atka-ch frâz khvâstak.*

14 *Kapâh-îh aê aêvatâk*, taking 𐬀𐬉𐬯𐬀𐬵𐬌𐬱𐬀 instead of 𐬀𐬵 𐬀𐬉𐬯𐬀𐬵; otherwise 𐬀𐬵 should be dropped as redundant.

15 *Maêam* has this force; see l. 5 and following of this folio.

16 *Yazdîk*; see note 8 to § 1 above.

17 لس is missing from the text.

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lower classes, and which when trimmed[1] with fur[1] at various places are really such as «to be» quite delightful,[2] *yêzi adharem*[3] *aiwyâonghayâonti ratufrayô;* **if indeed they gird up the sacred vesture underneath «them» then «alone» can they be in spiritual merit;** *uparem*[4] *aiwyâonghayâonti, a-ratufrayô.* **«but if» they gird up the sacred vesture over**[5] **«those other», then «surely» they must be lacking in spiritual merit.**[6] 170 A

5. *Anyâmcha suptîm*[7] *vanghânahê daremna*[8] *ratufrayô.* **«In a case such as this» they are in spiritual merit «even» by «their» dropping**[9] **of the mantle**[10] **by either**[11] **shoulder.**

«Nevertheless», when «it is to be hung» by a side «only», it «must be» well «to drop it» by the "northern"[12], *i.e.*, the left side.

6. *Yôi vastra vastrem aiwyâonghayâonti,* **As to those who gird on vesture upon vesture,** *i.e.*, put on the sacred shirt and girdle, «*adharât naêmât*»[13] *uz-barenti, aratufrayô;* **if they pass that** 170 B

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1 *Mûi-tâk.*

2 *Dânâk*; cf. Pr. دنه = cheerfulness. 3 The text has 𐬀𐬛𐬀𐬭𐬌𐬥.

4 The text has *aparem.*

5 The text erroneously adds 𐬌𐬥.

6 Notwithstanding all the luxurious dressing, it is considered essential that the sacred shirt and girdle be kept next the skin.

7 The text has 𐬛𐬌𐬥𐬌𐬥. 8 The text has 𐬀𐬥𐬌 𐬛𐬌𐬥𐬌.

9 *Drôpend*; Av. 𐬛𐬭𐬌𐬙𐬎 = to suspend; to drop.

10 *Vaghân.* Here and above Darmesteter has erroneously read the word *nîhân.* Here at any rate it should have been plain to one that 𐬯𐬀𐬌 is simply the transliteration of 𐬯𐬀𐬌𐬥𐬌𐬥.

11 *Zak-î.*

12 *Apâkhtar*; 𐬀𐬯𐬀𐬵𐬀𐬵𐬀𐬭 should be 𐬀𐬯𐬀𐬵𐬀𐬵𐬀𐬭.

The left side is called the "northern" because it faces the north when one turns towards the rising sun. And it is advised to cover it preferentially, probably because it was considered specially accessible to the evil influences having a mysterious connection with the north, or because it would leave the right hand unobstructed in work.

13 These words are necessary here and must be restored.

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up from below, *i.e.*, draw [1] that up by the legs,[2] **then « surely » they are lacking in spiritual merit** ; and verily though they may manage it well [3], still then must that be improper ; *uparât naêmât ava-barenti, atha aiwyâonghayâonti, ratufrayô.* **« because, only » when they pass that down from above [4], and then gird on the sacred girdle, can they be in spiritual merit.**

7. *Yêzi uz-*grrr*snô-*[5] *va*ghdh*ana* [5] *nivanti,*[6] **When they slip [7] on the tunics [8] to be strapped on [8],** « by which » Afrog « said, are meant » cloaks [9], and « by which » Maîtyôkmâh « said, are meant » trousers,[10] *yêzi antarât naêmât* [11] ..... **'then when « they put on the full vesture » [11] underneath [11] ..... « but when they do not .....'** etc. — The full text here is » even as that which is stated [11] above.

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[1] *Hanjênd*; Pr. هنجيدن = to draw.

[2] Recalling Gajastak Abâlish, 8, Darmesteter notes that this is prohibited because the lower regions of the body appertain to Ahriman.

[3] *I.e.*, even when they pass that up neatly.

[4] *I.e.*, by the head.

[5] Cf. Vend. XIV, 10. The Pahlavi suggests that text and we join Darmesteter in following it here ; still 𐬀𐬯𐬀𐬙𐬀𐬥𐬀𐬙𐬌𐬀𐬯𐬀𐬙𐬀𐬌𐬀𐬯𐬀𐬙𐬀𐬌𐬀𐬯𐬀𐬙𐬀

CHAPTER V

ON USING ONE SACRED GIRDLE FOR TWO IN SPECIAL CASES

1. *Yâ*[1] *hama aiwyâonghana*[2] *aiwyâonghayâonti*, **As to those two who may have to gird up « their waists » with the same girdle piece,**[3] *i.e.*, « who » between them two may have « only » one 171 A
girdle piece,[4] *yêzi antarr-drrrzayâiti*,[5] *va*[6] *ratufraya* ; **if « either » tie up « in that case each**[7] **piece » at the « cut » end**, *i.e.*, tie up its « cut » end,[8] **then both**[9] **retain spiritual merit** ;——

Behold it has been manifested that when its end is « properly » made up, then « alone » can it be lawful ;[10] but when its end is not « properly made up », then that cannot be lawful.

—— *yêzi nôit antarr-drrrzayâiti va a-ratufraya*. **whereas if « either of them » do not tie up 'at the « cut » end'** each « piece » as it may stand asunder « when cut into two », **then both**[9] **become lacking in spiritual merit.**

2. *Yôi aiwyâonghayâonti uscha-nmânâi nmânayâscha*,[11] **« Whereas, as to those » who have to put on a girdle**[12] **« between two**

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1 Nominative dual, though the verb is in the plural. Such irregularities are rarely permitted in Avestan.

2 The text has *aiwyâonghacha*.

3 𐬀𐬌𐬯𐬌𐬎𐬭𐬀𐬙𐬀𐬵𐬀𐬌𐬯𐬀 should be 𐬀𐬌𐬯𐬌𐬎𐬭𐬀𐬙𐬀𐬵𐬀 simply.

4 It is implied that it is long enough to be cut up into two girdles.

5 The text has 𐬀𐬌𐬯𐬌𐬎𐬭𐬀𐬙𐬀𐬵𐬀𐬌𐬯𐬀, but see below.

6 𐬯𐬀 should be 𐬯𐬀 = 𐬯𐬀. The next word is corrected accordingly.

7 *I.e.*, each of the two into which the whole piece is cut up.

8 Into a tassel, if the modern practice is a continuation of the ancient.

9 The Pahlavi has "each on both sides."

10 𐬀𐬵𐬀𐬎𐬀 should be 𐬀𐬵𐬀𐬎𐬀.

11 Accusative plural of *nmânaya*.

12 It appears that the girdle in this case is just so long as to fit a single person, and that hence it cannot be cut up in the middle, but must be torn through along its length.

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while posted » **on a tower**[1] **or in forts**[2], *yézi tarascha*
171 B *aiwyônghana aipi-varrchainti, ratufrayô;* **if they tear the belt through** « **across its length** » according to what must be the « exact » mean,[3] **then they can be in spiritual merit**; *pascha vâ para*[4] *barenti, a-ratufrayô.* « **but** » **if they take away the** « **entire** » **back,**[5] so that it will have the front but will have no back[6], **or the front,**[7] so that it will have the back but will have no front, **then they become lacking in spiritual merit.**

CHAPTER VI

ON THE CASES WHEN THE FULL SACRED VESTURE MAY BE TAKEN OFF

1. *Yôi vanghenti*[8] *na*dhéscha[9] *sâdhayantî*scha[9] charr*mâncha*[10] *huki,*[10]

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[1] *Madam-mashkû* or perhaps simply *mashkû* ; cf. Ar. مشكو = palace.

[2] *Khân napartak*, lit. = house for battle, Pr. نبرد = battle.

Men posted on towers and forts could not sometimes procure the sacred girdle at once when wanted ; and then it could be allowed to tear a girdle through to supply two men.

[3] *Patmânak.* It will be seen from what follows that the sacred girdle is required to be so torn as to be separated at the middle of its width, and not edgewise, for then the wrong side which forms the inner side of the tubular girdle must be exposed which is thought not allowable: the torn girdle should still remain folded double and hiding the wrong side of the weaving.

It will be evident that the girdle when torn edgewise will retain the original width, but will be singlefold with one side as the right side, and the other as the wrong; when however torn at the middle of its width, it will have only half the original width, but will retain the doublefold and will not expose the wrong side.

[4] The text has 𐬀𐬞𐬀𐬭𐬀.

[5] The girdle being a woven tube pressed down into a strip, has a double fold. It has a right and a wrong side, and it is so managed that the wrong side goes to the inside of the tube, and the entire outside presents the right side of the weaving; so that both the sides of the ordinary girdle are right to appearance; yet optionally a n y one of the two sides is said to have the "front" and the other the "back;" though really there is no such distinction.

[6] By tearing away edgewise, and thus exposing the wrong side of the girdle, which is not allowed.

[7] The text wrongly has 𐬵𐬀𐬱 for 𐬀𐬱𐬀.

[8] The text has the singular forms.

[9] These are obscure words; yet it is evident that they indicate some garments.

[10] The grammar in the case of this as well as the two preceding words, seems to be masculine accusative plural. As regards the form 𐬱𐬌𐬥 we may recall 𐬀𐬞𐬀𐬭𐬀 of Yas. X, 11, which also is used for accusative plural.

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«As to those» who must put on quilted[1] jackets[1] and tunics[2] of prepared[3] skin[4] «for the sacred shirt», *yêzi maghnãm tanûm*[5] *aiwyâstãm ĭrîrishât*,[6] *nôit an-aiwyâsti â-strenti*[7]; if it[8] would be injuriously irksome[8] for the naked body «continuously» to[9] be covered therein,[9] they would not become culpable through not[10] putting them on[10] «continuously»; *yêzi âat, nôit maghnãm tanûm aiwyâstãm ĭrîrishât, â an-aiwyâsti strenti.* if however it[11] would not be injuriously irksome[11] for the naked body «continuously» to[12] be covered therein,[12] they should become culpable through not[13] putting them on[13] «continuously». 172 A

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[1] *Kaûjâ* (?); Pr. كوج = quilted jacket worn on battle.

[2] *Sadnâkâik* (?) or *sadrâkâik* (?), perhaps for *sadrâkâ-ich*; Pr. سدره; Guj. સદરો = the "Sudrah" or the sacred shirt, to the material of which apparently is the reference here. It is not plain whether the Avestan *Sâdhayanti* has anything to do with the descent of the modern *Sudrah*.

[3] Lit. "dried"; Pr. خشک.

[4] 𐬞𐬀𐬙𐬌𐬌𐬀𐬀𐬌 should be 𐬞𐬀𐬙𐬌𐬌𐬀𐬀𐬌 as far as we are enabled to correct it.

It will be recollected that according to Sh. Lâ-Sh., IV, 4 prepared skin has been allowed as an eligible material for the sacred shirt.

[5] The text erroneously has 𐬀𐬵𐬌𐬌.

[6] The text has 𐬀𐬵𐬌𐬌𐬀𐬀𐬌. The plural of the Pahlavi suggests *ĭrîrishãn*. Below, the text has 𐬀𐬵𐬌𐬌𐬀𐬀𐬌.

[7] Thus corrected.

[8] *Râishând*. This special form probably indicates the force of the original re-duplication.

[9] 𐬞𐬀𐬙𐬌𐬌𐬀𐬀𐬌 should be 𐬞𐬀𐬙𐬌𐬌𐬀𐬀𐬌𐬀𐬀𐬌 (*pann ayîwyâhaneshnîh*).

[10] *An-ayîbyâgeshnîh*.

The reference seems to be to men engaged for battle when they could not use lighter materials besides these heavy garments. They appear to have been permitted to take them off occasionally when very uncomfortable to keep on continuously, though of course under ordinary circumstances it is not allowed to take off the sacred shirt.

[11] 𐬞𐬀𐬙𐬌𐬌𐬀𐬀𐬌 should be 𐬞𐬀𐬙𐬌𐬌𐬀𐬀𐬌 (*râîshând*) as above.

[12] *Ayîbyâghâneshnîh*.

[13] *An-ayîwyageshnîh*. It will be seen that forms of this word are varying in Pahlavi without any change of meaning.

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2. *Yôi Gâthâo*[1] *ratufris*[2] *paiti parayanti*, « As to those » who must[3] follow reverently[3] and meritoriously the Holy Songs, *e.g.*, must care for the animate world[4] as for the days sacred to the Holy Songs, *yêzi aspr*rr*nô-vastrahê aiwyâstem dâdarayô*[5], *â an-aiwyâsti strenti;* if they are capable of being dressed in full
172 B vesture, then by not[6] being so dressed, they must become culpable; *yêzi âat nôit aspr*rr*nô-vastrahê aiwyâstem*[7] *dâdarayô, nôit an-aiwyâsti*[8] « *strenti* ». but if they are not capable[9] of being dressed in full vesture, then by not being so dressed they do not become culpable. Verily it is manifested that it
172, l. 21 will not « then » be a sin for a person to go[10] barely[11] dressed.[11]

CHAPTER VII

ON THE NATURE OF THE SACRED BARSOM TWIGS

1. *Yô*[12] *anu aêshãm barrsma fra-starrnaiti yatha Ashava*
166, l. 21 *Jâmâspô fra-starrnata, ratufris.* Whoever among those engaged in

[1] The text has 𐬌𐬀𐬚𐬀𐬎𐬀𐬉𐬎.

[2] This word alone or with the following particle is used adverbially.

[3] *Fra-nâmênd.*

[4] The force of mentioning this duty seems to be that as all the animate world is thus to be cared for, and as the human body belongs to the animate world, this should not be tortured with unbearable clothing.

[5] Probably the nominative plural of 𐬛𐬁𐬎𐬎𐬀𐬌 = capable of bearing; Av. 𐬛𐬁 = to sustain; to bear. The Pahlavi renders it by *yakhsânênd.*

[6] 𐬨𐬀𐬌𐬌𐬀𐬎𐬀𐬌 should be 𐬨𐬀𐬌𐬌𐬀𐬎𐬀𐬌𐬌. [7] The text has *aiwyastrem.*

[8] The text has *an-aiwyâstô*, and wants the following word.

[9] The material of the dress being too heavy, rough, or uncomfortable to be kept on continuously without injuring the health of the person.

[10] Taking 𐬀𐬌𐬀𐬵𐬌𐬀 instead of 𐬀𐬌𐬀𐬵𐬌𐬀. [11] *Barahânak.*

The passages which immediately follow in the Pahlavi text at this place must be joined up at Fol. 175, l. 26 where they are transferred.

[12] These texts concerning the Barsôm were misplaced above where the previous subject had yet to continue, as it has appeared from additional texts thereon continuing on the second half of Fol. 168. They are therefore removed all from there up to Fol. 168, l. 21, and placed after Fol. 172, l. 20 here where the subject of the Barsôm continues.

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the Act of the Law, **spreads**[1] **the sacred Barsôm twigs even as Saint Jâmâspa**[2] **had spread,**—for, verily after all[3] he was the leader[4] of congregations[4] « when » he celebrated the Season Festivals,—**must score spiritual merit.**

« The Function of » Taking[5] the Sacred Barsôm Twigs commences here[6] :—

2. Ch*vat nâ nitema barrsmana ratufris?* **A person with how much Barsôm at the least « is » in spiritual merit?** 167 A

3. Th*ris ŭruvaraya.*[7] **With the twig in three « pieces ».**[8]

4. Ch*yâo-vaitîs*[9] *aêtayâo ŭruvarayâo anghen?* **What sorts of the twig shall those be?**

5. *Tarô denârô*[10] *varrsô stavanghô.*[11] **More than a Danar** in

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[1] Darmesteter renders "forms bundles of"; but evidently that is erroneous.

[2] Jâmâspa is here taken as having been the ideal master in the conduct of the holy service. See Dînk. Bk. IX, Ch. XXIV, 17.

[3] *Ákher-ich* (?).

[4] *Kârvânîk* (?); cf. Pr. کاروان.

It occurs to Darmesteter that the reference might perhaps be to a special rite where one would follow the ancient and orthodox ritual. But see note 2 above.

[5] 𐭲𐭩𐭥 should be 𐭲𐭩𐭥𐭥 (*giraptan*).

[6] The Pahlavi adds this as a heading apparently.

[7] The text has *ŭruvara.*

[8] Darmesteter recalls Yas. LVII, 6, and Yt. XII, 3, but the latter allusion does not seem to be apt.

[9] The text has ch*yâo vaitisa.* Darmesteter suggests as correction ch*yâo-vaitish*; but the correct nominative plural of ch*yangh-vaitî* would be ch*yâo-vaitis*. It will be noticed that the first part of the compound has also to suffer declension. Recall 𐬨𐬌𐬎𐬀𐬎𐬀𐬌𐬎 of K_{10} L_2 quoted by Geldner at Yas. XLIV, 12.

[10] Apparently the accusative plural of *danar* which perhaps indicates a weight; cf. Vend. XVI, 7. Its Pahlavi equivalent *dânôr* or *dânar* does not appear to have a steady sense: see Sh. Lâ-Sh., XIII, 9, and Dînk. IX, Ch. XIX, 2, where the senses of "repetition" and "morsel" respectively are perceived by Dr. West, though in the latter the sense of the weight *danar* might likewise serve. The Pr. دیناری (= a small iron nail) might suggest the meaning of a nail's length.

[11] Cf. Yt. XIV, 29; Yt. XVI, 7.

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weight[1] **and the Vars[2] Ring[2] in bulk**[3] « which size », Soshâns said, « need be » at but one end[4] « of the twig, while » Ki*r*yât*r*ŏ-Bû*j*ît said « that that should be » at both the ends.

6. *Âat upema*[5] *aêshô drâjangha, yavô fra*th*angha.*[6] **Whereas at the utmost[7] it shall be a ploughshare in length and a barley-stalk in thickness.**[6]

7. This is manifest from the Holy Wisdom that the consecration[8] of the sacred Barsôm twigs should not be distinct from that of the

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[1] *Adâzak* for *andâzak*; Pr. اندازه = quantity. Darmesteter reads *âyâpak*, and thinks that the reference in the assertion may be to length. But it seems more probable that the weight and the bulk only are meant.

[2] This must be the sense here. If it were to be taken simply to signify hair, that would be a very extravagant statement irreconcilable with fact; see the next note.

[3] *Zîyâk* or *zâyak*; cf. Av. [illegible] = to increase; and. Pr. زیاد = augmentation.

Darmesteter reads *zahâk*, and translates "thickness."

The Pahlavi translations of Vend. VI, 16 and 20, also render the Avestan word here by [illegible] and explain this as signifying [illegible] (*darânâê*) which usually translates the Avestan *drâjangh*, and signifies "length" or "duration." But as they explain this word thus in its association with quite different terms, one cannot be justified in supposing that their explanation in association with the term *varrsa* also would have been the same.

And the remarks of the Pahlavi writers, which just follow in this association here, make it plain that the idea of the thickness of a hair could not have appeared even to them as applicable to the Barsôm twigs however small. Darmesteter nevertheless accepts and applies this idea, and believes that it is applied simply metaphorically, for really, he says, the thickness of a barley-corn is meant. Besides there seems to him no difference between *stavangh* and *fra*th*angh*. In view of apparent objections as well as the two remarks which follow in the text, such explanation is unacceptable to one.

[4] *Kôst*. The end meant is apparently the thicker end. This and the following remark must make it evident that the reference is not to length.

[5] Thus in TD; HJ has *upama*.

[6] See Vend. XIX, 19; and above, Fol. 142, ll. 23-25.

[7] This further suggests that the above passage intends to signify the least size which the expression governed by the term *tarô* (= more than) has already indicated above; and if our translation above is correct it may also be inferred from these passages that the Vars Ring must be thinner than the barley stalk.

[8] *Yashtan* as in TD.

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sacred Drôn cake[1]; because[2] that is not necessary for so small an affair.[3]

8. The merit of « using the Barsôm » is increased until « it attains the size of » a ploughshare in length and a barley-stalk in thickness. But it could not be increased more than that even though it were to attain a much greater size.[4] 167 B

9. It « will » not « be » irreligion[5] when one performs thanksgiving « with the Barsôm having the length of » 3[6] Vitasts « of nine inches each ».

10. There is one « however » who says: That « can be so even when its length is only » of 2 Vîtasts instead of such « length » of 3 Vîtasts.

11. Verily it is allowed « to take » the Barsôm from any tree, excepting that along the length of whose body there are perforations.[7]

« And also » there is one who says in[8] the same way,[8] namely: It is allowed « to take » the Barsôm from any tree excepting that along whose body there are perforations.[9]

12. There is one who says thus: Verily, even that which has the body « like that » of the sweet[10] basil[10] is « only » fit for the Service[11] of the Novitiate.[11]

13. That whose[12] body is not « even so little rough as of[13] » the sweet basil, or what is not « even so little rough as[13] » the sweet basil is alone fit for the « sacred » twigs « for all services whatsoever ».

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[1] It is apparently meant that during the consecration of the Drôn the Barsôm also must become consecrated; see above, Nir. Bk. I, Ch. VIII: App. B, 8-10.

[2] *Chê.* [3] *Mindavam.*

[4] To employ a larger size than the largest lawfully permitted might perhaps be allowed, but that could not increase one's meritoriousness. Cf. Fol. 164, ll. 5-8, above. [5] *Tarmineshnih.*

[6] TD has *4*, but the following assertion settles HJ as correct.

[7] *Sûrâk.* [8] *Aitûn.*

[9] This repetition is quoted to support the assertion of the main writer.

[10] TD has 𐬞𐬀𐬭𐬌 (*sparam*) here and below; but HJ has 𐬯𐬀𐬭𐬌.

It seems that the stalk of the sweet basil is considered midway between smooth and perforated.

[11] *Nôâ-yazêt* (?), lit. = "One who celebrates a service new." The word seems to be traceable to Av. 𐬈𐬀𐬎𐬌 (= new), and 𐬌𐬎𐬎; see the text at P. 22, l. 11, and Fol. 193, l. 30.

[12] *Mûn* as in TD. [13] This evidently must be the sense.

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CHAPTER VII: APPENDIX A

ON THE VARYING NUMBERS OF THE SACRED BARSOM TWIGS REQUIRED IN THE SEVERAL SERVICES

1. « According to different cases » there may be wanted 3 twigs[1]; and there may be wanted 5 twigs; and there may be wanted 7 twigs; and there may be wanted 9 twigs; and there may be wanted 12 twigs; and there may be wanted 13 twigs; and there may be wanted 21 twigs[2]; and there may be wanted 33 twigs; and there may be wanted 3[3] twigs
168 A less than 70 twigs; and there may be wanted 551 twigs.[1]

2. 3 twigs are wanted in the Service for the Novitiate.[4] And when there are not to be had five twigs, it is fit for one to celebrate the Service on the sacred Drôn wafer[5] « also with 3 only[6] ».

3. « In that connection it should be borne in mind that just as, » when « that Service is celebrated » with 3 twigs then if one would offer thanksgiving on the sacred Drôn cake without gazing on them that should certainly be improper,[7] so also, when « there are » five twigs then « too » if one would celebrate thanksgiving on the sacred Drôn cake without gazing on them, « that » should be « equally » improper.

There is one who declares the former to be « like a case of » chattering[8] irreverently,[8] and the latter like « a case of »

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1 Why and where these numbers are used is described below.

It will be recalled that above, at Fol. 78, l. 25, ff., we had a description of the different measures of the Twig of the Hallowed Portion, required in the several services.

2 The text has simply [illegible] which apparently is for [illegible] or [illegible].

3 [illegible] is wrong for [illegible] (= 3). See note 3 to Fol. 173, l. 24 below.

4 See note 11 on last page.

5 *Dâw*; cf Pr. داو = wheel; otherwise it may be *3-ach* = even 3.

6 It is evidently meant that as a rule five twigs are wanted in the common Drôn Service, so where five twigs can easily be procurable, five must be taken, but where that is inconvenient, three alone may suffice.

7 [illegible] should be [illegible].

8 *Drâyet*. The sin is called [illegible].

See Sh. Lâ-Sh., Chap. V, and Nîr I, XIV: App. C, etc. And in connection with the terms *drâyet* and *gûmânîk* cf. Fol. 67, ll. 3-8.

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having[1] lack of faith[1].

4. 5 twigs « are wanted » in the « ordinary » daily[2] Drôn Service.

5. 7 twigs « are wanted» in the Drôn Service of the New Initiate,[3] and of Ratwôk Brizat « the Sublime Lord », and of the worship for the First[4] Rapitwîn « the great Equinoxial Celebration ».

6. In any case when the bundle « has to contain » these more than five[5] « Barsôm twigs » in the worship[6] of the sacred Drôn cake, then when one celebrates the thanksgiving at one's own house, it is requisite « to retain » one[7] as that pertaining to the Holy Master, and to deliver the 6[8] twigs to the Disciples, as also it is fitting when the 6[8] 168 B
twigs « are taken » to oneself, and the one[7] is assigned to the Disciples.

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[1] *Gûmânîk*. It should seem that the guilt of chattering would be more serious than the guilt of having lack of faith in some things; because, the chattering would not only indicate an indifference about the solemnity of the function wherein it might be shown, but would make that indifference manifest in an act involving a great guilt. At this standard the first guilt in the case here would be judged more severely than the other.

[2] *Patrûzak*; Av. *paiti* (= every), and *raochangh* (= day).

[3] *Naôk Nâpar*. See above, Fol. 92, l. 11; and Fol. 121, ll. 9 and 18.

[4] *I.e.*, the vernal. The "second" Equinoxial Celebration is apparently the autumnal. See above, Fol. 102, l. 16.

[5] *Panjak* which is collective. [6] *Yashtak*; the text has *gashtak*.

[7] Perhaps "the twig that is to lie prostrate" at the feet of the Barsôm stand; the other twig which appertains to the Hallowed Portion counts besides the numbers described here.

The alternative that is here given, also perhaps indicates that the worth of the Priestly Master is equal to the total worth of all his qualified disciples.

[8] The text has ـسرسر which looks as if it were "9"; but that would refer to a number which must at the least be t e n. Now besides that that number is not stated to be the legible quantity for any service, there would then have to be accounted for the two legible quantities of seven and nine which must occur between five and ten; and there would appear no reason why these legible numbers should have been overlooked. It would be possible to get over the difficulty only by supposing that the writing ـسرسر did not represent "9", but was *aê 6* (= t h o s e or t h e s i x); for then the number 6 with the one extra unit would make "7", the legible quantity next to "5."

It is not plain whether the number "7" would be intended here to point to the number of the Officiating Divines, from whom the Sraôshâvarz would be taken as distinct because he would be holding the Sraoshôcharana and superintending the Service.

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7. 9 twigs « are wanted » in the Drôn Service of the King of Kings.[1]

8. 12 twigs « are wanted » in the Drôn Service pertaining to animals.[2]

9. 13[3] twigs « are wanted » in the Smaller Worship.[4]

10. 21 twigs « are wanted » in the Worship[5] of the Early Dawn.[5]

11. 33 twigs « are wanted » in the Vîsparat « the Service of All the Reverential Ones »,[6] and also in the recitation[7] in[7] the Aêvak-Hômâst « the Onefold Service of All the Worshipful Ones » and in the Hâtôkht[8] « the Service of the Consummate Word » of the Aêvak-Hômâst.[9]

12. 70 twigs less 3[10] twigs are wanted in the Dvâzdah[11] Hômâst,

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[1] The King of Kings being a greater personage than any of his subjects, more twigs were necessary for the consecration of the Drôn which, according to the history of the Sassanides, he had daily to perform.

[2] Probably where an animal is to be dedicated; and that would indicate the Drôn Service for redeeming the Bâzâê penalty of 90 stîrs, which penalty would in one way be attaching to the act of dedicating the animal.

[3] The text erroneously has 15, but explanations which follow at Fol. 173, ll. 20-21 decide in favour of 13.

[4] A service with abridged functions and texts probably; see above, note 4 to Fol. 59, l. 11 or Nir. I, Chap. XIV: App. B, 2.

[5] *Yasht ê Hâvan*, — the ordinary simple Yazeshn apparently; for although the Yasht ê Naôk Nâêvar, the Visparat, and the Bakân Yasn are said at Fol. 92, ll. 10-11 to be the services that can be performed in the Hâvan Gâh, still they must be distinct from the Yasht ê Hâvan, because, for instance, the Visparat is here mentioned distinct from the Yasht ê Hâvan.

[6] Evidently because there are 33 Ratus; see again the remark at Fol. 173, l. 22, ff.

[7] Taking ﻉﺭﻭﺏ ﺍﻝ (*srôb-ach ol*) instead of ﻉﺭﻭﺏ ﺍ of the text.

[8] Av. *Hadhaokhta*. The reference seems to be to a service in which the *Hâtôkht* nask was to be recited. See S. B. E. Vol. V, p. 224, n. 8; and statements in S. B. E. Vol. XXXVII.

[9] Probably the Hâtôkht Service in which the principle of the Aêvak-Hômâst was followed.

See note 5 at S. B. E., Vol. V., p. 212.

[10] See note 3 to Fol. 173, l. 24, or § 9 of the next Appendix below.

[11] The text has ‹‹‹‹‹.

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« the Twelvefold Service of All the Worshipful Ones », and the Dah-Hômâst,[1] « the Tenfold Service of all the Worshipful Ones[2] —— and in »[3] the Dô-Hômâst, « the Twofold Service of All the Worshipful Ones ». 168, l. 22 173, l. 11

13. 551 twigs[3] « are wanted in » the[4] Holy[5] Ritual Concerts[5] of the Stôt « Service of the Divine Anthem ».

Dât-Vêh observed: Behold, « such reference to » Arrtô-Krrrth*ana*,[6] the Holy Ritual Concerts of the Stôt[7] « Service of the Divine Anthem, is » not « to be found » in « any » teaching.[4]

CHAPTER VII: APPENDIX B

ON THE CAUSES WHICH DETERMINE THE VARYING NUMBERS OF THE SACRED BARSOM TWIGS

These are the causes why « the sacred Barsôm twigs » are taken « in those special numbers »[8]:—

1. 3 twigs « are taken » in[9] reference to[9] « the triplet of » the Good Thought, the Good Word, and the Good Deed. 173 B

2. 5 twigs « are taken » in reference to the 5 days of the Gâhanbârs,[10] « the Season Festivals ».

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[1] The text erroneously prefixes 𐬭 to this word.

[2] These additional texts concerning the Barsôm are cut short here, but are continued at Fol. 173, l. 11, which is joined up at this place; and the theme of the sacred shirt and girdle is resumed at the next line of the text after having been cut apart from Fol. 166, l. 21 to which therefore the text from the next line is joined up.

[3] The statement concerning the next number 551 appears, owing to the displacement, so late as in the eleventh line of Fol. 173, which is joined up here.

[4] All this has already occurred at Fol. 79, ll. 2-4. See notes to that piece.

[5] *Artô-Kîrtîn* must replace the erroneous *Rat-Kîrîtîn*.

[6] The text has 𐬀𐬭𐬌𐬎𐬀𐬙𐬀𐬥𐬀𐬌 ; see above, Fol. 79, l. 4.

[7] The text has 𐬀𐬭𐬎𐬀.

[8] The several numbers are indicative of the numbers of several things which are specified in the list which follows.

[9] The word 𐬯 has disappeared from here in the text, and must be restored.

[10] *Gâs*; see this word with the same signification in Bund. XXV, 3, etc.

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3. 7 twigs « are taken » in reference to the 7 Ameshâspands, « the Holy and Beneficent Immortal Powers ».

4. 9 « twigs are taken » in reference to « the triplet of » the Good Thought, the Good Word, and the Good Deed, and the 6 periods[1] of the Gâhanbârs,[1] « the Season-Festivals ».

5. 12 twigs « are taken » in reference to « the 12 words of » *Ashem Vohû*, « the Praise of Righteousness ».

6. 13 twigs « are taken » in reference to « the 13 words of » *Hûmatanûm*,[2] « the Praise 'of the Good Thought,' etc. ».

7. 21 twigs « are taken » in reference to « the 21 words of » *Yathâ Ahû Vairiyô*, « the Glorification of the Lord's Holy Pleasure ».

8. 33 twigs « are taken » in reference to « the 21 words of » *Yathâ Ahû Vairiyô* and « the 12 words of » *Ashem Vohû*.

9. 70 twigs less 3[3] twigs « are taken » in reference to « these numbers 3, 5, 7, 6, 12, 13, and 21 of » these venerable objects.

10. 551 twigs « are taken » in reference to the 551[4] Fragarts, « the Books of the Holy Sciences ».[5]

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[1] *Gâs ê gâsânbâr.*

[2] The text of Yas. XXXV, 2. The text here has it in Pahlavi shapê.

[3] The reference in this passage is evidently to the numbers of the several distinct objects mentioned just above. It is plain that previous numbers as recurring in later numbers are not to be counted in the total required here. Hence such distinct numbers would be 3, 5, 7, 6, 12, 13, and 21 only, which would give the total of 67 or "70 less *3*." The Pahlavi expression here and above might have offered us a puzzle hard to solve without the help of this passage, for, it could signify both "70 less *3*", and "70 less one", as 𐭥 could be *3* or *aê* = one; and indeed at Fol. 167, l. 30 above the copyist has already been confounded into reading 𐭠𐭥𐭥 (*aêvak* = one) for 𐭥 (= *3*), having supposed the latter to have been *aê* = one. Whereas this passage decides that the total "70 less one" can in no way be suitable.

[4] 𐭮𐭥𐭥 ı 𐭮𐭫𐭩 should be 𐭮𐭥𐭥 ı 𐭤-𐭮 𐭮𐭫𐭩.

[5] Dînk. Bk. VIII, Ch. I, 20, and the selections of Zât-Sparam, 6 in the S. B. E. Vol. XXXVII, note that all the Hâs and Fragarts of the Nasks numbered a full 1000, though the actual numbers noted in the Dînkard and the Rivâyats give totals varying between 799 and 930. At any rate our number indicates more than half of all the books of the Nasks; but it is not quite easy to decide as to the books of which Nasks are here intended. Following the classification of Dînk.

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11. As « there may be » twigs and twigs in varieties[1] « of sizes »[2], in the case of both the Dvâzdah-Hômâst, « the Twelvefold Service of all the Worshipful Ones », and the Ratwôk-Brizat, « the Service of the Sublime Lord », they[3] should be gathered[3] in the size[4] of the forearm,[4] « of course » in different numbers of twigs « as are required in the several cases ». If however one were to gather « them in this special size » in the case of one « of these[5] only », that should be improper.

As regards the passage from which one can speak about this circumstance of "the size[6] of a forearm",[6] even as a person observes, « it is just this » :— ... *zasta ratus fréna*[7] ... ' ... the spiritual master with ... of the size of the forearm ... .' 174 A

CHAPTER VII: APPENDIX C

ON THE MANNER OF TAKING THE SACRED BARSOM

1. « The doctors » are[8] of this « opinion » concerning[9] the sacred Barsôm twigs that there is no special ceremonial for « the mere

Bk. VIII, Ch. I, 9-11, and the notes of the numbers of the books of the several Nasks in the Dînkard and the Rivâyats, we find that the books of the Gâthic Nasks are given the different totals 212 and 315, the books of the Hadha-Mânthric Nasks are given a steady total of 319, and the books of the Dâtic Nasks are again given totals varying between 268 and 296. Now the least total 212 of the Gâthic Nasks and the total 319 of the Hadha-Mânthric Nasks give the number 531 which is a total nearest to our number, as can be discovered from these facts. Allowing then for probable mistakes, the books of the Gâthic and Hadha-Mânthric Nasks which form the highest and the middle grades of the Nasks, appear to have been intended here.

[1] *Zakâê.* [2] The variation in size is noted at the commencement of Fol. 167.

[3] *Avô-anbâreshn.*

[4] 𐬵𐬀𐬎𐬌 𐬞𐬀𐬱 should be 𐬵𐬀𐬎𐬌 𐬞𐬀𐬱 (*Zastô-frên*) which is simply a transliteration of Av. 𐬵𐬀𐬎𐬌-𐬥𐬁𐬙𐬀𐬱 which occurs below; cf. 𐬵𐬀𐬎𐬌-𐬥𐬁𐬙𐬀𐬱 𐬞𐬀𐬱𐬌𐬙𐬀𐬱 of Afrîngân ê Gâhambâr, § 5. [5] *I.e.*, Dvâzdah-Hômâst and Ratwôk-Brizat.

[6] The text has 𐬵𐬀𐬎𐬌 𐬞𐬀𐬱; see note 4 above.

[7] The text is corrected; see note 4 above. The original to which this fragment must have belonged is not to be found now.

[8] 𐬞𐬀𐬥𐬌 should be 𐬞𐬀𐬥𐬀𐬌. [9] *Nîm* (?). It yields our sense from a shade of the original meaning of 𐬥𐬀𐬌𐬥𐬌 = side; direction.

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act of » taking the Barsôm in the hand, except when taking[1] it off[1] « from the tree ».

2. Concerning whatever[2] thing may the Barsôm have to be taken, when one has to gather it one should proceed to the precincts[3] of the tree, and one should recite the Holy Text in[4] front of[4] the tree and take the special[5] formula for opening the function,[5] « thus » :—

Ashem Vohû 3 « The Praise of Righteousness 3 times; and the Confession of the Faith », *Fravarânê Mazdayasnô* ... 'I confess myself the worshipper of the Most Wise One .....'

« Then one should glorify » what period of the day one may have ; and before the tree « should one say » :—

*Ŭruvarayâo Vanghuyâo Mazda*dhâtayâo *a*shaonyâo khshnaothra[6] ..... ' In holy concord with the Good Vegetation established by the Most Wise One, and of the Holy Order ... —— ' up to the end.

3. As to how far can one lawfully go from tree to tree « to gather the Barsôm », it is observed « that one can go as far as » a Dakhshmâst « of 8 Hâsars ».[7]

174 B There is « however » one who remarks thus that if « one were to go that far » for every individual twig, that should not evidently[8] be proper[9].

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[1] *Naskhûnîh.* [2] 𐬯𐬀𐬎𐬌 seems to be erroneous for 𐬯𐬀𐬌.

[3] *Varîh.* This term indicates the precincts of the various sacred objects within a certain radius.

[4] *Pann khadiâ*; cf. Pr. ﺑﺮ = breast; front. But recalling Fol. 154, l. 11 we find 𐬯𐬁𐬙𐬀 there; and that we read *a-saliyâ.*

[5] *Vâch.* This whole service will be found fully described in Ervad Tehmurasp's Yasna with the Ritual at pp. i-iii of the Preparatory Service. Besides, recall Fol. 154, l. 9 and following.

[6] There follow the usual words up to *frasastayaêcha*, the formula *Yathâ Ahû Vairiyô Zaotâ*, etc., up to *mraotû*, and then the words *Nemô Ŭruvairê Vanguhi Mazda*dhâitê *a*shaonê.

[7] See Dr. West's note 1 to Bûnd. XXVI, 1.

The distance must be that of about 8 miles; and the necessity of going so far from tree to tree would arise only in the case of the larger numbers of the sacred twigs which it might not be possible to gather all from the same tree, or the same locality.

[8] Taking *aê* instead of *a*.

[9] The case is probably to be taken as one of a man's caprice in taking only

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4. There is one who says that « while engaged in gathering the Barsôm », if one were to listen attentively to some [1] voice [1] « that might arise », that should not be proper.[2]

5. On « reciting the word » *Ashem*[3] 'Holiness,' one should take hold of « the Barsôm twig to be cut »;[4] on « reciting » *Vohû*[3] 'Good', one should put the knife at « the twig, just where it is to be cut »[5]; and on « reciting » *Vahistem*[3] 'the Highest Good', one should cut it off.[5]

6. During the time when there have been gathered « every[6] » 3

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one twig from a tree or of his negligence in approaching trees so little yielding, and not of a necessity to have to go from one tree to another for every twig that may have to be gathered; for, how could it be supposed that within a radius of even eight miles there could not be found trees which could at once yield more twigs than one and which could from the first be approached in preference to the less fruitful? because, besides the fact of the rarity of a number of trees each capable of yielding only one twig, there is also to be borne in mind the circumstance that the ancient Iranians wanting these twigs so often, must everywhere have procured and helped growth of trees yielding the twigs in profusion.

It may however be imagined that the critic must have in his mind the emergency of having to gather the Barsôm in some barren region, but there also there would not be found just such trees, each at a span of eight miles and yielding only one twig individually.

[1] *Kâlâ-I.* [2] Even in modern practice it is held that the priest gathering the Barsôm must concentrate his whole attention on the twig which he is about to cut off.

[3] These words of course belong to the Ashem Vohû formula which is to be finished through on cutting off the twig.

[4] In modern practice a little of the tip of the twig is here first cut off.

[5] This is followed in modern practice also.

[6] The reference seems to be to 3, or every lot of 3 when more than 3 twigs are wanted. When just three twigs have been gathered, if it be found that one has become unclean, then this can be made clean and fit for use in the way stated in this passage; but if it be found that all the three have become unclean then they cannot be made clean in any way, are unfit for use, and must all therefore be rejected from the collection. And when one has to gather a larger number, one must carefully inspect every additional lot of three that may be gathered, and must act in the above manner if unclean twigs be found in that new lot. Thus one has to go on adding every three of tested purity, and the last fraction of that number, till the desired quantity is gathered.

Strangely enough the case when there may be found two twigs unclean in every lot of three, is not noticed here.

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twigs with the accompaniment of the Holy Text, whenever there may become unclean « any » one twig « only of the three », then « after getting it cleaned » one may « simply » hold over again the special little service for opening the function « of gathering the Barsôm, to render the result valid ».

7. When however one has gathered « every » 3 twigs with the accompaniment of the Holy Text, if all the 3 become unclean, then one cannot « thus simply » hold over again the special little service for opening the function « of gathering the Barsôm, to render the result valid » [1].

8. If the tip of a twig be dried up it should « first » be cut off,[2] and then it should be gathered.

9. Sôshâ*n*s said: Verily if they do not cut it off even then[3] it may be allowed; because when a dried portion has grown on fresh, it
175 A should be « treated » just like iron[4] « which cannot be polluted by itself »; for what is dried up cannot make anything « else » unclean unless that itself[5] have become unclean; hence it is acceptable that whether « there are » one or more « of such twigs with dry tips », they be held as if they have not been unclean « at all »; and so, if one were « to consider them fit and » to observe[6] « thereon » the special little service « for gathering the Barsôm », that[7] should be allowed.[7]

10. There is one who says thus: Verily it can be proper « only » when one recites an *Ashem Vohû* « the Praise of Holiness » on every twig « that is gathered ».[8]

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[1] See note 6 on the last page.

[2] In modern practice a little of the tip is invariably cut off at the word *Ashem*. See again below at Fol. 177, l. 4.

[3] Taking [illegible] (*aê*) instead of [illegible].

[4] *Âhin* (?) for *Âsin* (?). Otherwise *hân* = other (things).

[5] *I.e.*, the dry thing.

[6] *Châshêt.*

[7] Taking [illegible] instead of [illegible].

[8] This is just what is done in modern practice also. See also below, Fol. 181, ll. 19-22. Fol. 154, l. 28 adds a Yathâ Ahu Vairiyô also.

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11. There is one who says thus: Verily it can be proper[1] « only » when one cuts[2] it off at a stroke[2]; but if one leave « the stroke » with the knife in « the twig », that cannot[3] be proper.[3]

12. Indeed when « the twig » comes out at[4] once[4] with the force of the knife, then « only » can it be proper. « Still » if it come out from « its very » root, that cannot[3] be allowed.[3]

13. If it have been broken up together[5] and if it be watery[6], that 175 B cannot be allowed.

14. It is not proper to have the Barsôm[7] merely[7]; there should « also » be the « Barsôm » band.

15. When « the twigs » have been gathered, if there settle any dirty[8] thing thereon, that must[3] not be allowed.[3]

16. There is one who says thus: Verily when not « a single twig » drops down « on the ground as one gathers it », that[9] should be quite the fittest thing.[9]

17. If a twig becomes unclean[10] when one[11] drops it just as one holds it, then there is no necessity of washing the hand « therefor »[12]; but when one takes it up again, then one should certainly wash both « the hand as well as the twig ».

18. If a place be « sufficiently » clean[13] « to put them there », there is no necessity of holding « the gathered twigs » in the hand.[14] 175, l. 26

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1 𐬀𐬵𐬀𐬱𐬌𐬀𐬌𐬙𐬀𐬌𐬙 is *â-shâyêt* or may be for *aê shâyêt*. 2 *Ghal achadarunêt.*

3 *Â lâ shâyêt*, or the expression may be for *aê lâ shâyêt*. The stroke should not be given so feebly as to leave the knife in the twig without cutting it off, nor should force be applied to it in a way as must pull it out by the root. 4 *Barâ âsist* should be *barâ âsisht*. 5 *I.e.*, crushed up.

6 *Mayâ-hâvand.* 7 Lit. the bareness of Barsôm.

8 *Bôchal*; cf. Pr. بچل = one who usually soils one's clothes. Or the word may be *banach* (?); cf. Pr. بنه = dunghill.

9 *Â-shâyêt.* Or perhaps the expression should be *aê shâyêt.*

10 𐬀𐬵𐬀𐬙𐬀𐬌𐬙𐬀𐬌𐬙 seems to be for 𐬀𐬵𐬀𐬙𐬀𐬌𐬙𐬀𐬌𐬙 (*a-pâtiyâp*).

11 Taking 𐬀𐬵 instead of 𐬀𐬵𐬀.

12 Provided indeed that some impurity has not come in contact with the hand.

13 *Vâzist*; cf. Pr. وێژیدن = to purify; or *nagzist*; cf. Pr. نغزیدن = to be clean.

14 The passages about the Barsôm band which were out of place at Fol. 172, l. 21 — Fol. 173, l. 11, are transferred into this place which suits them better.

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CHAPTER VIII

ON THE SACRED BARSOM BAND

172, l. 21

1. *Yôi*[1] *barrsmãn fra-starenti*[2] *hamãscha*[3] *varrdhéscha thanvarr-cha*[4] *antarr-dâshta*,[5] **As to those who have to spread out the «sacred» Barsôm twigs** which are **rendered**[6] **just like 'weapons**[7] **of protection'**[7] **as the bow,**[8] aye, as the bow,[9] the rapier, the knife,[9] and[10] any others whatsoever.[10]——

«Note that the Avestan specially mentions only "the bow" here, evidently because» "the bow" «is» made[11] of wood[11] particularly. ——*yêzi thris hathrâkébis yâtayanti ratufrayô*;[12] **when indeed they pass**[13] **«the band round the Barsôm bundle» 3 times**[14] **toge-**

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[1] These passages open the theme of the Barsôm band, which is resumed at Fol. 175, l. 26, and hence they are transferred there.

The text has only [illegible].

[2] The verb is here conjugated without a class sign; cf. the potential form [illegible] of Vend. XIV, 4; XVIII, 72.

[3] The text has *haômãs-cha*, but neither the sense nor the Pahlavi suggests any reference to *haoma*; probably it is only an accusative plural form of *hama*= like.

[4] The text has *thanvas-cha*, but cf. the Pahlavi, and Vend. XVII, 9, 10, etc.

[5] The text has *antarr-dâta*, but the Pahlavi *bain dâsht* suggests the correction.

[6] *Bain dâsht.*

[7] The Pahlavi om ts to translate the word *varrdhés-cha*, or the expression rendering that has dropped out from the text. The enclictic *cha* connects it with *thanvarr-cha* and thus helps us to decide its meaning; cf. [illegible] of Yt. XIII, 71.

We have however forms of [illegible] and [illegible] which signify "plant", or "withe", or "growth"; but none of these meanings seems to suit here.

[8] *Sanvar* which simply transliterates the original.

[9] *Kamân, katâr, kartîn.* [10] *Hich.*

[11] [illegible] (*dârîn*); Darmesteter somehow reads *dâreshn.*

[12] The text is corrected; cf. Fol. 166, l. 14, ff.

[13] *Ol ham yakhsenund*, which might literally be rendered 'hold along.'

[14] [illegible] should be [illegible].

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ther, *i.e.*, tie it evenly 3 times, **then surely they are in spiritual merit**[1]; *yêzi âat*[2] *nôit* th*ris* *hathrâkébis* *yâtayanti*, *a-ratufrayô*. 173 A
but when they do not[3] **pass « the band round the Barsôm bundle » 3 times together, then they become lacking in spiritual merit.**

2. Behold it is no « special » consideration whatever[4] on what «particular» occasion may « the Barsôm» have to be taken into use, but in any case, it is to be washed clean and « there are to be recited » the special[5] formulæ with accompanying ceremonial[5] for taking it into use, such as must, for[6] all occasions,[6] « render it » as Barsôm « proper ».

3. There is one who says thus that one should do the tying[7] « of the bundle » at the « lowest »[8] third « of the length of the Barsôm twigs, « in the way prescribed by the Holy Text», *Yôi rathéscha pasvarrzdéscha barrsmainê hãm-varrntayêinti*[9] ..... 'As to those who have to bind « the band » to the Sacred Barsôm « as tight as it were »

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[1] *Aê ratîhâ.*

The Barsôm band is to be passed 3 times round the twigs, and tied exactly in the manner of the sacred girdle round the waist, excepting that while the latter is to fit loose, the former is to be tight.

[2] The text erroneously adds here [illegible]

[3] The text omits [illegible] through mistake.

[4] *Mindavam* ; Pr. چیز = anything. [5] *Nìrang.* [6] *Hamâê.*

[7] *Pâsh*; Av. [illegible] = to bind; Pr. پاسیدن. There is also the Persian word پاشیدن = to spread, and that might have suggested here a reference to the spreading of the Barsôm; but neither would it then be plain why only a third of the Barsôm in hand needed be spread, nor would there be evident the aptness of the quotation which follows.

[8] The Barsôm band is to be tied at the lowest third of the Barsôm's length at the stalk end, evidently to ensure firmness in the bundle; see above, l. 20 of Fol. 79.

[9] It will be recollected that the Pahlavi of this text has already occurred at Fol. 166, l. 13.

Rathés-cha pasvarrzdés-cha appear to be accusative plural. *Ratha* has almost the sense of the chariot wheel ; and *pasvarrzdés-cha* may be traced to *pas* = to bind , and *vrrrt* to tie round; and the whole word may thus signify the " rim " of the wheel.

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173, l. 11 as the rims on the chariot-wheels ..... '[1].

175, l. 26 4. The « Barsôm » band « taken » from[2] any green plant whatsoever[2] should[3] be lawful,[3] as is clear from the passage ... *kãm-chit vâ vakhshyaêshãm*[4] ..... ' ... of any growth whatsoever ... ', « provided indeed that » it has not crept along the ground on which it may be growing.[5]

176 A 5. There is one who says thus: Verily, so long as « the withy for the Barsôm band » is « at least » of the length of the Barsôm « branch »[6] in growth, and has been growing fresh[7] so that thus it can « conveniently » be tied and no injury[8] therefrom can occur, that shall be quite[9] fit « for use ».

6. The estimated fitness[10] « of the band to be used » for Service[10] « is just » such that when one may hold down a twig « of the plant » another « also » will come down « owing to the elasticity of the plant[11] »;

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[1] The enumeration of the different services at which the various numbers of the Barsôm twigs are wanted, was interrupted after the last but one number at Fol. 168, l. 23, and that is now resumed and completed quite abruptly in the text which follows; so it is joined up there at its proper place.

The above passages have opened the theme of the Barsôm band, which is resumed at Fol. 175, l. 26; hence that other text is joined up here in this place.

[2] *Min kolâ-ch tarag*; Pr. 𐬠𐬭𐬀𐬎 = green herb.

[3] Read *â-shâyêt*, or correct into *aê shâyêt*.

[4] The text has 𐬀𐬵𐬌𐬱𐬀𐬵𐬌𐬱𐬀𐬵𐬌𐬱

and it will be proper « to take the band » from just such twig inasmuch as its fitness[1] for holy Service[1] is manifested that way.

7. There is one who says thus: Behold, one[2] must take care lest[2] the next period of the day overtake one « in one's act of taking the Barsôm band ».

8. « And » there is one who says that it can be « brought in » in[3] the « same » period of the day[3], because « it can be taken from » trees of all kinds of growth, « and so can be picked without too much loss of time ».

9. There is one who « says » thus that if while one be picking it the « next » period of the day overtake one, one should « in that case first » say the special little service for closing the function, and then one[4] should again hold[4] the special little service for commencing the function « of picking it in the next period »[5].

10. As soon as it is picked, it should be held in the hand.

11. In « all those cases of » night, rain,[6] or anything[7] against the Law[7] in which it cannot be lawful to gather « the band ordinarily », 176 B
if one gathers it with the accompaniment of the Service of the sacred Drôn cake, that shall be allowed.[8]

12. In order legibly to pick it at night, there is essential the light of the fire[9].

13. There is one who says thus with reference to this ceremony « of picking », that when one has picked « the band »[10] and has put it on the tree, then if night overtakes one, that shall not be proper.

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1 *Niyâyeshn.* 2 *Vad-ash*; Pr. 𐬯 = beware lest.

3 Otherwise, "in the (same) spot"; but the ideas in this and the previous statement seem to be related. The reference evidently is to the necessity of picking the band in the same Gâh.

4 *Lakhvâr vakhdûneshn-ash.*

5 Evidently without rejecting the chosen twig.

6 *Vâreshn*, better *vârân*; see below, l. 24. 7 *Patô-dât.*

8 The special addition of the sacred Drôn Cake Service to the act of picking the Barsôm band, removes the impropriety of those cases.

9 This requisition is evidently in addition to the above.

10 The following statement points to the fact of the Barsôm twigs being put upon the trees after being gathered. But as the theme here has been concerning the band, it is probable that the reference is to that also.

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Note that the followers of the Primal Creed put the « gathered » Barsôm twigs on trees.

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14. While one has not « yet » tied up « with the band » the ends[1] of the « Barsôm » stalks[1] after having picked « the band », it rains thereon, and « still » one returns to[2] the place of worship,[2] that shall not be proper.[3]

15. As regards the sacred Drôn cake,[4] when it is the only one « available », then « though it be » entirely[5] shrivelled[6] up[6], even then it can be fit as Drôn.[7]

16. When one has[8] picked « the Barsôm and the band » most suitably[8] first of all, then at last one shall hold without[9] any indifference[9] the special service for opening the function « of tying up the band to the Barsôm thus »[10]:—

Ashem Vohû 3; « The Praise of Righteousness 3 times »;

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[1] *Rôyesh*man *ê ragal*man. It will be recollected that it has been stated above at Fol. 173, ll. 8-9 that the Barsôm twigs are to be tied up at the lowest third towards the ends.

[2] *Zak ê Yasht gûn*; perhaps the last word in this is erroneous for ١٣ (*avô*).

[3] From this and what has been said above at l. 16 one can observe here that the impropriety noted in this place would not exist had the Drôn Service been included in the function, and the Barsôm tied up into a bundle before returning; because if the Barsôm were not tied, that would be quite wet and so unfit according to Fol. 181, ll. 12-17 or § 4 of the next chapter.

[4] This statement was apparently occasioned through the remark concerning the Drôn at l. 16 above.

[5] *Rôyesh*man-*â-rôyesh*man the equivalent of the Aryan *sar-â-sar*, Pr. سراسر.

[6] *Khvêst*; Pr. خوست = worne out.

[7] Of course when a better cake is available it should be wrong to use one such as this.

[8] *Awîr khûp chît yakavîmûnêt.* ١٣٧٣٧١ of the text seems to be for ١٣٧ ١٣٧٩; see l. 7 of the following folio where the correct form occurs.

[9] *Awê-gûmân.*

[10] See Ervad Tehmurasp Anklesaria's Yasna with the Ritual, p. x of the Preparatory Service for the text occurring below. The whole function of tying the Barsôm band is there described fully on pp. ix-xi. Also, recall Fol. 77, l. 10, ff., and Fol. 154, l. 20, ff.

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Fravarânê ..... ; 'I confess myself ..... ';

« The glorification of » what period of the day one may have 177 A « while reciting, and the prayer ».

Ahurahê Mazdâô ..... up to *Khvarrnanguhatô* khsh*naothra* ..... up to *frasastayaêcha*. ' Being in the Holy Concord ...' up to, 'and for the glorification of the Most Wise Lord ..... ' up to, 'the Glorious One.'

17. One must trim well the root [1] and the tip [1] « of the band » [2] and must do it without any indifference.

18. But as regards the rose [3] withy [3] « picked for a band », [2] even though one take it with indifference, even then can that be fit. [4]

19. Mâhgôshnasp said: Behold, when « the band » is picked very suitably from the first, and is fibrous, [5] then alone can that be good.

CHAPTER VIII: APPENDIX A

ON MISCELLANEOUS OBSERVATIONS RELATING TO THE BARSOM OR THE BAND

1. One must have the Barsôm twigs of becoming [6] shape and size [6]; « their » tips must be becoming ; and « their » girth [7] must be « becoming ». When the tip is too [8] profusely tufted, [8] that is not proper; « nor » is it proper when the size [9] of the tip is like that of the end. [10] When the ends rest with the tips, that is not proper. [11] When

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[1] Taking ﻧﻮﺭ ﺍ ﺑﺮﺳﻢ instead of ﻧﻮﺭ ﺩ ﺑﺮﺳﻢ.

[2] Perhaps the Barsôm twigs also are intended.

[3] *Kûzhak*; cf. Pr. کوزه, a variety of rose. Its twigs must evidently have been thornless; otherwise one could not take them indifferently.

[4] The indifference is permitted evidently because of the superior quality of the withy which required no special trimming.

[5] *Pann rîsheshnîh*; cf. Pr. ریشه = fibre.
The fibrousness would be indicative of tenacity as well as flexibility.

[6] *Zîbmandîh* (?); Pr. زیبیدن = to be suitable.

[7] *Girt*; Pr. گرد.

[8] *Âkûn* (?); cf. Pr. آگن = crammed.

[9] *Zâyesh* ; Pr. زایش, lit. = augmentation.

[10] It would not have been plain whether the reference was to the twigs having to be leafy or to their having to be tapering, were it not for what follows at Fol. 180, l. 7, which makes it plain that the former sense is implied.

[11] They should not be so bent.

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they are entirely [1] slender [2] along their whole length,[2] that is not proper,
177 B « nor » is it proper when the Barsôm twigs are very [3] stout [3] along their « entire » size [4].

2. If one cut « the Barsôm » with the root « attached to it » that cannot be fit.

3. If one tolerate [5] a fissure [6] through the length of a Barsôm « twig » that may be allowed; « though » there is one who says thus that that must not be allowed because [7] deliberate [8] rejection [8] of a twig [9] by a twig [9] is permitted.[10]

4. « As regards » the Frâkhôgâm « twig that is to lie prostrate »[11], verily when one takes the Barsôm twigs, there must be « taken among them » s e v e r a l [12] Frâkhôgâm twigs.

5. There is one who says that among the Barsôm twigs several Frâkhôgâm twigs are necessary « in order that » when one twig may become impure a « Frâkhôgâm » may be close [13] at hand [13] « to replace it » when it has been bound up in the « Barsôm » bundle.[14] And in order that it may always be immediately [15] available [15], it must be close at hand as having been bound in the bundle [14] and as having been bound with « the observation of » the Service of the Holy Text.[16]

6. Ever [17] always [17] when the « Barsôm » bundle is cut,[18] or «when»

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1 𐬀𐬵𐬀𐬵𐬀 would be regular in the form 𐬀𐬵𐬀 or 𐬀𐬵𐬀𐬵𐬀.

2 *Tunôk tunôk*; Pr. تنک = slender. 3 *Sitapr*; Pr. ستبر. 4 *Zâiya* (?).

5 *Natrûnêt* has this force here. 6 *Shêkâhît*; cf. Pr. شکافتن = to split.

7 *Chê*. 8 *Baôtyôkzat*. 9 *Min aê tâg aê tâg*.

10 Wanton waste is not allowed in the Zoroastrian religion; still, according to this writer, a Barsôm twig may deliberately be rejected and replaced by another if found in the least degree defective.

11 This twig lies prostrate at the feet of the Barsôm stand.

12 *Chand* indicates that more than one such twig must be taken.

13 *Pairîmûn*; Pr. پیرامن.

14 *Yad*man*ak*, the hybrid form of *dastak*; Pr. دستہ = bundle.

15 *Hâsaraômand*.

16 As must qualify it to be used immediately as a proper Barsôm twig in place of another just disqualified in the course of the Service.

17 Perhaps 𐬀𐬵𐬀 is redundant or perhaps 𐬀𐬵𐬀 𐬀𐬵𐬀 is a forcible equivalent of 𐬀𐬵𐬀.

18 𐬀𐬵𐬀𐬵𐬀𐬵𐬀 is a variation of 𐬀𐬵𐬀𐬵𐬀𐬵𐬀 (*paskûnêt*).

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a knife breaks it open, one must sprinkle[1] a little pure water on it. 178 A

There is one who says thus: Verily it must of course be sprinkled on while[2] the act « of opening the bundle » takes place,[2] « because » it need not be sprinkled on after[3] the act has taken[3] place.[4] 178, l. 4

7. [4] When « the Barsôm bundle » is tied up, then it can be well only when neither on the Barsôm nor on the « Barsôm » band may anything[5] be lying. 178, l. 18

8. If one do not say the special little service for gathering[6] « the Barsôm or the band », that must be wrong.

9. When « the Barsôm bundle » is tied up, then though one may not close the little service therefor[7] with gazing on it, still if one « properly » closes the little service on the sacred Drôn cake, that can be allowed.[8]

When « the Service is performed » for being in the Holy Concord of Srôsh « the Spirit of the Moral Order », then also the case is not different.

10. If on « taking » the sacred Barsôm twigs, one[9] press one's waist as if tired,[9] or look[10] wearied,[10] or be[11] vexed,[11] or « if the proper »

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[1] *Farût shaîkûnêshn.* [2] *Kartak.* [3] *Yahvûntak.*

The pure water must be sprinkled on the bundle while one opens it, and not after having opened it, evidently because it must then revive the flexibility of the Barsôm twigs and band, and obviate their being injured in the act of opening the bundle.

[4] Here, in the text, there follows from l. 4 to l. 17 of this folio a subject that is quite distinct from that which is being treated on, and which is disturbed by its intrusion; hence it is transferred below, after l. 10 of the next folio.

[5] Read *mindavam-îh.* [6] [illegible] would be better than the [illegible] of the text.

[7] For gathering the Barsôm and the band and tying them up into the bundle.

[8] It is possible to render "that should not be allowed," by reading *a-shâyêt*; but in these portions the negative expression prevailingly is [illegible] (*â-lâ-shâyêt*), so we have read in this place *â shâyêt*, and have rendered the meaning accordingly.

Besides recall what is said at Fol. 167, ll. 11-13, according to which the meaning that is preferred here, should be evident.

[9] *Miyân barâ apar-hâzhêt*; cf. Pr. هاژیدن = to lament; to appear distracted.

[10] *Barâ sôgêt*; cf. Pr. سوگیدن = to be afflicted; or *barâ sôzêt*; cf. Pr. سوزیدن = to be anguished.

[11] *Barâ ranjet*; cf. Pr. رنجیدن. The word may be corrected to [illegible].

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time of the Season Festival overtake one quite when the thanksgiving service therefor has already been finished,[1] that surely cannot be proper.

11. When the thanksgiving service has not yet been finished « on the proper time of the Season Festival overtaking it »,[2] then « simply » the Barsôm bundle must be untied[3] and tied up again.

12. If in the sacred Drôn Cake Service of Dahâm « the Pious
179 A Devoted One » one place the Barsôm again as[4] the Barsôm, or the « next » period of the day overtake one « while engaged in the act of that Service »,[5] even then one need not wash the Barsôm, « although indeed » there is one who so says that one must wash it.

13. The Barsôm twigs « in themselves »[6] can neither cause defilement by direct contact « nor » defilement by indirect contact.

14. Mâhgôshnasp said: Behold when 2 « Barsôm twigs » are lying quite as one « through » one[7] having covered the other,[7] « then » on[8] account of[8] that[9] one[10] « twig so covered up, the case of » one

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It is evidently improper that one should undertake a work of devotion and veneration, and show signs of being tired and vexed on having gone through it. All such work is to be accomplished most vigorously and cheerfully without expressing any marks of fatigue or worry.

[1] No unnecessary or unbecoming haste is to be manifested in the performance of a holy function. It must take place at the proper time and at due pace. And it is equally evident that a service performed outside its proper occasion should certainly be wrong.

[2] *I.e.*, though the service has been commenced too early for its occasion, still it has not been commenced so early as to be finished off before the occasion sets in; so it can be made valid with such special manipulations as the one here described.

[3] *Lakhvâr sharîtûneshn.*

[4] *Ol.* It might signify "to"; and in that case the reference would be to the taking in of some additional Barsôm twigs. More probably however the reference is simply to the use of the Barsôm for a second time after having been already utilised at another sacred function.

[5] And when the Barsôm must be untied and tied up again.

[6] This qualification is necessary, because had some polluting matter attached itself to the Barsôm, the statement could not hold then.

[7] *Âêvak aêvak madam gasht yakavîmûnêt.*

[8] *Aê.* [9] *Aê.* [10] *Aê.*

The repeated juxtaposition of this word in its different meanings is very remarkable. It certainly does not indicate the numeral *9* as it may at first sight appear.

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becomes even like that when one omits one twig « in one's service » and one « accordingly incurs » the sin of a Tanâpûhar « penalty of 300 Stîrs »,[1] even as when for every « Barsôm twig of » *zastô-fréna*[2] 'the full length of the forearm' that one causes[3] to be brought up,[3] one scores the virtue of a Tanâpûhar « merit of 300 Stîrs ».[4] 179, l. 10

CHAPTER VIII: APPENDIX B

ON THE VICINITY OF NOXIOUS CREATURES WHILE GATHERING THE BARSOM OR THE BAND

1. Noxious[5] creatures are always impure; « hence their vicinity to the Barsôm or the Barsôm band is always to be avoided ».[6] 178, l. 4

2. There is one who says: «They are of such kinds as » the black woodcock[7] and the voracious[8] tiger.[9]

3. « As to » the slender[10] eagle,[11] « even when it is » in front « of one gathering the Barsôm or the band », that is allowed; so also it is allowed « when it is » behind « one gathering the Barsôm or the band ».

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[1] In other words, one who allows one twig of the Barsôm to be entirely covered up by another at a holy function, becomes culpable of a Tanâpûhar sin.

[2] The text erroneously has *zatô-fren*.

[3] *Lâlâ hanjînêt*; cf. Pr. هنجیدن = to bring out.

[4] What follows in the text from here up to l. 18 of the next folio, treats of a theme about spreading the Barsôm, which is resumed so late as at Fol. 187, l. 12; whereas the themes relating to the gathering of the Barsôm and the Barsôm band which have been treated before this text about spreading, continue again from Fol. 180, l. 18; hence that whole text from here up to Fol. 180, l. 18 is transferred from here and joined up to what follows in Fol. 187, l. 12, especially when that passage which is found here next would be so isolated in its wrong place in the text here, but can fit best in that other.

[5] As regards the altered order of the text here see note 4 to § 6 of the previous Appendix.

[6] The whole of what appears in the text as it stands is obscure. As it intrudes into the theme of gathering and tying the Barsôm and the band, it is taken as most likely that it has a reference to avoiding the vicinity of noxious creatures to the sacred operations. The idea of the dedication of animals can apparently have nothing to do with the statements here, as it might appear at first thought.

[7] *Zivlakh* (?); Pr. چولک.

[8] Huz. *Akâlyâ*; cf. Ar. آکال.

[9] *Bôpark*; Pr. ببر.

[10] *Lîtak*; Pr. لیتک = poor.

[11] *Homâh*; Pr. هما = an eagle; a phœnix; an auspicious bird.

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4. Concerning the fiery[1] heron[2] they have been divided[3] in opinion.[3] « But according to » Parîk it is not at[4] all[4] impure.

5. There is one who says thus: Evidently « when the animal in vicinity is » that[5] pertaining to the order of the Most Wise Lord,[5] then of course one can take « the Barsôm twigs or the band »; but when it is of the order of the Harmful Spirit, one cannot take « them ».

6. There is one who says thus: Surely indeed when the « animal in the vicinity » has been « noxious » from the very commencement,[6] one cannot of course take « the Barsôm or the band »; but if it have grown[7] « noxious » afterwards,[8] one may take « them ».

7. Regarding « the vicinity of » a magpie[9] Afrog said: Verily, « if it be » of the whitish kind,[10] that is allowed; but « if it be » of the blackish kind[10] that cannot be permitted.

178 B Vakhshâpûhar said: Verily, if it be of the blackish kind and if it be necessary to have « the Barsôm or the band » in hand « immediately », then it is permitted « to take the Barsôm or the Band » with 10 sacred Drôn cakes « specially included in the ceremonial ».[11]

178, l. 17

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1 *Tîkhtîk* (?); cf. Pr. تیغ = fire.

2 *Kârvânîk*; Pr. کاروانک = a heron.

3 𐬞𐬀𐬭𐬯𐬀𐬀𐬌𐬀𐬌𐬀 𐬀𐬌𐬀𐬌 is wrong for 𐬞𐬀𐬭𐬯𐬀𐬀𐬌𐬀𐬌𐬀 𐬀𐬌𐬀𐬌 or 𐬞𐬀𐬭𐬯𐬀𐬀𐬌𐬀𐬌 𐬀𐬌𐬀𐬌.

4 *Mindavam.* 5 *Zak ê Aûharmazd.*

6 *I.e.*, those which are noxious by nature. 7 *Rôst.*

8 *I.e.*, those which are not noxious by nature but have contracted noxiousness from some cause outside their nature.

9 *Kalâkhchak* (?); Pr. کلاغچہ.

10 The prevailing colour of the magpie of the ordinary species is black, and white occurs less conspicuously. But the text also implies a species with prevailing white colour.

11 The inclusion of the 10 Drôns in the Service for gathering the Barsôm removes the illegibility arising through the closeness of the blackish magpie.

As regards the altered order in the text here, see note 4 to Fol. 178, l. 4 in § 6 of the previous Appendix.

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CHAPTER IX

ON CAUSING EXHAUSTION OF THE BARSOM TREE

1. *Yô*[1] *barrsma taoshayêitî*[2] *draos*[3] *vâ paiti sôinma*[4], As to him who « must think that by gathering all he » will[5] have to shear[5] the Barsôm either to the complete[6] stripping[6] of a plant[7], *unâm*[8] *vâ kat-chit vâ paiti sidaranâm*[9], or to the causing of a hollow[10] in it, or to the causing of any sort of flaws[11], *yêzi tisrô tarô*[12] *denânô hathrâchis*[13] *nis-hischaiti*[14], *a-ratufris*[15]. if « in that case » he seeks[16] « out of such plant » more[17] than[17] 3 units[18] of « twigs » all at a time, he shall be lacking in spiritual merit[19]. 180, l. 18

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[1] See note 4 to Fol. 179, l. 10 in Chap. VIII: App. A, § 14 above.

[2] Thus corrected; see Vend. XVII, 2.

[3] Genitive singular of ; see Vend. V, 38.

[4] Evidently the accusative singular of *sôinman*, formed on the analogy of the word *chinman*, from the root *si* = to be destroyed. Otherwise it may be analysed into *sô* (= to cut) + *in* (the primary suffix) + *ma* (the secondary suffix).

[5] is evidently a corrupt Pâzandicised form of the Avestan word.

[6] *Zagûrârak* (?); cf. Pr. = a robber. The word could be a corrupt form of *sûrâk*, but that signification follows as a distinct case.

[7] *Dâr*; Pr. .

[8] Cf. of Yas. X, 15.

[9] Perhaps formed from = = to damage.

[10] *Sûrâk*.

[11] *Jarm* (?); Ar. = flaw; or *galm* (?); Ar. = a wound.

[12] This word has disappeared from the text, and must be restored; see below.

[13] This is an adverb.

[14] Cf. of Yas. XL, 4.

[15] The text is corrected throughout.

[16] is seemingly an error for .

[17] *Lechadô*.

[18] *Dânôr*.

[19] If a Barsôm plant is in the danger of being totally stripped of its twigs or of being rendered defective owing to one's taking a greater number of twigs from it, then one must not take from it more than 3 twigs. It is evidently presumed that there can be no tree which must absolutely be damaged by taking from it just 3 twigs only; and that must certainly be due to the great care taken of such trees.

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2. Really, in « the case when the Barsôm is gathered in » this « way », quite[1] from the time that the Leading Divine observes the
181 A Holy Flame and the sacred Barsôm twigs, « all up to » the Ritual of Establishing the Holy Concord in the Thanksgiving Service,[1] he is half[2] « exposed » to the danger from the apostates[3].

3. *Yô ûruvarayâo ava-vaêjaiti*,[4] **As to him who « must think that he» can[5] « conveniently » gather of the tree « its twigs» quite exhaustively**[5] when he wants[6] them for the Holy Thanksgiving Service, *yêzi tisrô tarô denânô hathra-chis barrnti*[7], *ratufris*; **if « in that case» he gathers**[8] **quite more than 3 units « of its twigs » all at a time**[9]**, then « alone » can he be in spiritual merit**; *yêzi âat nôit tisrô tarô denânô hathra-chis barrnti*[7], *a-ratufris*.

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[1] All this takes place in the Preliminary Service before the commencement of the Yasna proper; see pp. 1-3 in Ervad Tehmurasp's Yasna with the Ritual.

[2] Only half, probably for the reason that the twigs themselves are not unfit.

[3] The Leading Divine is presumed to have been acquainted with the nature of the act, even when he has not performed it himself, and to be conniving at the fault; hence he must appear to have slipped into a degree of indifference to solemn propriety which should indicate such weakness as must half strand him on the disbelief of the apostates. And this weakness and exposure to such danger are said to remain until the Holy Service advances sufficiently to re-establish in him the firmness of faith which must secure him against that danger.

[4] Thus corrected, supposing it to be traceable to ... = to cause exhaustion. The text has ...

[5] *Barâ naskhûnêt*; cf. Ar. نسخ = striking out.

[6] Thus if we take ... as an error for ... Otherwise, the meaning would be :—"as he has to perform service at ...".

[7] This is apparently present, third person, singular of Av. ... (= to cut off), II class. Otherwise it would have to be corrected into ...; but cf. below, Fol. 186, l. 25, and Vend. XVII, 2, 4.

[8] ... is an error for ... the present, third person, singular of ... (*setâtan* = to take), through its being confounded with a form of the same looking infinitive ... (*sitâtan* = to stand) and then with the form of its equivalent ... The word is rendered ... just below.

[9] ... should be restored after ...

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whereas if he may not cut off[1] quite more than 3 units « of its twigs » all at a time, he shall be lacking in spiritual merit.[2]

4. Note that when it would have rained « on the Barsôm » it would be rendered unfit, as too much water could not be poured thereon.[3]

There is one who explains thus that « in that case » so[4] much[4] wetness[5] would be found[6] on spreading[7] « the Barsôm », that owing to 181 B
too[8] much[8] wetness[9] the ground would not admit of being spread over with the « proper » sprinkling[10] of sanctified water[10].

5. At « the word » *Ashem* ... ' Holiness ... ', one should take hold « of the Barsôm twig »; and at ... *Vahistem* ... '... the Highest Excellence,' one should cut it off.[11]

6. Twig[12] after twig[12] should fall to the accompaniment of the Holy Text; and one should recite one *Ashem Vohû*[13] « the Praise of Righteousness » for every twig, as just one twig should be taken with every *Ashem Vohû*, « the Praise of Righteousness[14] ».

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1 *Aûftînend* should be *aûftînêt*, from *aûftînîtan* the causal of *aûftâtan* = to fall; cf. Pr. افتانيدن. The literal meaning evidently would be "cause to fall."

2 For, he would then be unnecessarily wasting time and energy in going to other plants for gathering more twigs. Evidently the remarks here must apply only to the case in which more than three twigs would be wanted; because when only three twigs would be required it would be causing sheer waste to compel taking more, although cases like that should be quite rare as there would generally be wanted more twigs.

3 The reason for this opinion follows immediately.

4 *Awîr.....min aê.*

5 *Mayâkîh*, the Huzvaresh form of *âpakîh*; cf. Pr. آبكي.

6 *Yakavîmûnêt*, lit. = "would stand."

7 [illegible] should be [illegible] as in the text below.

8 *Awîr awîr.*

9 [illegible] should be [illegible] (*mayâkîh*).

10 *Pâtiyâp.*

11 See above, Fol. 174, ll. 19-21.

12 *Tâg aê tâg.*

13 The words [illegible] which are found in the text here, must be omitted as being intrusive.

14 See above, Fol. 175, ll. 6-9.

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CHAPTER X

ON THE NUMBER OF THE BARSOM TWIGS WHILE MARKING AND HALLOWING THE HOLY PRECINCTS

1. *Yô zemô tisrô* karrshâo *fra-kârayêiti*, As to one who ploughs 3 circular furrows on the ground « to mark the holy precincts [1] », *ava itha baraiti* [2] *yavahê vâ gavanahê* [3] *vâ*, and takes over there « the portion » of the corn, *i.e.* [4] the grain [4], or of cow's milk [5], « as represented » in its [6] first milk [6], *yêzi tisrô tarô denânô hathra-chis han-darrzhaiti* [7], *ratufris*; only indeed when one binds together, *i.e.*, fast, quite more than 3 units « of the Barsôm twigs » [8] just at that same time, then « alone » can one be in spiritual merit; *yêzi âat nôit tisrô tarô denânô*
182 A « *hathra-chis* » *handarrzhaiti* [9], *a-ratufris*. whereas when one does not bind together quite more than 3 units « of the Barsôm twigs [8] » just at that same time, one becomes lacking in spiritual merit.

2. Indeed [10] « with respect to this function » *this only* is certain that [10] within the 3 circular furrows that are ploughed in the ground one

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[1] Evidently, of the place of the Holy Thanksgiving Service.

[2] The text has (*barenti*).

[3] This form is strange to us; and the Pahlavi also renders it by the Pâzandicised *gâvina*, though it attempts to explain it.

[4] is wrong for (*aê dânak*).

[5] This meaning can be conjectured from the evident composition of the word, as well as from the gloss.

[6] *Zahak*; Pr. .

[7] Thus corrected; see below. Cf. Vend. IX, 49.

Here as well as below the Avestan as well as the Pahlavi give the plural, but that is apparently a mistake.

[8] This must evidently be the meaning, as the main term in the sentence as well as the general theme here must point just to that. The reference must no doubt be to the Barsôm to be used while marking and hallowing the sacred precincts.

The next higher and appropriate number would be 5.

[9] Thus restored and corrected. [10] *Havmant*.

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is to place corn, *i.e.*, grain, in one small[1] basket[1] with[2] the new milk of the cow[2], near the place of the « Barsôm » band; but about other[3] things[3] I have no knowledge.

CHAPTER XI

ON CROPPING FRESH BARSOM FOR THE SERVICE AT THE PLACE OF ANOTHER

1. *Yô anyêhê asahya Barrsma fra-strrrnaiti*[4], **As to him who has[5] to spread[5] the sacred Barsôm twigs at the place of another,** *yêzi paiti-shâo ŭruvarâo upa-dadhâiti, ratufris*; **just only** 182 B **when he crops « the twigs » 'fresh'[6] « from » the trees,** *i.e.*, gathers the Barsôm « quite » fresh, **then « alone » can he be in spiritual merit;** *parô upa-dâtâo fra-strrrnaiti,*[4] *a-ratufris*. **whereas when he spreads those that have been cropped « quite » previously, he becomes lacking in spiritual merit.**

2. « With regard to » the Barsôm « that » has been gathered « previously », even when one knows assuredly thus :—" It has certainly been « gathered » for me quite according to the prescribed rules," still then it shall be wrong « to use it ».[7]

3. « So also » when one has not h e l d u p just that[8] which has not been gathered « previously », one should « certainly » be wrong.

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[1] *Sapadôk*; cf. Pr. [illegible] = a wicker basket. The *k* evidently marks diminution.

[2] [illegible] should be [illegible] (*pann zahak*); see l. 29 of the last folio.

[3] *Apârik*.

[4] The text erroneously has [illegible].

[5] The present indicative has this force here.

[6] The Avestan *paiti* expresses this sense which the Pahlavi omits from the translation through some mistake; still it expresses it in the gloss.

Shâo is apparently the demonstrative adjective *tâo* in its euphonic modification.

[7] The twigs are rendered unfit by the simple circumstance of having been gathered previously, notwithstanding their having been gathered with the greatest propriety otherwise.

[8] The Pâzand [illegible] represents the Pahlavi [illegible] (*hân*); see just below.

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« As regards holding it up », it must indeed be quite evident that it cannot be held up whenever both the hands are to be borne into the pure water « for the cleaning manipulations ».[1]

4. There is one who says thus that water-cress[2] likewise must be placed there « in the Service at the place of another », as this is just what is required according to the rule.

A 5. « As regards » a noble[3] and the lady of a noble and a ruling prince[4], indeed when a person such as these has « the Holy Service » celebrated at one's own house, then just only when one « would place » along with the sacred Drôn cake fresh sweet basil as much as should be necessary, then « alone » would one have acted quite according to the rule.

CHAPTER XII

ON THE SEVERAL POINTS IN THE HOLY TEXT WHERE THE BARSOM MUST BE SPREAD OUT DURING THE DIFFERENT SERVICES

1. *Hapta henti*[5] *Hâvana*[6] *Ratavô, barrsma strrrnaêta*[7]: «When»

[1] It is requisite that there should also be ready freshly gathered Barsôm for holding up, as for spreading, whenever that manipulation should be necessary. But of course it could not be said that the Barsôm was to be held up quite constantly, because evidently it could not be held up whenever both the hands were employed in some prescribed manipulation.

[2] *Gaigarît* (?) ; cf. Pr. گیکر = water cress.

[3] *Bigdâr* (?) ; Pr. بیگ = lord.

[4] *Framân-aômand gabrâ*, taking 𐬀𐬉𐬨 instead of 𐬀𐬉𐬨𐬀.

[5] The text has *hanti*.

[6] Locative singular of *Hâvani* which here signifies any of the Yazeshn Services held during the morning period. In this case there appears a special reference to the services that were attended by the full graduation of the officiating divines. It may be recalled that above at Fol. 92, l. 11, ff. the Naôk Nâêvar Gûmânik, the Visparat and the Bakân Yasn are described as the services that must specially be performed in the Hâvan Gâh.

While it may appear from here that the full holy graduation could specially attend the services of the morn, it may also be inferred from what is said in the commencement of the next folio that perhaps a lesser graduation could suffice during the continuation into other periods of the day, of the greater services which lasted for days together. Though such inference is not quite evident, one may be led to it by the association of the seven places of manipulation with the seven divines in this instance, and the mention of only four places with reference to the other cases, where it might refer to only four divines on the same analogy ; and then it would not be clear why a lesser number of divines should suffice in so great services as are referred to there, unless the reference were simply to their continuation into further periods.

[7] The text has 𐬯𐬌𐬨𐬀𐬌𐬯𐬀𐬌𐬙𐬀, but the Pahlavi indicates the correct form.

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in the Service of the Morn the Spiritual Masters[1] are seven, one shall spread out the sacred Barsôm « accordingly »: *i.e.*, that shall verily be brought about[2] just at seven places « in the Holy Text », and that manipulation shall not take place « except just » when one arrives « at these several places in the text » thus :—

2. *Paoirya*, " *Yêinghê mê Ashât hachâ*[3] " ... ; **Firstly, at « the text » " *Yêinghê mê Ashât hachâ* ..., « Whose supreme excellence owing to Righteousness the Most Wise hath shown unto me »,'** in the text[4] of Holy Praise[4] ;

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[1] The Spiritual Masters are evidently the superior priests who assist the Zaotar in the performance of the Great Yazeshn Service, just as the same term *Ratavô* has indicated above at Fol. 157, ll. 23-24. Whereas having in his mind the passage about the 33 Ratus, which he quotes, Darmesteter observes : " These seven masters of Hâvani strangely recall the **33 Masters who approach the sacrifice at the hour of Havani** (Yas. I, 10); and as these seven masters personify the sacred texts of the Yasna, one should be inclined to infer that the 33 masters are incorporated into the 33 texts of the Staota Yasnya recited at the Hâvan Gâh, in the Service of the Yasna." But probably he has gone into an error here, not simply because the term has been used previously in the signification we have preferred, but also because if his supposition were admitted, and if the number of the places of manipulating the Barsôm referred to the Ratus, it would be ununderstandable why in the greatest and most comprehensive services associated with the next case only f o u r Ratus should have sufficed; whereas our meaning can fairly meet that circumstance by taking the reference to be simply to the four divines that could have attended during the c o n t i n u a t i o n of the great services.

[2] Cf. Pr. برابردن The reference apparently is to the spreading out of the Barsôm,—probably on the Barsôm-stand according to the indication of the Pahlavi at Yas. III, 1 and Yas. XXII, 1—, and tying it up again, at the several places in the holy text, described here. The Barsôm which is to be held in the hand alone could be meant, as it cannot be plain how the Barsôm could be spread seven times on the ground. Darmesteter understands the reference to be simply to laying down the Barsôm on the Barsôm stand, but the term *strrrnaêta* and its Pahlavi equivalent *vastareshnîh* must point to some act of spreading.

[3] This Gathic text properly belongs to Yas. LI, 22; but here the reference is to its occurrence at Yas. XV, 2 where in modern practice also certain manipulations occur; see Ervad Tehmurasp's Yasna with the Ritual at that place.

[4] *Frît* (?), probably Av. 𐬞𐬁𐬭𐬌𐬙𐬀. The term seems to be technically applied to some texts, just as *Frasûr* appears to be applied to some other order of texts, in the same way.

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183 B 3. *Bitya, Ahunanãm Vairiyanãm ;* **Secondly, at** the recitation **of the Ahuna Vairiyas**[1], « **the Glorifications of the Lord's Holy Pleasure** », in the text of Holy Praise ;

4. Th*ritya*, "*Dâidî môi* ... ..."; **Thirdly, at « the text »** "*Dâidî môi*... ...[2], « **Grant unto me** ..."»;

5. *Tûirya, Ustavaityâo vâ Spentâ-Mainyéus vâ hâtôis handâtâ ;* **Fourthly, at « the completion of » the whole**[3] **body**[3] **of the Chapter**[4] **either of Ushtavaitî**[5], « **the Holy Song of Bliss** »[4], **or of Spentâ-Mainyû**, « **the Holy Song of the Holy Spirit**[4] », in[6] its special Holy Song[6] ;

6. *Pu*khdh*a*, " *Yêinghê mê Ashât hachâ*... ...[7] "; ' **Fifthly at** " *Yêinghê mê Ashât hachâ*[7] ... ...",' in the text of Holy Praise[7] ;

7. Khs*tvô*, " *Dâidî môi*...[8] "; ' **Sixthly, at « the text »** " *Dâidî môi*...[8] ",' in the holy[9] text of High Intonation[9] ;

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[1] Between Yas. XV, 2 and Yas. XVIII, 1, there occur no Ahuna Vairiyas, nor any text involving the words *Ahunanãm Vairiyanãm*, though at the end of Yas. XVIII, at the nearest, there occur 4 Ahuna Vairiyas. Unless therefore we suppose that the order of the texts in the Yasna might have been different in former times, or that some Ahuna Vairiyas then existing between Yas. XV, 2 and Yas. XVIII, 1, have now disappeared from thence, we must remain in indecision about the reference of the text here.

[2] As occurring at Yas. XVIII, 1, but having its proper place at Yas. LI, 7.

[3] *Ham-daheshnîh.*

[4] The word *hâtôis* makes plain that the reference is to the Ushtavaiti Hâ, (*i. e.*, Yas. XLIII), or the Spentâ-Mainyu Hâ, (*i. e.* Yas. XLVII), and not to the complete clusters of the two Gâthas. [illegible] (*Yasht*) is wrong for [illegible] (*Hât*).

[5] [illegible] should be [illegible] or [illegible].

[6] *I. e.*, the first chapter only of either Gâtha, to which the stanza supplying the name of the Gâtha belongs.

[7] Between the above and the next text this text occurs first at Yas. LI, 22, and then at Yas. LXIII, 1. As special manipulations of the Barsôm take place at the latter, it is probable that the latter is the place here intended.

[8] Yas. LXV, 15.

[9] *Frasûr* appears to be a technical designation of some texts of the nature of Yas. LXV which seems to be so called here.

The word may be traced to Av. [illegible] and [illegible] =having power, pitch, or tone; otherwise the word may be representing [illegible] in a corrupt form.

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8. *Haptatha, Ustavaityô vâ Spentâ-Mainyéus vâ hâtôis handâtâ*[1]. « And » seventhly, at « the completion of » the whole body of the Chapter either of Ushtavaitî[2], « the Holy Song of Bliss », or of Spentâ-Mainyû, « the Holy Song of the Holy Spirit », in [3] its special Holy Song.[2]

9. *Âat anyâhu ratufrishu*[3] *chatangrô*[4] *kainghâoschit*[5] *barrsmân* 184 A *fra-stairyata*[6]: Whereas in other Right Reverential Worships[3], « *e.g.* » the Vîsparat-Dvâzdah-Hômâst[7] « the Twelvefold Service of All the Worshipful Ones including the Service of All the Reverential Ones[7] », one shall spread forth the sacred Barsôm 4 times in the case of any whatsoever «of those», *i.e.*, that shall verily be brought about[8] at 4 places « in the Holy Text, thus »[9]:—

[1] Darmesteter thinks that the reference is to Yas. LXIV, 3; but that chapter gives the last six sections of Yas. L, which is not the Spentâ-Mainyû *Hâ*; and again the sequence of texts would be going wrong if we accepted the opinion.

These incongruities quite vanish when we only look a little further into the Yasna texts: the Spentâ-Mainyû Hâ is wholly quoted at Yas. LXVIII, 24-29 which is the place possibly meant here.

Again the manipulation is required to take place either at the recitation of the Spentâ-Mainyû or of the Ushtavaiti Hâ, and as regards that it may be noticed that at Yas. LXXI, 16 where the Ushtavaiti Section is found, was probably to be recited the Ushtavaiti Hâ wholly, and there probably the manipulations indicated in the text were to take place according to circumstances.

[2] See note 6 on previous page.

[3] See Fol. 91, l. 25. The distinction is from the Yasht-ê-Hâvan mentioned in the previous case.

[4] When the word has puzzled scholars a little at Yt. XIV, 44, the Pahlavi here settles the meaning to be "four." It will be recalled that the word has already occurred at Fol. 126, l, 4; but its Pahlavi is lost there.

[5] Feminine, genitive, singular, as having a reference to *Ratufri*. The word in the text is corrupt; and instead of—chit Darmesteter proposes—chôit.

[6] Thus corrected to assume a Potential Atmanepada form. The text has *fra-staraiyô*.

[7] Cf. the Vîsparat-Dô-Hômâst described below. It may be noted that the merit of celebrating the Dvâzdah-Hômâst is said to be 100,000 Tanâpûhars; and that same is said to be also the merit of celebrating the Vîsparat when that is attended with the full ritual; see West's note 4 to Sh. Lâ-Sh. XVI, 6. Perhaps this last is one of the kinds mentioned here. Of course, among other services, the Rapitwin also would be meant here.

[8] See note 2 to § 1 above.

[9] See note 1 to § 1 above.

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10. *Paoirya*, "*Yêinghê mê ... ...*"; 'Firstly, at «the text» "*Yêinghê mê ... ...*[1]" in the text of Holy Praise;

11. *Bitya*, "'*Ahunanûm Vairiyanûm*"[2]; Secondly,'[2] at «the recitation» of the Ahuna[3] Vairiyas[3] 'in[2] the text of Holy Praise';[2]

12. 'Th*ritya*'[2], "*Dâidî môi Yé Gãm ... ...*"; 'Thirdly,[2] «at the text» "*Dâidî môi Yé Gãm ... ...*[4]"';

13. *Tûirya, Ustavaityâo*[5] *vâ Spentâ-Mainyéus vâ 'hâtôis*[2] *handâtâ*[2]. Fourthly, at the «completion» of the whole body of the Chapter either of Ushtavaitî, «the Holy Song of Bliss», or of Spentâ-Mainyû, «the Holy Song of the Holy Spirit»,' as described above, in the text of Holy Praise.[6]

CHAPTER XII: APPENDIX

ON THE SUBSTANCE OF THE VÎSPARAT-DÔ-HÔMÂST

1. In Substance[7] the Vîsparat-Dô-Hômast[8] «the Twofold Service of All the Worshipful Ones including the Service of All the Reverential Ones» is «just the same as» the Hâvan-Dô-Hômâst «the Twofold Service of All the Worshipful Ones including the Service of

[1] See note 3 to § 2 above. [2] The text omits these through error.

[3] *Ahûnãn Vâirân*; see note 1 to § 3 above. [4] See note 6 below.

[5] The text adds here the term *Gâthayâo*'; but if we must complete the text here as it is given above, then that term cannot stand with *hâtôis* which has a subsidiary denotation.

[6] Possibly, the third and the fourth places here are not the same as those so numbered in the previous case; they must be those that are indicated as sixth and seventh in that connection; see notes 8 and 1 to §§ 7 and 8 above.

[7] *Châshtak.*

[8] The exact signification of the Dô-Hômâst is not known, but it seems from the following that there were at least two kinds of it: in one the Holy Service of the Yasna was primarily concerned, and in the other the Holy Service of the Vîsparat which includes the Yasna but which in substance is nothing more than that. For an explanation of the other Hômâsts see note 5 to Bah. Yt. II, 59 in S. B. E. Vol. V.

It is probable that in the Visparat-Dô-Hômâst the Vîsparat was recited along with the Yasna every day of the period through which the Service continued

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the Morn»,—but not so even in textual[1] extent[1] as in substance, « so that » when one celebrates in thanksgiving the Vîsparat-Dô-Hômâst « the Twofold Service of All the Worshipful Ones including the Service of All the Reverential Ones », then that being the greater[2] of both the Hômâsts, it[3] lasts up to the forenoon.[3] 184 B

2. And « in that respect it must be remembered that » in whichever that is the greater « of the Hômâsts », on[4] both the occasions[4] « when » one is to recite the Aûshtwat, « the Holy Song of Bliss », and the Spendômat, « the Holy Song of the Holy Spirit »,[5] one is required to recite in « that » Hômâst the Spendômat first[6], either in[7] their proper places[7] or at the close[8] of the Holy Thanksgiving Service.[8]

3. «The texts of the Vîsparat-Dô-Hômâst are as follow[9] » :—

(1). *Vîspãns Ameshãn Spentãn yazamaidê*[10]; 'We adore in gratefulness all the Immortal Holy Beneficent Powers; ... ...'

(2). *Ashem Vohû 3*[11]; « The Praise of Righteousness 3 times » ;

Yêinghê mê ... ...[11]; 'Of whom, to me ... ...'; ... ...

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[1] *Kartak.* [2] As having more textual extent. [3] *Frayar.*

[4] *Kolâ 2 vîn, i. e.,* while reciting the passages indicated in the fourth and the seventh places described on Fol. 183A, as well as just below.

[5] Evidently the reference in the first case must be to the two entire Gâthas, whereas in the next the two Hâs alone could be meant. See what follows.

[6] This and what follows below indicate that the order of the texts was not the same in the Dô-Hômâst as in the Yasna and the Vîsparat.

[7] The words *pann gâs ê napsh*man are just those that are found above in the last Folio at lines 22 and 30; but the exact sense is different here, as referring to the proper places of the texts in the Yasna, *i.e.,* as Chapters XLIII and XLVII, and not indicating them simply generally as in that previous case.

[8] *Yasn sar, i.e.,* at Yas. LXVIII, 24-29 and Yas. LXXI, 16 possibly.

[9] The following texts are introduced abruptly, but as the Visparat-Dô-Hômâst is just being talked about, and as the texts belong to the Visparat, though with a different extent and order, one is naturally led to conclude that they are the texts of the Visparat-Dô-Hômâst. Evidently it is not a complete enumeration of the texts, but simply a summary description of the most remarkable in order, extent, or detail.

[10] These texts probably do not properly belong to any others that we have; but they may be compared with Yas. XLII, 6. [11] See Visp. IX, Q.

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(3). *Haomanãm* ... ... [1] ; ' ... ... of the Haomas ... ... '; ... ...

——— « Here » the Hômâst « should be » carried[2] on[2] up to:—

(4). ... ... *Gaoidyahêcha Nars Ashaonô* [3]; ' I pray with adoring worship « in respect » of the Holy Man who is tending Life ... ... ;'

Â-yêsê yêsti Yasnahê Haptanghâtôis [4]; ' I pray with adoring worship « in respect » of the Yasna Haptanghâiti, « the Holy Thanksgiving Service of the Seven Chapters » ;'

Â-yêsê yêsti vîspaêibyô aêibyô Ratubyô ... ... [5]; ' I pray with adoring worship for all those Right Reverential Objects ... ... ;'

... ... up to:—

(5). ... ... *Yat Vahistât* [6]; ' ... ... which is Supreme Excellence ; '

... ... up to:—

(6). ... ... *Hudhônghô yazamaidê* [7]; ' We gratefully worship ... ... the Good-natured Ones ;'

... ...

(7). *Ahurem Mazdãm* [8] ... ... ; ' ... ... the Most Wise Lord ... ... ; ' ... ...

185 A (8). ... ... *Ratufritîm yazamaidê.* [8] ' ... ... we express our grateful veneration for the Right Reverential Praise '.

... ... up to [9]:—

(9). *Yasnem Sûrem* ... [10] ... ; ' ... ... the Powerful Worship ... ... ; ... ... ' up to *Anghuyat hacha* [11], ' ... ... through ... ... conscience.'

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[1] Visp. IX, 1.

[2] *Rôbâ*, better *rôbâk*.

[3] See end of Visp. IX, and see also the close of Visp. VI, and Visp I, 9.

[4] This text does not belong to the Visparat nor the Yasna contexts.

[5] Visp. IX, end; Yas. XXII, 12.

[6] Visp. X, end; Yas. XXIII, end; and also Visp. XI, end; Yas. XXIV, end; Yas. IV, 25.

[7] Visp XI, end; Yas. XXV, 1.

[8] Visp. XI, end; Visp. XVI, O; Yas. LXXI, 2-3, and §§ 3-4 of the Gâhs.

[9] This indicates that there must be some text between the above and the following.

[10] Visp. XVI, O.

[11] Visp. XVI, O; Visp. XIV, 1-2.

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(10). *Âtaremcha idha Ahurahê Mazdâô*[1] ... ... ; ' ... ... here the Holy Life-Flame of the Most Wise Lord ;' ... ... ——— « Then there must continue here » the texts[2] of the Vîsparat up to:—

(11). ... ... *Frâitîmcha*[3] ... ... ' ... ... and Advancement ... ...'

(12). *Vacha arsukhdha*[4] ... ... ; ' ... ... the right spoken words ... ... ;' ... ...up to:—

(13). ... ... *gaêithyayâo stôis*[5]. ' ... ... of living corporeal existence.'

(14). *Imem Haomem*[6] *Ashaya uz-dâtem*[7] ... ; ' ... ... this Haoma effervescing in Holy Purpose ;' ... ... up to:—

(15). *Aêtat Dim vîspanãm Mazistem*[8] ... ... ; 'That ... ...Him, the Highest and the Most Majestic of all ... ... ;' ... ... up to:—

(16). ... ... *Sraoshem* Khshathremchâ[9]. ' ... ... the Spirit of the Moral Order and the Power of the Holy Kingdom.'

(17). *Ashem Vohû 3*[9] ; « The Praise of Righteousness 3 times »;

Fravarânê ... ...[10] ; ' I confess myself ... ... ;

Hâvanéê ... ...[10] ; ' ... ... to Hâvani, « the Spirit of the Vigour of Life's Morn » ;

Sâvanghéê ... ...[10]; ' ... ... to Sâvanghi « the Spirit of the Profit of Righteous Toil » ;

Rathwãm ... ... ;[10] ' ... ... of the time periods.'

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1 Visp. XVI, 1. 2 *Kartak.* 3 Visp. end; Yas. LXXI, 6.
4 The text here returns to Visp. XI, end ; see also Vîsp. VII, 1.
5 Vîsp. XI, end; see also Visp, VII, 4.
6 The text erroneously adds here the words "up to."
7 Visp. XI, end; Yas. XXV, 1. 8 Visp. XI, end; Yas. XXVII, 1.
9 Yas. XXVII, 11. The first text properly belongs to Yas. XXXIII, 14.
10 Yas. XXVII, 12.

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(18). *Yathâ Ahû Vairiyô Yô Âtarrvakhshô*[1] ... ...; 'As is the Lord's Holy Will so the Âtarvakhsh, « who keeps ablaze the Holy Life-Flame ... ...; '

... ... *Yô Zaotâ*[2] ... ...; '... ... ... so the Zaotar, « the Invoking Spiritual Master» ... ...; '

« And thereat » one shall tender « the response»: *Athâ Ratus* ... ... 'So the Spiritual Master ... ... ' « accordingly[3] ».

(19). *Ashem Vohû 3*[4]; « The Praise of Righteousness 3 times »;

185 B *Aiwi-*grrrdh*mahê, Yasnahê Haptang-hâtôis Humatacha Hu*ukht*acha Hu*varrst*acha aiwi-*grrrdh*mahê*[4]; *Ashem Vohû* ... ...[4].

'We impress ourselves with and appropriate, « aye » we impress ourselves with and appropriate the Good Thoughts, the Good Words and the Good Deeds of the Yasna Hapta*ng*hâiti, « the Holy Worship of the Seven Chapters » ; Righteousness is the Highest Good ... ... ' ——« this whole » to be recited 3 times.

(20). *Yathâ Ahû Vairiyô yô Âtarrvakhshô*[5] ... ...; 'As is the Lord's Holy Pleasure so he the Âtarvakhsh, « who keeps ablaze the Holy Life-Flame ... ... '.

... ... *Yô Zaotâ*[5] ... ... '... ... ... so the Zaotar, « the Invoking Spiritual Master » ... ...'.[6]

4. That text[7] of the Holy Service[7] can be less than this; « and indeed » it is allowed to have it in smaller extent than this; but such[8]

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[1] See at the close of Visp. XI.

[2] See at the close of Visp. XI, and Yas. XXVII. The upright stroke in the text appears to separate this expression from the preceding; otherwise it could be taken in continuation of the preceding text.

[3] Evidently, if the two preceding texts are recited separately, the response must be repeated in each case separately.

[4] Visp. XVII, 1. [5] This is in addition to what the Visparat gives.

[6] Apparently the above is simply a summary of the most important texts of the Visparat-Dô-Hômâst,— especially those which differed in order, extent, or detail from the texts in ordinary use.

[7] *Yasn kartak.* [8] *Mûn.*

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cannot surely be used in a service[1] of the full assemblage of the Helping[2] Masters[1]. 185, l. 24

CHAPTER XIII

ON THE RIGHT MANNER OF SPREADING THE SACRED BARSOM

1. [3]*Yô ŭruvarâm barrsma*[4] *fra-starrnaiti*[5] *hamô-varrshajîm*[6] *paouru-fravâkhshem*[7], **As to him who has, for spreading out as Barsôm, the plant with the same stem and many**[8] **branches**[8], *i.e.*, such as whose stem is one and whose limbs are several, *vîbarô*[9] *fravâkhshô*[10] *ratufris*, *nôit a*[11]*-vî-barô*. **if he takes the twigs apart**[12] *i.e.*, if he cuts them asunder, **he scores spiritual merit, « but » not**[13] **if**[13] **he does not take « them » apart,** especially « because[14] while » some twigs « may thus be used » in the service in hand, other twigs «can be spared to be used» as twigs in another service. 179, l. 10 179 B

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[1] *Hamâ-râspîkîh. I. e.*, in that case the fuller text would be essential.

[2] The text which follows at this stage up to l. 12 of folio 187 is really a continuation of the theme which is commenced at Fol. 190, l. 11 below, and breaks off suddenly at l. 17 of that folio; and just in its place here in the text it intrudes quite in the midst of the themes which are still treating about the Barsom. Hence it is transferred to its right place in the text after Fol. 190, l. 17 below.

[3] See note 4 at Fol. 179, l. 10 in Chap. VIII: App. A, § 14, above.

[4] Had this word been an adjective qualifying *ŭruvarâm*, its proper form should have been *barrsmanîm*; but probably both are nouns in the relation of direct and indirect objects.

[5] The text has *fra-starenti*.

[6] The text has *varrshejim*.

[7] As a feminine adjective in sh stem; see note 10 below.

[8] *Por-tâk*.

[9] Evidently the nominative singular of *vî-barant*.

[10] This accusative plural decides the stem to be in sh.

[11] The text erroneously omits this negative prefix.

[12] *Barâ*. The literal translation of the Avestan would be "(His) taking the twigs apart ..... should be meritorious."

[13] *Lâ amat* should be restored to the text after *paskûnêt*; see the next folio, l. 5.

[14] This is the especial cause; but other reasons, such as the awkwardness in using the twig itself, may also be considered.

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2. *Paoiris*[1] *paoiri*[1]- *fravâ*khshô *fra-st*arr*naiti*,[2] « If however he » has, for spreading out, many clustered[3] twigs, « *i.e.*, » bunched[4] twigs, such as on every one of which a bunch of shoots has grown[5], *vî-baras*-cha *a-vî-baras*-cha *ratufris*[6]. then both when he takes them apart as well as when he does[7] not take them apart[8], can he score spiritual merit.

3. Note however that it is indeed so manifested regarding the rose withy that it[9] must be proper[9] only when one will not have taken apart « its clusters »[10].

4. *Yô barrsma anahmât*[11] *naêmât hûm-sri*shâiti[12] *hûm-vâ-darrza-*
180 A *yêiti*, As to him who[13], all on any one side,——« the meaning may be » thus; or « it may be », " As to him who[13], all on both the sides,[14] "——has heaped[15] up the Barsôm closely together[15] or has packed[16] « it » up closely together[1], *vî-barô ratufris*, *nôit*

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[1] The text has *paô* —. [2] The text gives *fra-starenti*.

[3] *Pôrg*. Darmesteter reads *pûrî*.

[4] *Lok*; Pr. لک = a knot.

[5] What is meant is not a cluster of twigs, but individual twigs, each having on itself a cluster of small shoots.

[6] The text is here wholly corrected.

[7] 𐬌𐬀 has disappeared from after 𐬨𐬱, and so must be restored.

[8] The bunches of small shoots on the twig need not be separated.

[9] *Â-shâyêt*.

[10] Because its clustered tuft is such as need not be taken off; cf. above, Fol. 177, l. 5.

[11] This word has puzzled the Pahlavi doctors, because, they have fluctuated between the significations of "one" and "two" as its probable meanings. But their former conjecture seems to be the correct one as *ana* may be another form of *aêva* = one.

[12] Cf. Vend. VIII, 34; and XIII, 17, 18.

[13] Taking 𐬀𐬵 instead of 𐬨𐬱. [14] Probably the sides of the Zaoti and the Âtarvakhsh.

[15] *Ol ham afganât* .... Darmesteter doubtingly reads *Ol ham apînât* .... The meaning might otherwise be "... pressed up together ..." ; but the sense seems to refer to the act of spreading the Barsôm, not of tying it up into bundles.

[16] Or, "crammed it up together;" see the last remark in the previous note.

[17] The text erroneously omits this negative prefix.

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a[17]*-vî-barô.* **only when he takes «the twigs» apart can he be in spiritual merit, but not when he does not take «them» apart.**

5. Note that it can indeed be manifested « in this relation » that if the top of the Barsôm twig is too[1] profusely tufted[1] that cannot be proper[2]; nor can it be proper when the bulk[3] of the tip is just like that of the end[4].

6. *Atha yatha yô hãm-vaêshya*[5] *hãm-vaêshyêiti*[6], *va*[7] *naêma hãm-srishaiti, vî-baras-cha a-vî-baras-cha ratufris*[8]. **Whereas[9], as[10] regards him who[10] with even[11] bunching[11] has[12] clustered together « the Barsôm shoots » evenly[12], and has uniformly heaped[13] them up together on both the sides[14], « both » when he takes[15] them apart[15] as also when he does[16] not take them apart[16] can he be in spiritual merit[17].**

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1 *Âkûn*; cf. Pr. آگن; see above, Fol. 177, l. 10.

2 Because this would lead to close heaping and packing. 3 *Zâiyak.*

4 This idea cannot of course be derived from the above passage, like the previous one; rather it modifies this previous idea by asserting that while the cluster is not to be quite thick, it is also not to be removed altogether.

5 The text has *hãm-vaêshyâ*; it may be derived from *Hãm-vish* = to spread or sprinkle evenly.

6 This appears to be a denominative verb derivable from the above form. The text however has [illegible].

7 The text has [illegible] instead of [illegible] which represents [illegible].

8 Several apparent errors in the text are all corrected here.

9 [illegible] must be supplied as the translation of [illegible].

The term [illegible] appears to be intrusive.

10 [illegible] should be [illegible].

11 *Ham-dânîh* (?): Pr. هم and دانیدن = to roll round. Or perhaps simply *hameshnîh*, lit. = accumulation.

12 *Ol ham âgisht yakavimûnêt*; cf. Pr. آغیشتن = to mix; to embrace.

The words [illegible] intrude here from l. 2 above.

13 [illegible] would be a better text than [illegible].

14 Probably the sides of the Zaotî and the Âtarvakhsh.

15 [illegible] (*barâ sitânêt*) might be the correct expression for the [illegible] of the text.

16 *Achadarûnêt*, lit. = heaps up.

17 When the clustering and heaping are uniform, they need not be thinned.

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7. « In any case » when[1] the « Barsôm twigs » are quite
180, l. 18 slender[2] along[3] their whole length that cannot be[4] proper[1].

187, l. 12 8. *Aêvayachit*[5] *aêshô barrsma steraiti, ratufris.* **He indeed is in spiritual merit, who spreads the sacred Barsôm twigs**
187 B **just one by one,** even as one has to trim them well « first » and to use them afterwards.[6]

CHAPTER XIV

ON THE RIGHT MANNER OF GOING TO FETCH WATER FOR THE SACRED BARSOM

1. *Frashâvayô aiwi-gâmê*[7] *ratufris, nôit*[8] *paiti*[8] *a-frashâvayô.* **By going forth to fetch « water » in winter—*i.e.*,** when one fetches[9] water for the sacred Barsôm twigs—**is one in spiritual merit,—not by not going forth to fetch, *i.e.*,** when one does not fetch « water ».

2. *Kâ*[10] *fra-shûitis?—yat kvat*[11]? **Of**[10] **what kind**[10] **shall be the going forth?—' *i.e.*, in what way '?** «such that» just[12] at that section[12] of Khshvas *Vaghzhibis*[13] « the Six Utterances » when water

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[1] See Fol. 177, ll. 13-14 in § 1 of Chap. VIII: App. A above.

[2] And therefore, also not clustered. The proper text should be 𐬵𐬀𐬭𐬎 = 𐬵𐬀𐬭𐬎.

[3] This is the force in 𐬌𐬀𐬥𐬀𐬌 𐬌𐬀𐬥𐬎𐬎.

Proper clustering and proper strength of the twigs are both necessary.

[4] See note 4 to Fol. 179, l. 10 in Chap. VIII: App. A, § 14 above.

[5] An adverbial form from *aêva*. The text has *aêvayayachit*.

[6] Hence, if they be taken in a lot and spread, each twig cannot receive such attention individually; and such individual attention must necessitate the twigs to be spread one by one.

[7] The text has *aiwi-gâmi*. [8] The text has *paiti nôit*.

[9] The text erroneously gives the negative with *lâ*.

The water was to be fetched from outside the holy precincts probably because it was to be kept liquid by the application of heat, as the intense cold of the winter would congeal any water that might be kept by.

[10] The Pahlavi has *kûtar* which must be for *katâr*.

[11] An adverbial form from *kva*. [12] *Kartag-ach olman*.

[13] See above, Fol. 138, l. 15, where Darmesteter has already suggested that the reference is to *Asha-sara manangha, asha-sara vachangha, asha-sara shyaothana* which words have occurred at Fol. 137, ll. 22-25.

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is wanted in winter for the sacred Barsôm twigs unless[1] one goes forth in this[2] manner[3] it should be unlawful—?

3. *Frâ vâ apa vâ shâvayêiti.* **Forth either** from the ends f the sacred Barsôm twigs[4], **or away**[5] from[6] their sides[6] **shall one go.**[7]

4. *Âat hama yâo*[8] *paiti frayat, tâo paiti barrsmân upa-baraiti.* 188 A **But in summer**[10] **what** «waters» **one might have close at hand, those one is to take to the sacred Barsôm twigs.**[11]

CHAPTER XV

ON TAKING CHARGE OF THE BARSOM SPREADING OF ANOTHER

1. *Yô anyêhê dahmahê barrsma frastarenti*[12] *fra-jasaiti,* **As to him who will**[13] **take charge of**[13] **the Barsôm-spreading**[14] **of another**[15] **pious**[16] **individual**[16], *i.e.*, when the person will take charge of the Thanksgiving Service, *i.e.*, the Worship, that the other has to perform, *yêzi hôi dahmô antarât naêmât hâthrahê, a-ratufris;* **if the pious individual be within the distance of a Hâthra from**

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[1] *Âkher-ach barâ amat.*

[2] *I.e.*, in the manner to be described just below in the answer.

[3] *Patmânak.*

[4] The words *pann rôyeshman Barsôm* are probably a mistaken repetition of the preceding words which are the same as these, although they have the Aryan *sar* instead of its Semitic equivalent *rôyeshman.*

[5] *Barâ.* [6] *Min kôst-aê* or *min kôst-îh.*

[7] That is to say, while going to fetch the water one must not walk over the Barsôm

[8] Of course the reference is to *âpô.* [9] The text adds *âat* here.

[10] ꭰꭶꭰ is evidently wrong for ꭰꭶꭰ (*hâmin*).

[11] In summer the water that was to be sprinkled upon the sacred twigs, could be kept within the holy precincts and close by; for, then there could not be the necessi y to have kept it under the application of heat outside the holy precincts to prevent its being congealed, as it would be necessary in winter.

[12] This seems to be an unusual noun form in ꭰ — , and is perhaps an irregular locative.

[13] The original and the Pahlavi *frâz-yâmtûnêt* appear to indicate this meaning in the contexts here.

[14] This stands to signify the entire Service. [15] *Aê.*

[16] *I.e.*, a holy priest, evidently.

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him, so that he can easily ask from him authorised[1] permission[1] « to take charge of the Service », and still he does not ask it, « **then** » **he shall be lacking in spiritual merit ;**

188 B 2. *Yêzi âat nôit dahmô antarât naêmât hâthrahê, narôi*[2] *hâthrât,* **if however the pious individual be not within the distance of a Hâthra,** *i.e.*, within **a Hâthra from the man « taking charge of the Service »,** *fra-srâvayô*[3] *ratufris, nôit a-srâvayô.*[3] **then only by singing forth « the Service »,** *i.e.*, when he performs the Holy Service, **can he score Spiritual Merit, not by not singing it forth,** *i.e.*, when he does not perform it.

3. This is what becomes manifest from the Text of Holy Wisdom that when one has made preparation for a Holy Service, and another person takes charge of it « without authorisation », then he goes into retribution in respect of him who has made the preparation.[4]

CHAPTER XVI

ON CHARGING A CHILD, A WOMAN, A DAEVAYASNA, OR A TANAPUHAR, TO TAKE BARSOM OR WOOD-BILLETS TO THE PLACE OF WORSHIP

1. *Yô kem-chit dahmanãm a-prrrnâyunãm astem dasti,* **As to him who gives a charge[5] to any of the children of the pious,**[5]

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[1] *Dastôbar*; Pr. دستوبر = permission.

[2] The text has *barô*, but the Pahlavi *gabrâ* indicates the correct word.

[3] The text is corrupt here.

[4] *I.e.*, he is bound to render satisfaction to that person for usurping that to which that other had personal claim.

When a priest has got ready a Service for himself and is away from it, but not further than at a Hâthra's distance from it, then he is in a position himself to carry that Service through ; and so if another priest wishes to carry that Service through, he is bound first to take that other priest's permission.

If however the other priest has gone beyond a Hâthra's distance from the Service, then possibly inasmuch as he ought not to have gone so far under the circumstance, he forfeits his claim to those preparations ; and any other priest may then take possession of them, and may carry the Service through without being rendered answerable in any way.

[5] 𐬞𐬀𐬯𐬎𐬀𐬥𐬀𐬌𐬙𐬀𐬌𐬯 is erroneous for 𐬞𐬀𐬯𐬎𐬀𐬥 𐬙𐬀𐬌𐬯

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«*i.e.*,» this becomes authorised[1] by him «thus», "*Hâ*[2] *mê bara* 189 A
aêsma-cha *barrsma*-cha, **Take for me «to the holy ritual» these, the wood-billets and the Barsôm twigs**", *yêzi*-shê *dâiti*[3] *dadhâiti, ratufris*[4]; **and if he gives them to that «child of the pious» properly**[5] **cut and ready,**[5] so that he has[6] not to give it instructions,[6] «as, for instance, one dictated by the text,» *Nôit thryãm upamanãm fra-vâkhshayanãm upathwrrrsôit*[7] 'Not of the three uppermost twigs shall one cut,' **then he shall be in spiritual merit**[8];

2. *Yêzi ât hê nôit dâiti dadhâiti, a-ratufris.* **If however he does not give them to that «child of the pious» properly cut and ready, then he shall be lacking in spiritual merit.**

3. *Nâirikãm vâ aprrrnâyûkem astem dasti,* **When one gives a charge to a woman**[9] **or a child**[9], *i.e.*, she or it is authorised by one «to take it», *havâi rathwê, pathayêiti*[10]. **«then only when one** 189 B
does[11] **so» in the capacity of «one being such a» one's own lord,**[11] **can one be proceeding**[12] **in the right way.**[13]

4. Indeed that must «always» be «the case» whenever she «happens to be» in what may similarly be woman's[13] proper[14] functions.[14]

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[1] *Madam dastôbar.* [2] Probably accusative dual.

[3] A noun in the instrumental case, from ... = to cut down properly.

[4] The text has *a-ratufris* through mistake.

[5] *Rat achadarûneshn*="proper cropping" which is an appropriate rendering of *Dâiti*. Darmesteter very aptly recalls *vâstrô-dâtainya* of Visp. I, 2, and II, 2.

[6] *Lâ yamallelûnêt.*

[7] The text is corrupt and mutilated, but its recurrence at the end of this folio helps us to restore it. It is a fragment of some text which gave instructions in respect of gathering the sacred Barsôm twigs.

[8] The point is that when any such charge is given to a child the things must be in ready condition, and one should not leave anything for the child to prepare, as it is incapable of doing it.

[9] The Pahlavi appears to have rendered both these terms in the plural number; still however ... may be the preposition *avô*, and not the plural suffix.

[10] This is the form in our text here and below, though elsewhere in the Avesta the root appears in the fourth class.

[11] Otherwise, "(... takes it) for one's own lord."

[12] *Pâtakhshâ.* [13] The *ân* of *nârikân* is adjectival.

[14] *Bahâr.* A woman or a child, it must appear, could take any such charge,

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5. *Daêvayasnem vâ tanuprrrthem vâ astem dasti,* **If one entrusts a charge to a demon-worshipper[1] or a transgressor in one's person[1],** *i.e.*, this is authorised by one « to take the fuel and the Barsôm to the place of the holy ritual », *paoiryâi dahmanãm pairig*rrrmyâi[2], *pa*thayêiti. **then on the first of pious men[3] taking over «the charge »,** *viz.*, the fuel[4] « and the Barsôm », **shall one be considered to have proceeded in the right way[5].**

6. Behold concerning collaborators[6] there is no distinction as to self and others[7] in this, *viz.*, in it being never lawful to gather the 3
190 A twigs « indicated in » *Nôit thrayãm*[8] *upamanãm fra-vâ*khsh*ayãm upa-thwrrrsôit.* ' Not of the three uppermost[9] twigs shall one cut.'

7. « So also » concerning collaborators there is no distinction as to others and as to self « regarding what is enjoined in » *A-thwrrrsaya*[10] *aêtahê thwãm*[11] ... ... ' Thou shalt not cause thee to cut of that ... ...'

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provided that that was on authorisation from her or its lord. So also in all other similar functions befitting a woman she could undertake them specially on authorisation from her lord. Still it must appear from Aêr. Bk. I, III, 5-6 and Bk. I, IV, 1, etc., that under certain conditions a woman could undertake such functions or a child could be engaged in them even without such authorisation from either's lord.

[1] See note 9 on previous page.

[2] Apparently the dative of a noun from *pairi-grrrm* which is another form of *pairi-grrrw*,="to take over."

[3] *I.e.*, the priests. [4] *Mûn aêsam.*

[5] When any of such men takes a charge to a sacred function, the first priest meeting him on the way must take over the charge from him ; otherwise that priest should be culpable, and the things must lose their value.

[6] *Hambarakân.* The reference must evidently be to those who help one another at a holy function, and have distinctions of rank such as of the Zaoti and the Râthwi. It is meant here that one's holding a special rank must not exempt one from the discharge of such duties.

[7] *I.e.*, every one is equally bound to obey the injunction.

[8] In the previous instance, *thryãm* is the form used; both forms can apparently be used without any distinction.

[9] Evidently the central ones along one of which the stalk is growing. Their destruction must apparently harm the growth of the tree.

[10] Causal, imperative, second person singular.

[11] This is another fragment of some text giving injuctions on the precautions to be taken on gathering the sacred Barsôm or the fuel.

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8. « So also concerning collaborators » there is no distinction as to others and as to self as regards it being requisite for both the persons [1] to gather « the sacred fuel and the Barsôm » just according to the law, and it being unlawful when there happens wilful injury, as when the root comes out,[2] inasmuch as « what is gathered » is to be lawful as fuel and Barsôm ;—but that is to be so when it cannot be taken into use as wood, for, when it can be taken into use as wood, then it can be allowed even if one destroy it by the root.[3]

CHAPTER XVII

ON THE QUANTITY OF THE SACRED FUEL AND INCENSE FOR THE SERVICE

1. Chvat *nâ nitema aêsmahê paiti-barô ratufris* ? **By taking how much fuel at the least[4] is a person in spiritual merit ?**

2. *Yatha varrshnahê kehrpahê*[5] *déus*[6]. **As much as « when heaped up would reach » the shoulder of one[7] having the constitution of a vigorous[8] male.[7]** 190 B 190, l. 17

[1] The Zaoti and the Râthwi probably ; otherwise any two of the helping priests with distinctions of rank.

[2] Taking ירשת (*khâst*) instead of ירשת. Otherwise the meaning must be " ... ... is desired (to be taken)." Cf. above, Fol. 175, ll. 13-14, and Fol. 177, ll. 16-17.

[3] One must not take a tree out by its root while gathering from it the Barsôm or the Aêsam. That can be done only when one wants to use it as wood. Indeed, it must be considered wanton destruction to take it out thus while gathering the Barsôm or the Aêsam.

[4] Quantity, and not size, seems to be intended here.

[5] Evidently an adjectival form.

[6] This word is strange, but the Pahlavi renders *dûsh* and may signify " shoulder " which idea suits the context.

[7] גיא אוש ירשת is certainly wrong for ביא אוש ירשת

With his usual penetration Darmesteter recalls Âfrîngân I, 5.

It will be seen that just in the next paragraph it is stated that a hundred loads are wanted in one of the greater services. If therefore, the reference here be to one of the smaller services, the quantity here must be much less than that. But if the reference be to the least quantity wanted in one of the greater services, then evidently the quantity here must approximately equal that other. Indeed in both the cases the meaning is left vague to a certain extent.

[8] See note 2 at Fol. 185, l. 24 in Chap. XII : App., § 4 of this book.

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185, l. 24 3. « There should be kept ready at hand and » *dâitydi pairistâi* [1] 'well tested according to the Law,' a hundred [2] loads [2] « of wood-billets with incense ».

4. « Indeed » even [3] the procedure [3] regarding the testing [4] of the incense for the Holy Thanksgiving Service is not different « from that for the wood-billets ».

5. « The wood-billets should be » *frarâthni-drâjanghô* [5] 'of the length of the forearm,' solid [6], and *varis* [7]*-stavanghascha* [8] 'of the thickness of the wrist.' [7]

6. One [9] should guard against [9] « any » increase [10] « herein, as 186 A surely » any excess [11] above this is illegal, as waste. [12]

7. There is « however » one who says thus: Verily, as it is manifested from the Holy Wisdom, any excess above this is said to be « permitted up to » 14 « loads » [13] altogether.

CHAPTER XVIII

ON THE PRESENTATION OF THE SACRED FUEL AND INCENSE DURING THE SERVICE

1. *Kva aêtem aêsmem* [14] *paiti-barât?* **Where might one take forward the fuel « for presentation » ?**

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[1] Cf. Pab. Vend. V, 2.

[2] *Sat-vârakân* (?); cf. Pr. صد = hundred, and وارہ = a row; or بار = a load; cf. Guj. ભારો.

The reference here must evidently be to the quantity of the fuel and incense that might be used in one of the greater Services. The smallest Hômast lasted for 144 days and the largest for 264. In the larger Hômasts, other texts were additionally used beside the Yasna. To supply any ceremonial so extensive as this, a hundred loads would not under any circumstance be too much, though, as just above observed, the sense of a "load" must remain somewhat vague.

[3] *Châraḳ-ich.* [4] *Pairisti* in Pâzand form.

[5] The text has *frâ-rathnê*; cf. Vend. VII, 29.

[6] Perhaps *aitô-wat* is for *astô-wat* = full of body, *i.e.*, solid.

[7] Cf. *brace* in *bracelet*, which is said to be O. Fr. *brace* = arm.

[8] The text is corrupt in this case. [9] *Pâseshn.*

[10] *Vakhsh.* [11] *Zâyiyak.* [12] *Haûlag* (?); Pr. هولاک = ruin.

[13] This would make 114 loads at the most.

[14] The text is corrupt here, and is corrected.

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2. *Antarr Ahuna*[1] *Airyamna.*[2] **Between the Ahunas, « the Glorifications of the Lord's Holy Pleasure », and the Airyaman, « the Praise of Noble Gentility ».**[3]

3. « The prayer by which » the fuel goes[4] to be taken into Spiritual Account,[4] is this :—

Khsh*nao*th*ra* ..... 'With being in the Holy Concord of .....'

Yathâ Ahû Vairiyô ..... 'As is the Lord's Holy Pleasure .....'

Yazamaidê ..... 'We express our obligations to .....'

In the Holy Songs « there should be recited » 10 times the whole of *Yasnem*cha[5] ..... . '..... and the worship .....'

Barata brrrtem[6] ..... . 'Carry ye ..... as borne .....'

Yâsanguha[7] *Âtars ! aêsmem—dâityô-aêsmãn* ..... . 'Demand thou O Holy Flame ! the fuel—the lawful fuel-pieces .....'

4. « And the prayer by which » the incense goes[4] to be taken into Spiritual Account,[4] is this :—

Ni-vaêdhayêmi ..... . 'I devoutly glorify .....'

Yatha Yim Ahurem Mazdãm ..... . 'So that ..... Who is the Most Wise Supreme Being .....'

---

[1] Evidently this is in the dual number. [2] See note 14 on previous page.

[3] Darmesteter rightly understands this as signifying "during the recitation of the Gâthas," because the text at ll. 19-21 of this folio also appears to indicate that sense. When so taken, the Ahunas must be the Ahuna Vairiyas recited at the close of Yas. XXVII. The exact place of presentation is indicated below to be Yas. XLIII, 1; see at the top of the next folio.

When that is taken to be the sense, the reference here cannot be to the mere acts of producing the fuel for feeding the sacred fire, but must rather be to a symbolical presentation of the fuel ; because, through the entire holy service, the sacred fire is to be fed and kept aflame from the very first.

[4] *Ol pûhal vazlûnêt.*

The following are evidently the prayers necessary for the consecration of the fuel and the incense.

[5] This apparently indicates the whole of Yas. LXII whose opening word is just the same as here. [6] Cf. Yas. LXII, 9.

[7] Cf. Vend. XVIII, 18-21. The text corruptly has *akyâoschangha*, but the corresponding text below at l. 17 has *yâsangha* which clearly indicates the form we have restored. The reference here is evidently to the acts which promote good life.

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186 B *Fradathdi*[1] ..... 'For the advancement .....'

Nemô vô vanghavô ![2] ..... 'Homage unto you O ye good ones ! .....'

Yâsanguha Âtars ! baoidhîm—aêtãm baoidhîm dâityô-baoidhayô ..... 'Demand thou O Holy Flame ! the incense—that incense which is composed of « different » lawful incenses[3].

5. *Oimchit*[4] *ava vâchim Gâthanãm a-srutem paiti-barô, a-ratufris.* **On one's taking forward « the fuel and incense » without reciting a single word of the Holy Songs,**[5] **one**[6] **becomes 'lacking in' spiritual merit,**[6] because one has to recite « this » text of Holy Wisdom just as one goes through « that » function.

6. *Paschâ vâ para vâ pairi-barnti,*[7] *a-ratufris.* **'If one goes through « the text »' too late,** as when one goes through the function first and recites the Holy Text afterwards, **or too early,** *viz.*, « when one goes too early » through the Holy Text, **'then one becomes lacking in spiritual merit.'**[8]

7. « The presentation shall take place on the recitation of the texts » :—

Athâ *Ratus* ..... 'So the Spiritual Master .....

Mazdayasnô ahmi—Mazdayasnô Zarathustris ..... up to ... *â-stûitis.* I am a worshipper of the Most Wise One—a worshipper of the Most Wise One according to the Holy Creed of Zarathushtra ..... up to ... the praiseworthy glory ..... .'

---

[1] Cf. Yas. XXVII, 2.

[2] It is not plain to whom the address is made. The text erroneously has *vivahua.*

[3] The text apparently signifies this, and refers to the virtues which perfume life.

[4] The text has *umem-chit*, though the Pahlavi has *aêvak-ach.*

[5] Cf. ll. 5-6 of this folio, just above, where it is indicated that the fuel (and incense) are symbolically to be presented during the recitation of the Gâthas.

[6] *A-ratîhâ* ; the text omits the negative prefix through error.

[7] No doubt the form is singular here ; and so it must indicate the radix *barn*; cf. *Pairi-barn* at Vend. XVII, 2 and 4, where it has a different shade of meaning ; and see Fol. 181, ll. 6 and 9.

[8] When a function is to be gone through to the accompaniment of a holy text, evidently the function and the text must proceed at regular steps together.

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Nemô vé Gâthâo Ashaonîs! 'Homage unto you O ye Holy Songs!'

Ustâ ahmâi .....[1] up to ..... *fra*-cha*rantô*[2] *aêva Mazda-yasna barrsmûn strrrnti*, 'Beatific gladness «shall be» for him .....,' upto '..... walking forward, those worshippers of the Most Wise spread the sacred Barsom twigs, ...' and again upto ..... *yô anu aêshem* ..... 'who according to pleasure ..... .' 187 A

8. *Tat hama, tat aiwi-gâma.* «It shall be» so in summer, «and it shall be» so in winter «likewise.»

9. *Âat Aêshô Yô armôshidô aiwi*-errtô-*Gâtus*[3] ..... Then He Who is abiding still in peace enthroned in the most exalted State[3] ..... «Evidently, the text to continue here is» just what we «know it to be» in this case.[4] 187, l. 12

CHAPTER XIX

ON THE KIND AND SIZE OF THE SACRED MORTAR AND PESTLE

1. [5]This «is» manifested from the text of Holy Wisdom, «viz.»:— 190,

Asmanaêibya[6] *havanaêibya ratufris, ayangha ênibya, zemaênibya*. l. 17
One is in spiritual merit by having the mortar[7] and pestle[7]

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[1] This appears to indicate that the presentation of the fuel and incense must take place while reciting the Ushtavaiti Hâ.

[2] The text has *fra*-charâtô. Cf. *fra*-charethwâo in Yas. LXII, 8.

[3] Evidently the reference is to the Sacred Flame, as can be seen from Yas. LXII, 8; hence the words to follow must be some such expression as "..... shall accept and consume these presentations ....."

The text is corrected. It breaks off all of a sudden probably because it is assumed to be too well known to be repeated here.

It must be noted that the Pahlavi renders in plural numbers here.

[4] See note 4 at Fol. 179, l. 10 in Chap. VIII: App. A, § 14, above.

[5] See note 2 at Fol. 185, l. 24 in Chap. XII: App., § 4 of this book.

[6] The Pahlavi *âsimin* has guided us to restore this term. Cf. Visp. X, 2, etc.

[7] The term *havana* has this combined sense which is also indicated by the application of the dual number to it in most of the cases.

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of silver,[1] **« or » of steel, « or » of porcelain.**[2]—

2. *Yêzi anu-syônta*[3], *a-ratufrayô.*[4] **Indeed if they would allow « anything essential to the Service » to be omitted,** *i.e.*, if they would leave out anything, **they would be lacking in spiritual merit.**

3. Behold, as a remedy optionally[5] to be applied,[5] « an extra quantity of » pure water should be kept ready.[6] It is essential for the Barsôm stand when it happens to be impure. And it is essential as a purifying medium whenever one has to be scrupulously careful « about cleanness».[7] It must not « however » be used for the fuel stand.[8]

191 A 4. —*Nôit astaênaêibya, nôit drvaênibya,*[9] *nôit fravâkhshaênaêibya ratufris.* **Neither by having « the mortar and pestle » of bone, nor of wood, nor of lead, can one be in spiritual merit.**

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[1] The Pahlavi gives this meaning ; and there is no reason why that should be rejected for the sense " made of stone," as is done by some scholars.

[2] The substance which would serve to make mortar and pestle, must be harder than ordinary earthenware; and hence the substance here intended might be some sort of porcelain.

[3] This is the form that may best be reconciled with what we have in the text, viz., *anusvâo anta.*

It is the imperfect, Atmanepada, subjunctive, third person plural of *anu-sî.* The form in the text would suggest the root *ânu-su,* but no meaning attached to that term can yield a sense that may suit here ; whereas the root *sî* = " to lie off " can suggest a cogent meaning. It will also be seen that it is impossible to trace a form of *an-us* or *an-vas* in this case.

[4] Supplied on the suggestion of the Pahlavi. [5] *Dûsîn.*

[6] Some extra water must always be kept by in reserve, to be used on emergency.

[7] *I.e.*, whenever the slightest accidental impurity is to be remedied.

[8] There is hardly any doubt that the word here expresses the *aêsam-dân*; evidently no water can be sprinkled on it, because the sacred fuel is to be kept scrupulously dry.

Nor also is it difficult to explain how the form 𐬛𐬭𐬀 could be corrupted from 𐬛𐬀𐬎 : apparently as is elsewhere the case, the Aryan 𐬛𐬀𐬎 and its Semitic equivalent 𐬛𐬭𐬀 have coalesced, through the error of the copyist, into the corrupt hybrid 𐬛𐬭𐬀.

[9] The text adds 𐬨𐬀𐬌𐬌𐬀𐬌 through error. The other evident errors here are all corrected.

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5. *Dâityô anyô*[1] *havanô, dâityô anyô*[1]; **As the law requires « so should be » the one**[2] **Haoma-pounding utensil,** « *i.e.*, the mortar, and » **as the law requires « so should be » the other,**[2] *i.e.*, the pestle[3]; *yatha va*[4] dh*âityô*[5] *hita.*[6] **'so « closely » are both bound up together in view of the law.'**

6. When[7] in both the cases[8] one recites the Holy Service according to the law « first, and » performs the function « which is to accompany it, afterwards », that should be lacking in spiritual merit.[9]

7. Verily, « as regards » any function that must be performed to the accompaniment of the text of Holy Wisdom, it « can be » quite correct only when one manages it aright to the accompaniment of the text of Holy Wisdom. Whereas when one recites away the Holy Text and performs the function afterwards, that cannot be proper; because,[10] when the Holy Text is already recited away, one will not 191 B
have « any more » Holy Text for recitation in accompaniment of the function.

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8. Ch*vatbya nâ nitemaêibya hâvanaêibya*[11] *ratufris?* **With how little mortar and pestle at the least is a person in spiritual merit?**

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1 The text seems to favour the form *aêinyô*.

If that form be correct, it must be only a variant of *anyô* which both the Pahlavi and the possible sense make evident.

2 [illegible] is for [illegible] (*zakâê*).

3 *Apar·hâvan.*

4 [illegible] is for [illegible] the curtailed form of [illegible].

5 Apparently an adverb here.

6 Nominative dual.

7 This is no translation of the preceding Avestan text as it may at first sight appear, for the words directly run on into what follows.

8 Probably of cleaning the mortar and of cleaning the pestle.

9 The reason is given below.

10 [illegible] before [illegible] is superfluous.

11 It will be noticed that in the preceding instance forms of *havana* have been used.

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9. *Yâ*[1] th*rayâstuma*[2] *hûitîm*[3] *hîs*[4] khv*istô*[5]. « With such pair[6] » as must crush those Haoma pieces into a Haoma drink of three doses.

CHAPTER XX

ON THE HAOMA, THE WATER, AND THE MILK FOR THE SACRED DRINK

1. Ch*yâvantô aêtê*[7] *âsavô* ang*hen ?* Of what size shall those « Haoma » twig-pieces be?

2. *Ba*shi-[8] *drâjanghô, aogê*[9] *varrsô.* Of the length of two finger-breadths,[8]—or *aêvahê haom*[10] ... ... its own ..... of one « unit of two finger-breadths' measure »,'—and in thickness as much as the Vars ring[11] « for the electrisation ».

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[1] Nominative dual.

[2] The word is obscure, but seems to indicate a quantity divisible into three. The text is corrupt, and is corrected throughout.

[3] Cf. 𐬵𐬀𐬎𐬀𐬌𐬎𐬀𐬌𐬨𐬌𐬀𐬌𐬨 of Yas. X, 6.

[4] Accusative plural, and probably neuter.

[5] Present, Parasmaipada, third person dual of probably 𐬯𐬀𐬎 a root signifying "to crush"; cf. 𐬯𐬀𐬎𐬎 = "to break," of which 𐬯𐬀𐬎 might be a variant; cf. also Pr. خیسیدن = to moisten and crush.

The Pahlavi simply renders *hûnîtâr*; so perhaps it does not perceive a verbal form in the original.

[6] *I.e.*, the mortar and the pestle. [7] The text has *aêtêê*.

[8] This word is obscure. Still, it may be related to v*a*, the abbreviation of *dva*=two. And as "finger-breadth" is the usual unit of measure in such cases it must appear likely that the word may signify "two finger-breadths."

The Pahlavi nearly transcribes the word with ﮊﻫ. There is however a Persian word بزنگ which resembles it, and signifies "a bolt-pin"; but one cannot be certain whether that word can bear any relation here, especially when "a bolt-pin" must indicate quite a vague length.

[9] The locative singular of *aoga* which may be taken as a variant of *aogangh*= "size"; "thickness"; cf. the forms *nema* and *nemangh*.

[10] The text has *hum*; but evidently the word is the accusative singular of *hava*.

[11] There can be no doubt that *Varrsa* here means the Vars ring; it must be absurd to suppose that the hair could be meant.

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3. *Kat, hãm* th*risa*[1] *vî-barât?* **How shall that be: shall one take them all**[2] **three « to be pounded » one by one**[2], *i.e.*, shall one take them separately in 3 « pieces » ?

4. *'Nôit';* Surely **not ; « because »** th*rayûm kva*-chit *upa-barô, ratufris.* **by taking every**[3] **one whatsoever of the three**[3] **« to be pounded at once » together, can one be in spiritual merit.**[4] 192 A

5. *Aêtavat âpô yavat aêtaêibyô upangharrstéê*[5]. **« There must be poured » just so much of water as « may be necessary » for them for straining**[6], such that by mixing[7], there may just be yielded[8] as much of essence[9] « as may be in the Haoma pieces ».

6. *Kvatâ*-chit[10] *géus vî*-chithra[11] *paiti-barô ratufris*[12]. **By taking any inconsiderable**[13] **small quantities of animal drink, « *i.e.*, » fresh milk, « for mixing with the Haoma », can one score spiritual merit.**

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[1] This form is strange, but cf. 𐬭𐬀𐬎𐬎𐬀-𐬥𐬀𐬎𐬎𐬀-𐬥𐬀𐬎𐬎𐬀. There is no doubt that the word means "three, one by one."

[2] 𐬱𐬀𐬎𐬎𐬀 appears to be for 𐬱𐬀𐬎 𐬱𐬁𐬎 (*hâm srîs*).

[3] *3 kûtak-ach.* The form *kûtak* has rarely this signification ; but it may be understood to have been composed of the indefinite pronoun *ku* and the suffix *tak* which is perhaps only a variation of the affix *tâk* in such forms as *aêvatâk*.

[4] In modern practice also all the twigs are thrown together into the mortar for pounding ; recall also Fol. 80, l. 28 in Nîr. Bk. II, V : App. B, 13.

[5] Dative singular of *upangharsti.*

[6] *Madam-shaikûneshnih.* [7] *Ham-bût.*

[8] *Varîêt.* [9] *Gûn.*

[10] See above, Fol. 165, ll. 8-9. The Pahlavi has simply transliterated *kvatâ*-chit into *kûtak-ach.* Of course this word is quite distinct from that explained in note 3 just above.

[11] *Vî*-chithra signifies a very small quantity. Fresh milk however small in quantity is essentially required in the preparation of the Haoma drink.

[12] The text erroneously has *a-ratufris.*

[13] 𐬛 may be read *af*, and may be the progenitor of Pr. آف = scarcity. If it were simply *az*, the rendering of *vî*-chithra would be missing from the Pahlavi translation.

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7. Behold, Afrog makes[1] known[1] at[2] this place that if there be no Hallowed Portion of the Holy Sap[3] « at the function of pounding the Haoma », the Holy Service must pass into retribution, hence it must not be performed « in that case; and likewise » if there be no
192 B Vars ring[4] « for the electrisation », then also it must pass into retribution, and « hence » it must not be performed « in that case also ».

CHAPTER XXI

ON THE THINGS IN THE HOLY APPARATUS THAT MUST BE ONE'S OWN, AND THE THINGS THAT MAY BE BORROWED

1. *Havanaêibya nâ havaêibya*-cha *ang-havaêibya*-cha *ratufris*[5]. **A person is in spiritual merit by having the mortar[6] and pestle[6] of one's own, and also[7] by having those not one's own**;—provided always one is[8] careful[8] thus: Surely indeed in any case I[9] shall « always » be requesting their loan[9] in the right way[10].

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1 [illegible] should be [illegible].

2 [illegible] must mean thus at this place; for, the sense of "from" would make the statements of Afrog inferences from what is said above in the text; but no such inferences can be drawn.

3 No doubt the reference is to the two cups of electrised water, filled out at the Preparatory Service from the basin in which the Vars is moved a thousand times while reciting the 101 Names of the Most Wise. It is so essential because the Haoma drink is to be prepared with just this water.

4 This is wanted while straining the Haoma.

5 The text is absolutely corrupt here; and so it is restored thus.

6 According to the restoration of the Avestan text, the term [illegible] (*hâvan*) should be supplied in the Pahlavi here.

7 The Pahlavi repeats here [illegible] (*ratîhâ*).

8 *Mîneshn lâlâ yansegûnêt*; cf. the Persian phrase برداشته خاطر = "anxious."

9 *Bavîhûnam.*

10 One may use one's own mortar and pestle and so also those of others provided one borrows them in the proper manner.

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2. *Atha Haoma,*[1] *atha apa, atha*[2] *Varrsa,*[2] *atha aiwyâonghana.* The same « may be the » case with the sacred Haoma twigs; the same « may be the » case with the holy water; the same « may be the » case with the sacred Vars ring « for the electrisation; and » the same « may be the » case with the sacred Barsôm band.[3]

3. *Hava*[2] *nâ gava,*[2] *hava*[4] *aêsma, hava Barrsmana ratufris.*[2] « Whereas » a person is in spiritual merit « only » by having one's own animal drink[5] « *i.ē.*, fresh milk », one's own fuel, « and » one's own Barsôm twigs[6].

CHAPTER XXII

ON THE EXTENT TO WHICH THE THINGS FOR THE SERVICE SHOULD BE SOUGHT

1. *Chvat aêtaêshãm*[7] *kâ-chît upô-isât?* How far should one seek any whatsoever of those «things for the Holy Service»? 193 A

2. *Yavat hâthrem.* As[8] far as[8] « one » Hâsar « of two thousand feet ».

3. *Yô aêtaêshãm oim*[9] *kâ-chit upô-isât; aêtavat apa-yaêsha*[10], As to him who might have sought any one « only » whatso-

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1 The text erroneously has *haômya.*

2 These words have disappeared from the text, but the Pahlavi suggests their restoration.

3 All these also can be borrowed from others.

4 The text has *havahê.*

5 *Basarîyâ* evidently signified *jîv, i.e.,* fresh milk, here also; cf. above, l. 11, of this folio.

6 One cannot borrow these things from others.

The reason why some of the things can be borrowed and not others is not quite plain. But it may be supposed that things that cannot be borrowed must be understood to have greater essentiality of sacrifice.

7 The text here adds the word *Ahurânê*; but it appears to be an error.

8 *Chand ... zak aê.*

9 The text has the corrupt [illegible].

10 Perfect Parasmaipada, third person singular of *apa-yash* = to fail to get ready.

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ever of those « things for the Holy Service », 'and have failed to get ready any more than' just that[1] much[1] « alone », *ant*arr *hâthrem*-chit *aêtê anya upô-isôit;* quite within a Hâsar's distance shall he seek those other, « *i.e.,* » those 4[2] « other things for the Holy Service »;

4. *Yêzi nôit upô-isaiti, thri vâ âzâiti, ay*arr *drâjô vâ vâstriyât.* « Indeed » if he will not seek them and obtain them, he shall suffer 3 blows « with the weapon of the Spirit of the
193 B Moral Order », or shall toil the length of a day « in retribution, to render » the thanksgiving valid[3].

5. *Yô upô-isaiti, nôit vanasti,* As to him who seeks those, « *i.e.,* » those 4[4] « things for the Holy Service, and still » does not find them, *an-â-stryêitê.*[5] he is not rendered culpable « for that failure; *i.e.,* » after all he is guiltless even when he does not perform the Holy Thanksgiving Service « owing to that ».

6. [6] *V*arrs*tas*chit [7] *ma*gh*nen*ta*s*chit [8] *srâvayôit;*[6] Even as when

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[1] *Zak ê îm.*

[2] If there is no error concerning this figure, then we must understand that the reference is just to those five things which one is allowed to borrow;—*viz.*, the Hâvana, the Haôma, the Ap, the Vars, and the Ayîwyâhan. Of these the man is supposed to have only one ready with him; the other four he has to seek out from within a Hâsar's distance.

If this is so, it may be inferred that whenever the man proceeds to a Holy Service he should invariably have ready those three things he cannot borrow.

[3] Certainly it could not be meant that the Service could be performed even without the things he should have sought out himself. Evidently those things must have been procured by others on his failure; because otherwise the Service could not be performed at all.

[4] The text here has 3, but see line 11 of this folio, and note 2 above.

[5] The expression is thus corrected.

[6] The text is very corrupt, but appears to be elsewhere preserved in what is numbered by Darmesteter as Fragment XII among some text-pieces in the possession of the late Ervad Tehmurasp Anklesaria.

[7] From Av. 𐬯𐬀𐬙𐬀𐬌 = to cover; see above, Fol. 160, l. 27.

The text has 𐬯𐬀𐬙𐬀𐬌 whereas Tehmurasp Fragment XII as well as the Pahlavi *vashâtak-ach* suggest *vangh*arrs*tas*chit as probably the right word here; but as the form of the word here is fairly clear and is warranted by its previous occurrence at Fol. 160, l. 27, and because a contrast of ideas immediately follows and the expression here also may have such contrast, hence it is found best to keep the word as it appears in the text.

[8] Evidently a derivative of *maghna.*

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one is with[1] **the « full decent » clothing**[1]**, so also when one is barely**[2] **covered,**[2] **one shall sing** « the Holy Text » quite up to the commencement of the « next Holy » Book[3]; *yêzi is*[4]*-cha nôit is-cha, nôit ashavanem*[5] *ain-istem*[6] *â-stârayêiti.* **« for », whether one is rich,** as I « now » said,[7] **« or » not rich, a holy man is not rendered culpable for want of means,** « *i.e.*, » when he cannot « afford to » perform the Holy Thanksgiving Service.[8]

7. Behold, throughout this « Sacred » Book[9], its celebration by a novitiate[10] should go into retribution altogether.[11] Not a single 194 A

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[1] Read *a-vashâtak-ach. Vashâtak-ach* is supposed to point to *vashât-dûbâreshnîh* i.e., going without the Sadrah and the Kôstî; but no such indication is here possible.

[2] *Barâhnak-ach*; i.e., without the full decent clothing, but not quite nude; because with the other essential of clothing at least the sacred vestures must be on.

[3] This appears to signify that he must sing through the whole of the sacred book. The verb *srâvayôit* above, suggests that the reference must be to all the texts of the Gâthas or, more comprehensively perhaps, of the entire StaotaYasnyas; and here that whole or any one complete chapter of its might be meant. See such injunctions as are given above in Nir. Bk. I, Chaps. IV, XIV, etc. Evidently it would be absurd to suppose the reference to be to this Fragart of the Nîrangastân itself. Cf. the end of this Folio.

[4] Nominative singular of *ish* = rich.

[5] The text has *an-ashavanem* but that is evidently wrong; cf. also Ervad Tehmurasp's Frag. XII which gives the correct reading, and to which the whole of this text also belongs.

[6] Ervad Tehmurasp's Frag. XII has *ainistis* = " want of wealth," which may in that case be taken as the subject of *â-stârayêiti.*

[7] As commanding the means of getting the full decent clothing.

[8] When a man is so very poor that he cannot even get the full decent clothing and is quite barely dressed, then he does not become a sinner if he cannot perform a Holy Service on account of his extreme poverty. He has simply to sing the Holy Text instead; and he shall thereby have performed as meritorious a deed as if he had performed the Holy Service itself.

The holy religion of the Mazdayasnas has always been considerate towards the poor while demanding the fulfilment of its injunctions; see, for instance, such liberal exemptions as at Nir. Bk. I, Chap. VIII App. B. 12, and Nir. Bk. II, Chap. XI. Indeed poverty is no sin in itself; so when poverty prevents a man from achieving anything which sacred duty commands and which he is anxious to carry out, he must not become culpable through that disability.

[9] See note 3 above.

[10] *Noâ-yazît* (?). Cf. P. 22, l. 11, of the text wanting in HJ and borrowed from TD; and Fol. 167, l. 25.

[11] Evidently because he cannot sing in just the right way.

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man should perform it indifferently except the pure[1] man[1] *vangh*arr-*stas*-chit[2] 'even though without the « full decent » clothing',—and as there is one who says, « except » *ra*thwê[3] *upa su*-varrzê[4] '« the pure poor man » in beneficial service to a master.'[5]

CONCLUDING GLORIFICATION

Ashem Vohû Vahistem astî[6]; **Righteousness is the Highest Boon,**[7] that is to say, the storing[8] of Virtue[8] is excellent;—*ustâ astî; ustâ ahmâi hyat Ashâi Vahistâi Ashem.*—**blessed is** « **that** » Righteousness; **and blessed**[9] « **is that** » **for one** to whom « there must result » from one's blessedness the blessedness for every one whatsoever[9], « **when** » one must render **Righteousness** proclaimed[10] to others[11] **as Righteousness 'the Most Excellent Good'**, *i.e.*, « when » one must practise it oneself and must preach it to others[12].

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[1] No doubt 𐬛𐬀𐬐𐬐 is wrong for 𐬛𐬀𐬐𐬌𐬌 (*dakiyâ*).

[2] *Vangh* = to have clothing + *harrz* = to strip + *ta*, the past participle suffix + *s* the sign of the nominative + chit.

[3] Dative singular of *ratu*.

[4] *Su* = to do benefit + varrzê, the locative singular of *varrza*; cf. the phrase *vrrrzi-saoka*.

[5] A man so poor as to lack even the lawful clothing, and a man so poor as to have to serve a master in honest but humble way, are too poor to observe all the requisitions of the Holy Creed, and are therefore exempted from such duties. See note 8 on previous page.

[6] The text is wrongly divided in the original.

[7] *I.e.*, the end of human pursuit is Righteous Perfectness.

[8] 𐬀𐬌𐬥𐬀𐬵 = 𐬀𐬵𐬌𐬥 should be 𐬀𐬌𐬥𐬀𐬵 ɔ 𐬀𐬵𐬌𐬥 (*anbâr ê kirfak*).

[9] This is merely the translation of the celebrated first line of the Ushtavaiti Gâtha; and the Pahlavi writer here has seen a close relation between that line and the Ashem Vohû formula.

The meaning of the statement is that the most blessed man is he to whom the right blessing is that which is the blessing of every one,—in other words, who recognises his own good in the good of all.

[10] Lit. "must render it that which makes proclaimed." The word 𐬀𐬵𐬌𐬯𐬌𐬯𐬀𐬵 may be read *yôkhsinîtâr*, and taken as a causal agentive noun traceable to Av. 𐬯𐬌𐬯𐬀𐬵 = to proclaim. [11] Perhaps *javîtâr* is for *javîtân*.

[12] *I.e.*, he must set Righteousness before others as realised in himself.

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THE POSTSCRIPT

As[1] regards him who performs the Worship of the Divine Being without any doubt about the Divine Being and with « an assurance of » the reality[2] of things, such a one « is like » a child to the Divine Being, and his place is in the Supreme[3] Heavenly Condition of Spiritual Harmony.[3] 194 B

As regards him who performs the Worship of the Divine Being with « an assurance of » the reality of the Divine Being « but » with doubt about things, such a one « is like » a brother to the Divine Being and his place is in the Heaven[4] of Supreme Excellence[4].

As regards him who performs the Worship of the Divine Being with doubt about the Divine Being and with doubt about things, such a one « is like » a slave to the Divine Being and his place is in the State[5] of Worrying Sameness[5].

As regards him who performs the Worship of the Divine Being with an assurance[6] of the unreality[6] of the Divine Being and with a belief[7] in the unreality[7] of things, such a one « is like » a foe to the Divine Being and his place is in the Evil[8] State of Spiritual Misery.[8]

The copyist has here appended a note in Persian which reads : " Completed on the 3rd day of the 2nd month of the year 1097 Yazdajardi, (by) the copyist Jâmâsp, the son of Mûbed Âsâjî, the son of Farîdûn, a resident of Naôsâri." But it is completely repeated in the Pahlavi Colophon given at the end.

[1] This and the following three paragraphs before the Colophon belong to the sayings of Saint Âtrŏpât Mahraspand, which are quoted in the Sixth Book of the Dînkard, and classed as D, § 1 by Dastur Darabji in his edition.

It is evident that the Glorification of Righteousness which has just preceded concludes a Fragart ; but it is not quite clear whether these paragraphs which follow it, are intentionally placed here to be a postscript to the work, or represent simply a page originally belonging to some MS of the Dînkard and thence attached to the MS of the Nîrangastân through mistake, even before it was copied. This last may appear just possible ; but the text can also stand as quite an apt postscript.

[2] *Aîtîh.* [3] *Garôtmân.* [4] *Vahisht.*

[5] *Hamâistakân.*

[6] *An-aît mîneshnîh.* [7] *Lûêt dâreshnîh.* [8] *Dûshahû.*

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THE COLOPHON IN BENEDICTION

CONCLUDED[1] in delight, joy, and pleasure on the Art-Vahisht day, « dedicated to Righteousness the Supreme Excellence », in the
195 A 2nd[2] month of the year 1097 after Yazdkart, the King of Kings ;

As written through the completed[3] effort[3] of me the servant of the Religion, Magôpat Jâmâsp, the son of Âsâjî Farîtûn, a resident[4] of Naôsârî ;

For the benefit of himself and of all victorious strivers in Righteousness ;[5]

It having pleased « them[6] » to undertake it so long as for one hundred and fifty years[7], and that having been entrusted after the one

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1 [illegible] in its complete form should be [illegible].

It is related to [illegible] ; Pr. فرجام , and must be traced to Av. [illegible]=to conclude.

This word opens the concluding benediction of the copyist.

2 See the Persian note at l. 14 of the folio ending here.

3 *Frâz shaîkûnt.* Or perhaps the last word may be [illegible] = industry.

4 *Sâkin* ; Ar. ساكن ; see the word in the Persian note at l. 14 of the preceding folio.

5 See ll. 13—14 of this folio.

6 The people in Naosari, or Jamasp's father and grandfather.

7 The MS. of the Nîrangastân is said to have been first brought to India in 1090 A. Y., *i.e.*, only about seven years before this copy was prepared. Hence this may signify that a hundred and fifty years ago some people in Naôsâri had made up their minds to get a copy of the Nîrangastân which though probably not in India at the time, yet must have been known here then ; because, the writer of the original copy brought here, was just that Shahpur Jamasp who wrote the letter which Nariman Hoshang brought to India from Iran in 847 A. Y. ; and Shahpur had copied the work seven years before this date. Hence people in India might have heard about the Nîrangastân so early as 847 A. Y. or 250 years before this copy HJ was prepared in 1097 A. Y. Indeed HJ is simply a later copy of the previous transcript prepared by this Shahpur whose colophon is copied in HJ folio 1, ll. 17-19 thus : " I the servant of the Religion Shapuhar Jâmâsp Shatrŏyâr Tahworŏîn Shatrŏyâr prepared (this) copy in the year 840 of Yazdajard."

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hundred and fifty years [1] unto the son of one of the children born « unto him who undertook it ».[2]

« Now », as to whosoever may read it, or learn it, or assimilate [3] it, or [4] make it one's own, and make remembrance in blessing of the name of me « as » an aspirant after Righteousness,

« Inasmuch as when » the fulfilment of Righteousness becomes continually current through such « people » they render even me benefitted thereby,

Hence am I rendering them

BLESSED PRAISE

herein.

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[1] See the last note on the previous page.

[2] It seems to be meant that 150 years previously Jâmâsp's grandfather had undertaken to procure and prepare a copy of this work, but owing to one reason or another it could not be procured till 1090 A. Y., and the copy could not be taken till Jâmâsp wrote it seven years after.

Of course it must be remembered that even if TD is older, it has come to India very recently.

[3] Taking [illegible] instead of [illegible].

[4] The first [illegible] is evidently for [illegible].

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